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THE  
**M A H Á W A N S O** — VOL. I  
IN ROMAN CHARACTERS.

WITH THE  
**Translation Subjoined;**

AND AN  
**INTRODUCTORY ESSAY**  
ON

PALI BUDDHISTICAL LITERATURE.

—  
IN TWO VOLUMES.  
—

Vol. I.

CONTAINING THE FIRST THIRTY EIGHT CHAPTERS.

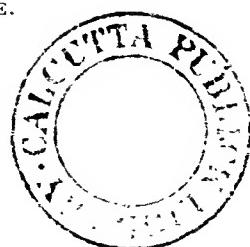
BY THE HON. GEORGE TURNOUR Esq.

CEYLON CIVIL SERVICE.

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# J. U 30

TO

GENERAL, SIR EDWARD BARNES, G. C. B.

LATE GOVERNOR AND COMMANDER IN CHIEF IN CEYLON.

SIR,

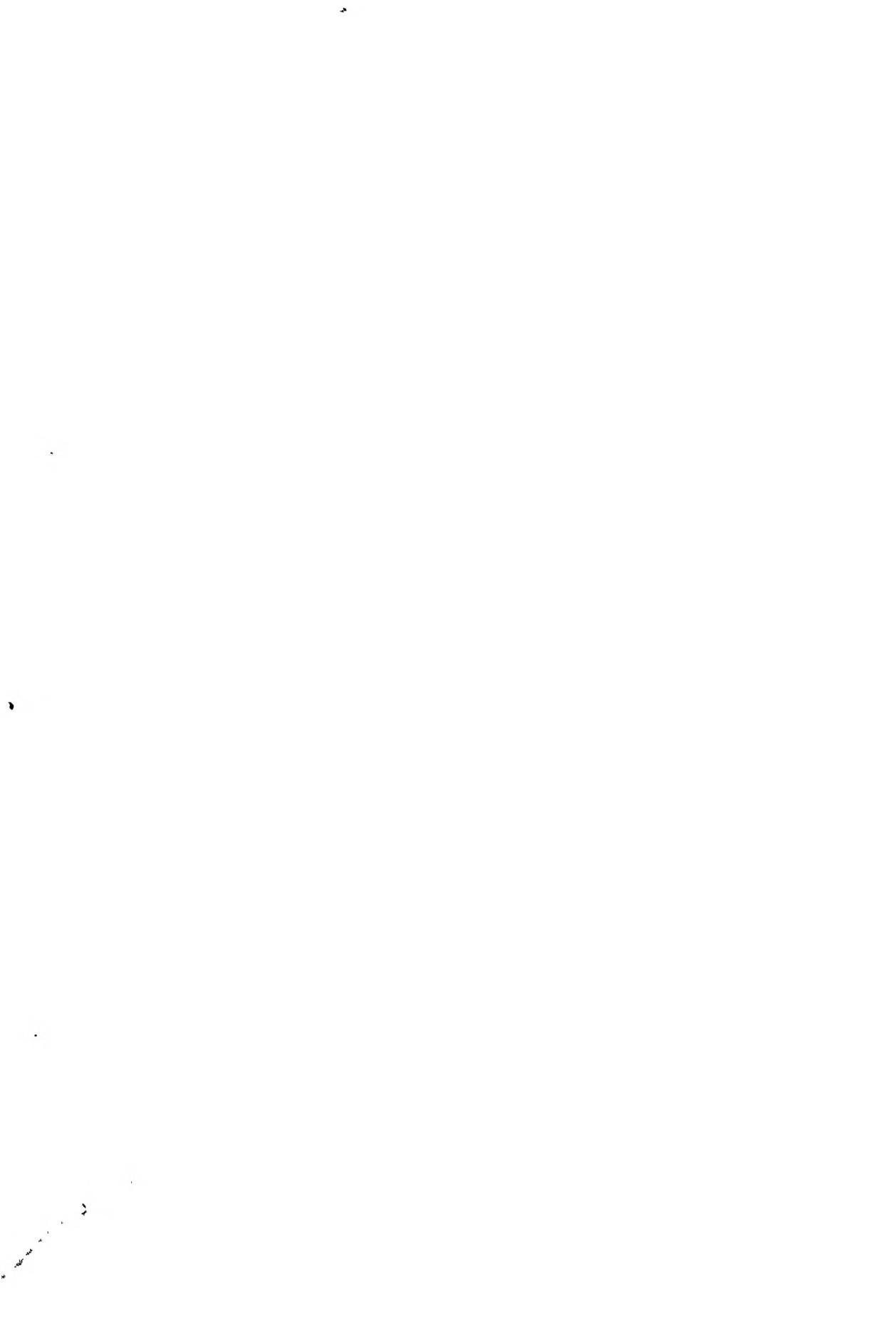
*In dedicating this volume to you, as the Governor of Ceylon, to whom I am chiefly indebted for the opportunities and facilities which were afforded to me, to prosecute the research which has led to this publication, I cannot allow so appropriate an occasion to pass without assuring you, that I bear in distinct and gratified recollection the many obligations conferred upon me, as well in your private as your public capacity, during the long period I had the honor of serving under you in this colony.*

*With sentiments, therefore, of the sincerest respect and regard, I subscribe myself:*

*Your very faithful and obliged servant.*

GEORGE TURNOUR

KANDY, CEYLON. 31 May, 1837.



INTRODUCTORY ESSAY

AND

APPENDICES.





## INTRODUCTION.

THE circumstances under which "The EPITOME OF THE HISTORY OF CEYLON," which was published in the Ceylon Almanac of 1823, was compiled, are explained in the following letter —

*To the Editor of the Ceylon Almanac,*

SIR.—In compliance with your request, I have the pleasure to send you a chronological table of the kings of Ceylon, compiled from the native annals extant in this island.

In the comparatively short period that this colony has been a British possession, several histories, besides minor historical notices, of Ceylon have already been published in English.

The individuals to whom we are indebted for those works, unacquainted themselves with the native languages, and misguided by the persons from whom they derived their information, have concurred in representing that there were no authentic historical records to be found in Ceylon.

CORDINER affords no information regarding them; and falls at once into an anachronism of 471 years, by applying the following remark to the Buddha worshipped in Ceylon: "Sir W. Jones, on taking the medium of four several dates, fixes the time of Buddha, or the ninth great incarnation of Vishnu, in the year 1014 before the birth of Christ."

PERCIVAL asserts, that "the wild stories current among the natives throw no light whatever on the ancient history of the island: the earliest period at which we can look for any authentic information is the arrival of the Portuguese under Almeida, in 1505."

BERTOLACCI, in his valuable statistical work, states, "we learn, *from tradition*, that Ceylon possessed in former times a larger population and a much higher state of cultivation than it now enjoys—although we have no data to fix, with any degree of certainty, the exact period of this prosperity, yet the fact is incontestable. The signs which have been left, and which we observe upon the island, lead us gradually back to the remotest antiquity."

PHILALETHES, professedly writing "The History of Ceylon from the earliest period" which is prefixed to the last edition of KNOX's historical relation of the island, dates the commencement of the Wyayan dynasty in A.D. 106, instead of B.C. 543, and is then reduced to the necessity of adding, "Without attempting to clear away, where so little light is afforded through this labyrinth of chronological difficulties, I shall content myself with exhibiting the succession of the Singhalese sovereigns, with the length of their reigns, as it appears in Valentyn."

DAVY appears to have been more accurately informed, but, dependent on the interpretations of the natives who are always prone to dwell on the exaggerations and fictions which abound in all oriental literature, has been induced to form the opinion, that "the Singhalese possess no accurate record of events; are ignorant of genuine history and are not sufficient advanced to relish it. Instead of the one they have legendary tales, and instead of the other historical romances."

To publish now, in the face of these hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly twenty-four centuries, without the fullest evidence of its authenticity, or at least acknowledging the sources from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which it would be most unreasonable in me to expect. I must therefore beg, if you use at all the paper I now send you, that it be inserted in the detailed form it has been prepared by me, together with this letter in explanation.

The principal native historical record in Ceylon is the *Mahāwansī*. It is composed in Pali verse. The purity of P. grammar prescribes not only the observance of certain rules which regulate syllabic quantity, but admits of no cut in

\* This table, divested of the narrative portion of the Epitome, will be found in the Appendix to my original article, where they are pronounced in Singhalese.

## INTRODUCTION.

license of permutation and elision of letters, for the sake of euphony. As the inflexions of the nouns and verbs are almost exclusively in the ultimate syllable, and as all the words in each verse or sentence are connected, as if they composed one interminable word, it will readily be imagined what a variety of constructions each sentence may admit of, even in cases where the manucript is free from clerical errors: but, from the circumstance of the process of transcription having been almost exclusively left to mere copyists, who had themselves no knowledge of the language, all Páli manuscripts in Ceylon are peculiarly liable to clerical and other more important inaccuracies; many of which have been inadvertently adopted by subsequent authors of Singhalese works, materially altering the sense of the original. It is, I presume, to enable the reader to overcome these various difficulties, that the authors of Páli works of any note, usually compiled a commentary also, containing a literal rendering of the sense, as well as explanations of abstruse passages.

The study of the Páli language being confined, among the natives of Ceylon, almost entirely to the priesthood, and prosecuted solely for the purpose of qualifying them for ordination, their attention has been principally devoted to their voluminous religious works on Buddhism. I have never yet met with a native who had critically read through, and compared their several historical works, or who had, till lately, seen a commentary on the *Mahávansé*; although it was the general belief that such a commentary did still exist, or at least had been in existence at no remote period. By the kindness of Gálle, the provincial chief priest of Saffragam, I was enabled in 1827 to obtain a transcript of that commentary, from a copy kept in Mulgirigalla vihara, a temple built in the reign of Saidaitissa, about 130 years before the birth of Christ; and when brought with me to Kandy, I found that the work had not before been seen by the chief or any one of the priests, of either of the two establishments which regulate the national religion of this island. It had heretofore been the received opinion of the best informed priests, and other natives, that the *Mahávansé* was a national state record of recently-past events, compiled at short intervals by royal authority, up to the reign in which each addition may have been made; and that it had been preserved in the archives of the kingdom.

The above-mentioned commentary has not only afforded valuable assistance in elucidating the early portion of the *Mahávansé*, but it has likewise refuted that tradition, by proving that *Mahanáma*, the writer of that commentary, was also the author of the *Malávansé*, from the commencement of the work to the end of the reign of Mahá Sen, at least, comprising the history of Ceylon from B. c. 543 to A. D. 301. It was compiled from the annals in the vernacular language then extant, and was composed at Anurádhapura, under the auspices of his nephew Dásen Kelliyá, between A. D. 459 and 477. It is still doubtful whether *Mahanáma* was not also the author of the subsequent portion, to his own times. As the commentary, however, extends only to A. D. 301, and the subsequent portion of the work is usually called the *Sulu Wansé*, I am disposed to infer that he only wrote the history to A. D. 301.

From the period at which *Mahanáma*'s work terminated, to the reign of Prákrama Báhu in A. D. 1266, the *Sulu Wansé* was composed, under the patronage of the last named sovereign, by Dharmá Kirti, at Dambedeniya. I have not been able to ascertain by whom the portion of the history from A. D. 1267 to the reign of Prákrama Báhu of Kurunagalla was written, but from that reign to A. D. 1758, the *Mahá* or rather *Sulu Wansé* was compiled by Tibbottuwewé, by the command of Kirti-Sree, partly, from the works brought to this island during his reign by the Siamese priests, (which had been procured by their predecessors during their former religious missions to Ceylon), and partly from the native histories, which had escaped the general destruction of literary records, in the reign of Ríja Singha I.

The other works from which the accompanying statement has been framed, and which have supplied many details not contained in the *Mahávansé*, are the following; which are written in Singhalese, and contain the history of the island, also from B. c. 543, to the period each work was written.

The *Puávalliya*, composed by Mairupida, in the reign of Prákrama Báhu, between A. D. 1266 and 1301

The *Nikáyasangraha* or *Saisanásaára*, by Daiwarakhita Jaya-Báhu, in the reign of Bhuwanéka Báhu in A. D. 1347

The *Rájaratnákara*, written at a more recent period (the exact date of which I have not been able to ascertain) by Abhayarája of Walgampáye vihara.

The *Rájawallaya*, which was compiled by different persons, at various periods, and has both furnished the materials to and borrowed from, the *Mahávansé*.

Lastly, *Willájedera Mudiyana's* account of his embassy to Siam in the last century.

From these native annals I have prepared hastily, and I am aware very imperfectly, an Epitome of the History of Ceylon, containing its chronology, the prominent events recorded therein, and the lineage of the reigning families; and given, in some what greater detail, an account of the foundation of the towns, and of the construction of the many stupendous works, the remains of which still exist, to attest the authenticity of those annals.

The materials, from which this statement is framed, were collected by me (assisted in the translation from the Páli by my native instructors) some years ago, when it was my intention to have arranged them for publication. Subsequent want of leisure, and the announcement of the proposal of publishing, in England, the translation of the greater part of the works noticed by me, have deterred me from prosecuting that project. By the last accounts received from home, the translation was in an advanced stage of publication. Its appearance in this country may, therefore, now be early looked for.

In the mean time, the circulation of this abstract of the History of Ceylon may be the means of making the translation more sought for when it arrives; and, at the present moment, when improved means of communication are being established to Anurádhapura and to Trincomalie, traversing the parts of the island in which the ruins of the ancient towns, tanks, and other proofs of the former prosperity of Ceylon are chiefly scattered, this statement will perhaps be considered an appropriate addition to your Almanac for the ensuing year

I am, Sir, your faithful obedient servant,

Kandy, September 14th, 1832.

GEORGE TURNOUR.

Ceylon Civil Service

A few private copies, as well of the "Epitome" as of the "Historical Inscriptions" which appeared in the local almanac of the ensuing year, were printed for me at the time those periodicals were in the press;—the distribution of which, from various causes, was deferred for a considerable period of time.

In this interval, the long expected edition of the Maháwanso, translated in this island and published in England, under the auspices of Sir A. Johnston, arrived in India, forming the first of three volumes of a publication, entitled "THE SACRED AND HISTORICAL BOOKS OF CEYLON."

This laudable endeavour on the part of the late chief justice of this colony, to lay before the European literary world a correct translation of an Indian historical work—the most authentic and valuable perhaps ever yet brought to its notice—having, most unfortunately, failed, I have decided on proceeding with the translation commenced some years ago; the prosecution of which I had abandoned under the circumstances explained in the foregoing letter.

In now recurring to this task, however, the object I have in view, is not solely to illustrate the local history (the importance of which it is by no means my intention to depreciate by this remark), but also to invite the attention of oriental scholars to the historical data contained in the ancient Páli Buddhistical records, as exhibited in the Maháwanso, contrasted with the results of their profound researches in the ancient Sanscrit Hindu records, as exhibited in their various publications and essays, commencing from the period when the great Sir William Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Before I enter upon this interesting question, in justice equally to Sir A. Johnston, and to the native literature of Ceylon, I have, on the one hand, to endeavour to account for one of the most extraordinary delusions, perhaps, ever practised on the literary world; and, on the other, to prevent these "SACRED AND HISTORICAL BOOKS OF CEYLON," as well as the "HISTORY OF BUDDHISM," (also published under that right honorable gentleman's auspices) being recognized to be works of authority, or adduced to impugn the data which may hereafter be obtained from the Buddhistical records in the Páli or any other oriental language.

The course pursued by Sir A. Johnston, both in collecting the originals, and procuring translations of "THE SACRED AND HISTORICAL WORKS OF CEYLON," is detailed in the following letter, which is embodied in the preface to these translations:—

## INTRODUCTION

*To the Chairman and Deputy Chairman of the Council of Domesday.*

1<sup>o</sup>. Great Cumberland Place, 1<sup>o</sup> Nov. 1821

GENTLEMEN,

I have the honor, at the request of Mr. Upham, to enclose to you a letter from him soliciting the patronage of your honourable court to an English translation which he is about to publish of the three works called Mahawansi, the Rajawali, and the Rajaratnaeari. The first is written in the Pali, and the other two in the Singhalese language, and they are all three explanatory of the origin, doctrines, and introduction into the island of Ceylon, of the Buddhist religion.

The English translation was a short time ago given by me to Mr. Upham, upon his expressing a wish to publish some genuine account of a religion which, whatever may be the nature and tendency of its doctrines, deserves the consideration of the philosopher and the statesman, from the unlimited influence which it at present exercises over so many millions of the inhabitants of Asia.

The circumstances under which I received the three works to which I have just alluded afford such strong evidence of their authenticity, and of the respect in which they are held by the Buddhists of Ceylon, that I shall take the liberty of stating them to you, that your honourable court may form some judgment as to the degree of encouragement which you may be justified in giving to Mr. Upham.

After a very long residence on Ceylon as chief justice and the first member of his majesty's council on that island, and after a constant intercourse, both literally and official, for many years, with the natives of every cast and of every religious persuasion in the country, I felt it to be my duty to submit it, as my official opinion, to his majesty's government, that it was absolutely necessary, in order to secure for the natives of Ceylon a popular and a really efficient administration of justice, to compile, for their separate use, a special code of laws, which at the same time that it was founded upon the universally admitted, and therefore universally applicable, abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people. His majesty's government fully approved of my opinion and officially authorised me to take the necessary steps for framing such a code.

Having publicly informed all the natives of the island of the wise and beneficial object which his majesty's government had in view, I called upon the most learned and the most celebrated of the priests of Buddha, both those who had been educated on Ceylon, and those who had been educated in the Burmese empire, to co-operate with me in carrying his majesty's gracious intention into effect, and to procure for me, as well from books as other sources, the most authentic information that could be obtained relative to the religion, usages, manners, and feelings of the people who professed the Buddhist religion on the island of Ceylon.

The priests, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to me the copies which I now possess of the Mahawansi, Rajawali, Rajaratnaeari, as containing, according to the judgment of the best informed of the Buddhist priests on Ceylon, the most genuine account which is extant of the origin of the Buddhist religion, of its doctrines, of its introduction into Ceylon, and of the effects, moral and political, which those doctrines had from time to time produced upon the conduct of the native government, and upon the manners and usages of the native inhabitants of the country. And the priests themselves, as well as all the people of the country, from being aware of the object which I had in view, felt themselves directly interested in the authenticity of the information which I received; and as they all concurred in opinion with respect to the authenticity and value of the information which these works contain, I have no doubt whatever that the account which they give of the origin and doctrines of the Buddhist religion is that which is universally believed to be the true account by all the Buddhist inhabitants of Ceylon.

The copies of these works which were presented to me by the priests, after having been, by my direction, compared with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected by two of the ablest priests of Buddha on that island.

An English translation of them was then made by my official translators, under the superintendence of the late native chief of the cinnamon department, who was himself the best native Pali and Singhalese scholar in the country; and that translation is now revising for Mr. Upham by the Rev. Mr. Fox, who resided on Ceylon for many years as a Wesleyan Missionary, and who is the best European Pali and Singhalese scholar at present in Europe.

I have the honour to be, Gentlemen

Your most obedient humble servant

(Signed) — A. G. — Nov. 1821

Nothing, surely, could be more commendable than the object and the proceeding here detailed ; nor could any plan have been adopted, apparently, better calculated to supply the deficiency arising from his own want of knowledge of the languages in which these works are composed, than the precautions thus taken for the purpose of insuring the authenticity of the translations. Who those individuals may be whom Sir A. Johnston was induced to consider “*two of the ablest priests of Buddha on that island,*” by whom “the copies of these works, which were presented to me (Sir A. Johnston) after having been compared by my direction with *all the best copies* of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected,” I have not ascertained. But it is evident that they were either incompetent to perform the task they undertook, of rendering the Páli Maháwanso into Singhalese, or they totally misunderstood the late chief justice’s object. Instead of procuring an authentic copy of the Páli original, and translating it into the vernacular language (from which “*the official translators*” were to transpose it into English), they appear, (as regards the period of the history embraced in some of the early chapters) to have formed, to a certain extent, a compilation of their own ; amplifying it considerably beyond the text with materials procured from the commentary on the Maháwanso, and other less authentic sources ; and in the rest of the work, the original has, for the most part, been reduced to a mutilated abridgment.

This compilation, or abridgment, extends only to the 88th chapter of the Maháwanso, which brings the history of Ceylon down to A. D. 1319 ; within that period, moreover, the reigns of several kings are omitted : whereas in the perfect copies, the historical narration is continued for four centuries and a half further, extending it to the middle of the last century.

The “*official translators*,” by whom this Singhalese version is stated to have been rendered into English, were, and to a certain extent still are, selected from the most respectable, as well in character as in rank, of the maritime chiefs’ families. They profess, almost without exception, the Christian faith ; and for the most part, are candidates for employment in the higher native offices under government. Their education, as regards the acquisition of their native language, was formerly seldom persevered in beyond the attainment of a grammatical knowledge of Singhalese :—the ancient history of their country, and the mysteries of the religion of their ancestors, rarely engaged their serious attention. Their principal study was the English language, pursued in order that they might qualify themselves for those official appointments, which were the objects of their ambition. The means they possessed of obtaining an education in English, within the colony, at that period, prior to the establishment of the valuable missionary institutions since formed, were extremely limited ; while the routine of their official duties, after they entered the public service, were not calculated to improve those limited attainments. These remarks, however, apply rather to the past, than to the present condition of the colony ; and I should be doing the higher orders of the natives—of the maritime provinces at least—great injustice if I did not add, that they have both readily availed themselves of the improved means since placed within their reach, and amply proved, by several highly creditable examples, their capacity as well as their anxiety to derive the fullest benefit from the opportunities so afforded to them. Nevertheless to the causes above suggested must, I believe, be attributed both the defects in composition, and the numerous obvious perversions of the sense of the Singhalese abridgment of the text, exhibited in the translations of “*The SACRED AND HISTORICAL BOOKS OF CEYLON.*”

As illustrations of the latter description of defects, I shall confine myself to noticing two instances.  
Page 74. “The son of the late king Muttesiwe, called *Second Petissa*, became king of the island of

Ceylon. He was a fortunate king :" p. 83. " This was in the year of our Buddho 236, in the eighteenth year of the reign of the king Darmasoka, and of the first year of the reign of *Petissa the second*, on the fifteenth day of the month of poson :" and similarly in every instance in which that sovereign is named, he is called "*Petissa the second*." Now, the monarch here spoken of, is the most celebrated rāja in the history of Ceylon ; the ally of Asóko, the emperor of India, and the founder of buddhism in this island. His individual name was "Tisso." From his merits (according to the buddhistical creed) in a former existence, as well as in this world, he acquired the appellation of "Dewánanpiyatisso ;" literally, "of-the-déwos-the-delight-tisso." This title in the Singhalese histories is contracted into "Dewenipaitissa ;" and in the vernacular language, "deweni" also signifies "second." These "*official translators*," ignorant of the derivation of this appellation, and of these historical facts, and unmindful of the circumstance of no mention having previously been made of "*Petissa the first*" in the work they were translating, at once designate this sovereign "*Petissa the second*" !!

In explaining the second unintentional perversion of the text above referred to, I shall have to notice the mischievous effects which result from appending notes of explanation, when the text is not thoroughly understood.

Page 1. "In former times, our gracious Buddhu, who has overcome the five deadly sins, having seen Buddhu Deepankare,\* did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Budhus † had done ; from whom also, he having obtained their assent, and having done charities of various descriptions, became sanctified and omniscient : he is the Budhu, the most high lord Guádma, who redeemed the living beings from all their miseries."

The rendering of this passage, as a specimen of the translators' style, compared with the rest of the translation, is rather above than below par. The only intrinsic errors imputable to it, if no notes had been appended, would have consisted,—first, in the statement that there were "*twenty four*" instead of "*twenty three Buddhus subsequent to Deepankara* ;" and, secondly, in adopting the peculiar spelling, "Guádma," for the name of the present Buddhu, in the translation of a Ceylonese work, in which he is invariably designated "Goutama." But two fatal notes are given on this passage, which cruelly expose the true character, or origin, of these blunders : viz.,

\* " In the Budhist doctrine (according to the first note) there are to be five Budhus in the present kalpe : Maha'dewa'nān, Goutama, Deepankara—these have already existed and are in niewana ;—Gua'dma, the fourth, is the Budhu of the present system, which has lasted 2372 years in 1830 ; the Budhu verousa or era, according to the greatest number of coincident dates, having commenced about the year 540 b. c."

† " The Loutoros Budhus (according to the second note) are inferior persons, being usually the companions of the Budhu, for their zeal and fidelity exalted to the divine privileges."

The former of these notes makes "Deepankara" the *immediate predecessor* of "Guádma" all "*subsequent* Buddhos," therefore, must become equally *subsequent* to him,—and yet the term is applied in the translation to those *predecessors* of "Guádma," by whom his advent was *predicted* !

In this instance also, as in the case of "*Petissa the second*," the error lies in the rendering of the word, which has been translated into "*subsequent*."

There are two classes of Buddhos, styled, respectively, in Páli, "Lókuttaro" and "Pachchéko." The former term, derived from "Lókassa-uttaro contracted into "Lókuttaro," signifies "the supreme of the universe." The latter from "Pati-ékan," by permutation of letters contracted into "Pachchéko" and "Pachché," signifies "severed from unity (with supreme buddhthood) ;" and is a term applied to an

inferior being or saint who is never coexistent with a supreme Buddho, as he is only manifested during an “abuddhótpádo,” or the period intervening between the nibbána of one, and the advent of the succeeding supreme Buddho; and attains nibbána without rising to supreme buddhthood. These terms in Singhalese are respectively written “Louturá” and “Pasé.” But “passé” (with a double s.) in the vernacular language, also signifies “subsequent.” No native Buddhist, however uneducated, would have committed the error of asserting, that there were twenty four Buddhos exclusive of Dipankaro, as the prediction of Goutama’s advent is a part of a religious formula in constant use, which specifies either “the twenty four Buddhos and the Pasé Buddhos,” or “the twenty four Buddhos, commencing with Dipankaro, and the Pasé Buddhos,” as having been the sanctified characters who vouchsafed to him the “wiwerana” or sacred assurance. By some jumble, however, the word “pasé” has been translated into “subsequent,” and made to agree with the “twenty four supreme Buddhos,” instead of being rendered as the appellation of an inferior Buddho. Hence the rendering of the passage “did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Budhus had done.”

The revisers of this translation appear to have been aware that there was some confusion or obscurity in this passage, and therefore appended the second note of explanation. In that note, however, an explanation is given, conveying, unfortunately, a meaning precisely the reverse of the correct one. The “Louturá Budhus” are stated to be “inferior persons, usually the companions of the Budhu;” whereas the word literally signifies “supreme of the universe;” and on the other hand, the appellation “Pasé Buddho” signifies, as specifically, the reverse of co-existence or companionship.

The first note, quoted above, is, if possible, still more calculated than the translation itself, to prejudice the authenticity of the buddhistical scriptures in Ceylon, when compared with the sacred records of other buddhistical countries.

In the translation, the present Buddho is called “Guádma.” As the English writers on subjects connected with buddhism in the various parts of Asia rarely spell the name similarly, it would have been reasonable to infer that “Guádma” was here intended for the Ceylonese appellations (Páli) “Gótamo,” (Singhalese) “Goutama.” The revisers, however, of the translation, in this instance also, think it necessary to offer a note of explanation. The object of their note appears to be to give the names of the four Buddhos of this (Páli) “kappo,” (Singhalese) “kalpa,” who have already attained buddhthood. They specify them to be Mahádewánau, Goutama, Deepankara, and Guádma: in which enumeration, with their usual ill luck, they are wrong in every single instance. “Mahádewánan” is not the individual name of any one of the twenty four Buddhos. It is an epithet applying equally to all of them, and literally means “the chief of the déwos.” The first Buddho of this kappo was “Kakusandho.” The second was not “Goutama,” (for when speaking of the twenty four Buddhos there is no other Goutama than the Buddho of the present period) but “Konágamano.” The third is not “Deepankara,” for he is the first of the twenty four Buddhos, but “Kassapo.” The fourth, or present Buddho, is not “Guádma,” but, in Páli, Gótamo; and, in Singhalese, Goutama. As this name, however, had been already appropriated in this work for the second Buddho of this kappo, the publishers have, I presume, adopted the spelling “Guádma” to distinguish the one from the other.

It will scarcely be believed that all this confusion arises from the endeavour to illustrate a work, which, in the clearest manner possible, in its fifteenth chapter, gives a connected history of these four Buddhos; nor can the publishers altogether throw the blame of these mistakes on their coadjutors, the “*two ablest priests of Buddha*,” and the “*official translators*;” for even in their translated abridgment of the fifteenth chapter (p. 92) the names of these four Buddhos are specified.

In another respect, however, either the said priests, or the translators, must be held responsible for a still more important error, which has led Mr. Upham, in his Introduction (p. xxii.) to notice, and comment on, the discrepancies of the buddhistical records of Ceylon, as compared with those of Nepal. He observes, "of these personages (the Buddhos mentioned in the Nepal records) only the four last are mentioned in the pages of Singhalese histories. References are indeed occasionally made to an anterior Budhu, but as no names or particulars are given, we are chiefly indebted for our knowledge of these preceding Buddhos, viz., Wipasya, Sikhi, and Wisabhu, to the Nepalese and Chinese histories."

It is indeed unfortunate for the native literature of Ceylon, that it should be so misrepresented in an introduction to a work, which in the original contains in the first page, the *name of every one of the twenty-four Buddhos, stated in the order of their advent*; to which work there is a valuable commentary, either giving the history of every one of these Buddhos, or referring to the authorities in which a detailed account of them may be found. Nor can the "*two ablest priests of Buddha*," and the other parties employed by Sir A. Johnston in collecting these records, plead ignorance of the existence of that valuable commentary (*Mahawansa-Tikā*), for I observe in the list of Páli and Singhalese books,— vol. iii. p. 170.—two copies of that work are mentioned; one in the temple at Mulgirigalla, from which my copy was taken; and the other in the temple at Bentotte.

This translation, which abounds in errors of the description above noticed, is stated to have been made "under the superintendence of the late native chief of the cinnamon department, (Rájapaxá, maha modliar), *who was himself the best Páli and Singhalese scholar in the country*." I was personally acquainted with this individual, who was universally and deservedly respected, both in his official and private character. He possessed extensive information, and equally extensive influence, among his own caste at least, if not among his countrymen generally; and as of late years, the intercourse with the Buddhistical church in the Burmese empire had been chiefly kept up by missions from the priesthood of his (the chalia) caste in Ceylon, the late chief justice could not, perhaps, have applied to any individual more competent to collect the native, as well as Burmese Páli annals; or more capable of procuring the best qualified translators of that language into Singhalese, from among the Páli scholars resident in the maritime districts of the island, than Rájapaxá was. This was, however, the full extent to which this chief *could* have efficiently assisted Sir A. Johnston, in his praiseworthy undertaking; for the maha modliar was not himself either a Páli, or an English scholar. That is to say, he had no better acquaintance with the Páli, than a modern European would, without studying it, have of any ancient dead language, from which his own might be derived. As to his acquaintance with the English language, though he imperfectly comprehended any ordinary question which might be put to him, he certainly could not speak, much less write, in reply, the shortest connected sentence in English.\* He must, therefore, (unless he has practised a most unpardonable deception on Sir A. Johnston) be at once released from all responsibility, as to the correctness, both of the Páli version translated into Singhalese, and of the Singhalese version into English.

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\* In 1832, five years after Sir A. Johnston left Ceylon, and before I had acquired a knowledge of the colloquial Singhalese, as Magistrate of Colombo, I had to examine Rájapaxá, maha modliar, as a witness in my court. On that occasion, I was obliged to employ an interpreter (the present permanent assessor, Mr. Dias, modliar) not only to convey his Singhalese answers in English to me, but to interpret my English questions in Singhalese to him, as he was totally incapable of following me in English. With Europeans he generally conversed in the local Portuguese.

There is some similar misapprehension in pronouncing the late Rev. Mr. Fox, by whom the English translation is stated to have been revised in England, to be “*the best European Páli and Singhalese scholar at present in Europe.*” I had not the pleasure of being personally acquainted with this gentleman, who left the colony, I believe, soon after I arrived in it. I have always heard him spoken of with respect, in reference to his zeal in his avocation, and his attainments as an European classical scholar. I am, however, credibly informed, that this gentleman also had no knowledge of the Páli language.

A letter from Mr. Fox is inserted in the Introduction, p. xi., of which I extract the three first sentences.

“Having very carefully compared the translations of the three *Singhalese* books submitted to me with the originals, I can safely pronounce them to be correct translations, giving with great fidelity the sense of the original copies.”

“A more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant, esteemed of authority among the professors of buddhism, to give a fair view of the civil and mythological history of buddhism and countries professing buddhism.”

“The Mahavansi is esteemed as of the highest authority, and is undoubtedly very ancient. The copy from which the translation is made is one of the temple copies, from whch many things found in common copies are excluded, as not being found in the ancient Páli copies of the work. Every temple I have visited is furnished with a copy of this work, and is usually placed next the Jatakas or incarnations of Buddha.”

This extract serves to acquit him most fully of laying claim to any knowledge of the Páli language, as he only speaks of having “carefully compared the translations of the three *Singhalese* books submitted to him with the originals.” But what shall I say of the prejudice he has raised against, and the injustice he has done to, the native literature of Ceylon, when he pronounces the wretched jargon into which a mutilated abridgment of the Maháwanso is translated “to be correct translations, giving with great fidelity the sense of the original copies;” and then proceeds to declare, (in reference to that mutilated abridgment and its accompaniments), “a more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant”!!

Mr. Fox labors also under some unaccountable delusion, when he speaks of “abridged temple copies,” and calls the Maháwanso a “sacred work,” found in almost all the temples. It is, on the contrary, purely and strictly, an historical work, seldom consulted by the priesthood, and consequently rarely found in the temples; and I have never yet met with, or heard of, any abridged copy of the work. In direct opposition to this statement, as to its being an “abridged copy,” Mr. Upham, to whom the publication of these translations was intrusted, and who was the author of “*The HISTORY OF BUDDHISM,*” makes the following note at p. 7 of that work :

“According to the information picked in a manuscript note, by the translator, Rajapakse, a well known intelligent native of Ceylon, the Mahavansi is one of the most esteemed of all the sacred books of his countrymen, and has the character of being among the oldest of their writings, being throughout composed in Palee, the sacred buddhi. language. This work has been so carefully preserved, that but slight differences are observable between the most ancient and most modern copies. It does not appear at what period it was composed, but it has been in existence from the period that the books of Ceylon were originally written, and it contains ‘the doctrine, the race, and lineage of Buddha,’ and is, in fact, the religion and history of buddhism.”

I need hardly suggest, after what has been already stated, that Rájapaxa, as an intelligent native of Ceylon, never could have been the real author of this note, in any language, asserting that the Maháwanso “is one of the most esteemed of all the *sacred books of his countrymen;*” nor could he, without

## INTRODUCTION

recording a self-evident absurdity, have represented an history extending to the middle of the last century, and containing in it the specification of the reign in which several portions of it were composed, to have "been in existence from the periods that the books of Ceylon were originally written."

In his preface to the same work, Mr. Upham distinctly "disclaims all pretension to the philological knowledge and local information, requisite to render discussion useful, and illustration pertinent." The spirit of carelessness in which this admission is made, would entitle Mr. Upham to be considered exclusively in the light of a publisher, irresponsible for any material defect the work he edits may contain. A fatality, however, appears to attach to the proceedings of every individual connected with the publication of these Ceylonese works, from which Mr. Upham himself is not exempt, if the introduction, and the notes appended, to the translation of "The SACRED AND HISTORICAL Books" are to be attributed to him.

Thus, p. 83, the translator states that "Mahindo was accompanied with his nephew Sumenow, a samanera priest, seven years old, *the son of his sister Sangamitrah;*" and p. 97, "The first queen Anulah, and 500 other queens, having obtained the state of Sakertahgamy, and also 500 pleasure women, put on yellow robes; that is, became priestesses." But when this publisher touches upon the same subjects in the following passage, p. 100, "in these days, the queen Anulah, together with 1000 women, were created priestesses by Sangamitrah, and obtained the state of rahat;" he thinks it necessary to enlighten his readers with a note: and forgetting altogether that he has to deal with "matron queens and pleasure women," he gravely remarks, that "priestesses, although not now existing among the buddhists, were at this period of such sanctity, that an offender when led forth to be put to death, who was so fortunate as to meet one of these *sacred virgins*, was entitled, at her command, to a pardon; and this privilege was *subsequently copied*, and adopted among the Romans, in the case of the vestal virgins." Mr. Upham has no more valid authority for saying that these "matrons and pleasure women" were considered either to assume the character of "sacred virgins" by their ordination, or to have been held in greater veneration than the rahat priests, than that the privilege of demanding the pardon of offenders, "was *subsequently copied*, and adopted among the Romans." Again, p. 222, in a note, he states correctly enough, that the "upasampadá were the priests of the superior quality." But at p. 300, where the ceremony of upasampadá (which simply signifies ordination) is mentioned, he forgets the former, and the correct rendering, and adds a note in these words: "this was the burning the various priests' bodies, and forming them into dawtoos, which had been preserved for that purpose." These instances of the same facts and circumstances being correctly stated in one, and incorrectly in another part, of both these publications, are by no means of infrequent occurrence; which only tend to aggravate the neglect or carelessness of the parties employed in conducting this publication. Where such inaccuracies could be committed in the "SACRED AND HISTORICAL Books," when an occasional note only is attempted, it may readily be imagined what the result must be, when Mr. Upham is employed to write "The HISTORY AND DOCTRINE OF BUDDHISM from Sir A. Johnston's collection of manuscripts."

Imperfect as the information connected with buddhism possessed by Europeans at present is, it would not have been reasonable to have expected any connected and correct account of the metaphysical and doctrinal portions of that creed; and until the "pitakattaya," or the three pitakas, which contain the buddhistical scriptures, and the ancient commentaries on them, are either consulted in the original, or correctly translated, there must necessarily prevail great diversity of opinions on these abstruse and

intricate questions. But in the historical portion, at least, for which the data are sufficiently precise, and readily obtained, in the native annals of this island, "The HISTORY OF BUDDHISM" ought to have been exempt from any material inaccuracies. Even in this respect, however, the work abounds in the grossest errors. Thus, p. 1., in describing Ceylon, Mr. Upham speaks of "that island which the Buddha Guādīma, this distinguished teacher of the eastern world, has chosen to make *the scene of his birth*, and the chief theatre of his acts and miracles : p. 2. referring to Adam's peak, he says, "it is celebrated for possessing the print of Buddha's foot left on the spot, whence he ascended to the *Dévalóka heavens* :" p. 73. "The buddhist temple of Mulgirigala on Adam's peak, is declared to be within this region (Jugandara Parwatte.)"

It is scarcely possible for a person, not familiar with the subject, to conceive the extent of the absurdities involved in these, and other similar passages. It is no burlesque to say, that they would be received, by a Ceylonese buddhist, with feelings akin to those with which an Englishman would read a work, written by an Indian, professedly for the purpose of illustrating the history of christianity to his countrymen, which stated,—that England was the scene of the birth of our Saviour ; that his ascension took place from Derby peak ; and that Salisbury cathedral stood on Westminster abbey.

And yet these are the publications put forth, as correct translations of, and compilations from, the native annals of Ceylon. Such is the force, respectability, and apparent competency of the attestations by which "The SACRED AND HISTORICAL WORKS OF CEYLON" are sustained, that they have been considered worthy of being dedicated to the king, patronised by the court of directors, and sent out to this island, by the secretary of state, to be preserved among the archives of this government !!

After this signal failure in Sir A. Johnston's well intentioned exertions, and after the disappointments which have hitherto attended the labors of orientalists, in their researches for historical annals, *comprehensive in data, and consistent in chronology*, I have not the hardihood to imagine, that the *translation alone* of a Páli history, containing a detailed, and chronologically continuous, history of Ceylon, for *twenty four centuries* ; and a connected sketch of the buddhistical history of India, embracing the interesting period between B. C. 600, and B. C. 300 ; besides various other subsequent references, as well to India, as the eastern peninsula, would, without the amplest evidence of its authenticity, receive the slightest consideration from the literary world. I have decided, therefore, on publishing the *text also*, printed in roman characters, pointed with diacritical marks.

My object in undertaking this publication (as I have already stated) is, principally, to invite the attention of oriental scholars to the historical data contained in the ancient Páli buddhistical records, as exhibited in the Mahíwanso ; contrasted with the results of their profound researches, as exhibited in their various publications and essays, commencing from the period when Sir W. Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Half a century has elapsed since that eminent person formed the Bengal Asiatic Society, which justly claims for itself the honor of having "numbered amongst its members all the most distinguished students of oriental literature, and of having succeeded in bringing to light many of the hidden stores of Asiatic learning." Within the regions to which their researches were in the first instance directed, the *prevailing religion* had, from a remote period, extending back, perhaps, to the christian era, been uninterruptedly hinduism. The priesthood of that religion were considered to be exclusively possessed of the knowledge of the ancient literature of that country, in all its various branches. The *classical language* in which that literature was embodied was SANSKRIT.

The rival religion to hinduism in Asia, promulgated by Buddhos antecedant to Gótamó, from a period too remote to admit of chronological definition, was buddhism. The last successful struggle of buddhism for ascendancy in India, subsequent to the advent of Gótamó, was in the fourth century *before* the christian era. It then became the religion of the state. The ruler of that vast empire was, at that epoch, numbered amongst its most zealous converts; and fragments of evidence, literary, as well as of the arts, still survive, to attest that that religion had once been predominant throughout the most civilized and powerful kingdoms of Asia. From thence it spread to the surrounding nations; among whom, under various modifications, it still prevails.

Hinduism, as the religion at least of its rulers, after an apparently short interval, regained its former ascendancy in India; though the numerical diminution of its antagonists would appear to have been more gradually brought about. Abundant proofs may be adduced to shew the fanatical ferocity with which these two great sects persecuted each other,—a ferocity which mutually subsided into passive hatred and contempt, only when the parties were no longer placed in the position of actual collision.

European scholars, therefore, on entering upon their researches towards the close of the last century, necessarily, by the expulsion of the buddhists, came into communication exclusively with hindu pundits; who were not only interested in confining the researches of orientalists to Sanscrit literature, but who, in every possible way, both by reference to their own ancient prejudiced authorities, and their individual representations, labored to depreciate in the estimation of Europeans, the literature of the buddhists, as well as the PA'LÍ or MA'GADHÍ language, in which that literature is recorded.

The profound and critical knowledge attained by the distinguished Sanscrit scholars above alluded to, has been the means of elucidating the mysteries of an apparently unlimited mythology; as well as of unravelling the intricacies of Asiatic astronomy, mathematics, and other sciences,—of analysing their various systems of philosophy and metaphysics,—and of reducing tracts, grammatical as well as philological, into condensed and methodised forms; thereby establishing an easier acquirement of that ancient language, and of the varied information contained in it.

The department in which their researches have been attended with the least success, is HISTORY; and to this failure may perhaps be justly attributed the small portion of interest felt by the European literary world in oriental literature. The progress of civilization in the west has, from age to age, nay, from year to year, added some fresh advancement or refinement to almost every branch of the arts, sciences, and belles lettres; while there is scarcely any discovery made, as hitherto developed in Asiatic literature, which could be considered either as an acquisition of practical utility to European civilization, or as models for imitation or adoption in European literature.

In the midst, nevertheless, of this progressively increasing discouragement, the friends of oriental research have proportionately increased their exertions, and extended the base of their operations. The formation of the Royal Asiatic Society of Great Britain and Ireland, and of similar institutions on the continent of Europe; and the more rapid circulation of discoveries made in Asia, through the medium of the monthly journal of the Asiatic Society of Bengal, during the last four years, afford undeniable proofs of unabated exertion in those researches. To those who have watched the progress of the proceedings of these institutions, no small reward will appear to have crowned the gratuitous labors of orientalists. In the pages of the Asiatic Journal alone, the deciphering of the alphabets, in which the ancient inscriptions scattered over Asia are recorded, (which is calculated to lead to important

chronological and historical results); the identification and arrangement of the ancient coins found in the Panjab; the examination of the recently discovered fossil geology of India; the analysis of the Sanscrit and Tibetan buddhistical records, contained in "hundreds of volumes," by M. Cesnola Korti and professor Wilson; and the translation of the Hindu plays, by the latter distinguished scholar, exhibit triumphant evidence, that at no previous period had oriental research been exerted with equal success. Yet it is in the midst of this comparatively brilliant career, and at the seat of the operations of the Bengal Asiatic Society, that the heaviest disappointment has visited that institution. It has within the last year been decided by the supreme government of India, that the funds which "have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, are henceforth to be appropriated to purposes of English education." In the unavailing effort of the Asiatic Society to avert that decision, the supreme government has thought proper to designate the printing of several standard oriental works, then in progress, to be "of little purpose but to accumulate stores of waste paper."

I advert not to these recent discussions in Bengal with any view to take part in them. My object is exclusively to show that the increasing discouragement or indifference, evinced towards oriental research, does not proceed either from the exhaustion of the stores to be examined, or from the relaxation of the energy of the examiners; and to endeavour to account for the causes which have produced these conflicting results.

The mythology and the legends of Asia, connected with the fabulous ages, contrasted with those of ancient Europe and Asia Minor, present no such glaring disparity in extravagance,\* as should necessarily lead an unprejudiced mind to cultivate the study and investigation of the one, and to decide on the rejection and condemnation of the other. Almost every well educated European has exerted the first efforts of his expanding intellect to familiarize himself with the mythology and fabulous legends of ancient Europe. The immortal works of the poets which have perpetuated this mythology, as well as these legends, have from his childhood been presented to his view, as models of the most classical and perfect composition. In the progress to manhood, and throughout that period of life during which mental energy is susceptible of the greatest excitement,—in the senate, at the bar, on the stage, and even in the pulpit,—the most celebrated men of genius have studiously borrowed, more or less of their choicest ornaments, from the works of the ancient poets and historians.

To those, again, to whom the fictions of the poets present no attractive charms, the literature of Europe, as soon as it emerges from the darkness of the fabulous ages, supplies a separate stream of historical narration, distinctly traced, and precisely graduated, by the scale of chronology. On the events recorded and *timed* in the pages of that well attested history, a philosophical mind dwells with intense interest. The rise and fall of empires; the origin, growth, and decay of human institutions; the advancement or arrest of civilization; and every event which can instruct or influence practical men, in every station of life, are there developed, with the fullest authenticity. Whichever of these two departments of literature—fiction or fact—the European student may find most congenial to his taste, early associations and prepossessions have equally familiarized either to his mind.

As regards oriental literature, the impressions of early associations never can, nor is to be wished that they ever should, operate on the European mind. Even in Europe, where the advantages of the spread of education, and of the diffusion of useful knowledge, are the least disputed of the great principles which agitate the public mind, there are manifest indications that it is the predominant opinion of the age, that into the scheme of that extended education—more of fact and less of fiction—more of practical

\* Vide Appendix for a comparison of *Mahanámo* with *Herodotus* and *Justinus*

mathematics and less of classics—should be infused, than have hitherto been adopted in public institutions. Matis mutandis, I regard the recent Indian fiat “that the funds which have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, shall be exclusively appropriated to purposes of English education,” to be conceived in the same spirit.

These early assertions, then, being thus unavailing and unavailable, (if the foregoing remarks are entitled to any weight) the creation of a general interest towards, or the realization of the subsiding expectations, produced at the formation of the Bengal Asiatic Society, in regard to, oriental literature, seems to depend on this single question; viz.,

*Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?*

On the solution of this question, as it appears to me, depends entirely, whether the study of oriental literature (with reference not to languages, but the information those languages contain) shall continue, like the study of any of the sciences, to be confined to the few whose taste or profession has devoted them to it; or whether it shall some day exercise an influence over that more extended sphere, which belongs to general history alone to exert.

This is an important, though not, perhaps, altogether a vital, question:—important, more especially at the present moment, as regards the interest it can create, and the resources it can thence derive, for the purpose of extending the basis of research; but not vital, in as much as there is no more reason for apprehending the extinction of oriental research, from its having failed to extend its influence over the whole educated community of the world, than that geology, mineralogy, botany, or any of the other sciences should become extinct, because the interest each individually possesses is of a limited character. Nor does the continuance of oriental research, conducted by Europeans, appear, in any degree, to depend on the contingency of the permanence of British sway over its present Asiatic dominions; for the spirit of that research has of late years gained even greater strength on the continent of Europe than in the British empire. But to return to the question:—

*Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?*

Preparatory to answering this question, I shall briefly touch on the published results of our countrymen's researches in the department of History; premising, that in the earlier period of their labors, their publications partook more of the character of theoretical or critical treatises, than accurate translations of the texts they professed to illustrate. This course was adopted, under the suggestion of Sir W. Jones; who in his preliminary discourse on the institution of the Asiatic Society, remarked: “ You may observe I have omitted their languages, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge; but I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself. The attainment of them is, however, indispensably necessary.” Again, “ You will not perhaps be disposed to admit more translations of considerable length, except such unpublished essays and treatises as may be transmitted to us by native authors.”

Sir W. Jones himself led the way in the discussion of the chronology of the Hindus.\* After a speculative dissertation, tending to an identification or reconciliation, in some particular points, of the

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\* A. R. vol. i. p. 71.

hindu with the mosaic history, he has, with all that fascination which his richly stored mind enabled him to impart to all his discussions, developed the scheme of hindu chronology, as explained to him from hindu authorities, by Rallicinta Sermi, "a pupil of extensive learning and great fame among the hindus." The chronology treated of in this dissertation, extends back through "the four ages," which are stated to embrace the preposterous period of 4,320,000 years; and contains the genealogies of kings, collected from the purâns, which were then considered works of considerable antiquity. It is only in the middle of the "fourth age," when he comes to the Mîgalîba dynasty, that hindu authorities enable him to assign a date to the period at which any of those kings rule. On obtaining this "point d'appui," Sir W. Jones thus expresses himself:—

"*Purûrijya*, son of the twentieth king, was put to death by his minister, *Senava*, who placed his own son *Pradyota* on the throne of his master; and this revolution constitutes an epoch of the highest importance in our present inquiry; first, because it happened, according to the *Bhagavatapurâna*, two years before Buddha's appearance in the same kingdom: next, because it is believed by the hindus to have taken place 3333 years ago, or 2100 before Christ; and, lastly, because a regular chronology, according to the number of years in each dynasty, has been established, from the accession of *Pradyota*, to the subversion of the genuine hindu government, and that chronology I will now lay before you, after observing only, that *Râthranta* himself says nothing of Buddha in this part of his work, though he particularly mentions two preceding avâtras in their proper places.

## KINGS OF MAGADHA.

	Y. B. C.
Pradyota	
Palaca .....	..... 2100
Visa-Shayupa	
Rajaca	
Nandiwerdhana,.....	5 reigns = 133
Sisunaga	
Cacaverna. ....	..... 1062
Cshemadherma	
Cshetrajnya	
Vidhisara	
Ajata-satru	
Darbhacea	
Ajaya	
Nandivedhana	
Mahanandi .....	10 reigns = 360 years 1602
Nanda	

" This prince, of whom frequent mention is made in the Sanscrit books, is said to have been murdered, after a reign of a hundred years, by a very learned and ingenious, but passionate and vindictive, brahman, whose name was Chinacya, and who raised to the throne a man of the Maurya race, named Chandragupta. By the death of Nanda and his sons, the Chatriya family of Pradyota became extinct.

## MAURYA KINGS.

	Y. B. C.
Chandragupta.....	1502
Varisara	
Asocaverdhana	
Suyagas	
Desarap'tha.....	..... 5
Sangata	
Salisuka	
Somasarman	
Satadhantwas	
Vrihadrat'ha. ....	10 reigns = 137

"On the death of the tenth Maurya king, his place was assumed by his commander-in-chief, Pushyamitra, of the Sangha nation or family."

It is thus shown that, according to the hindu authorities, Chandragupta, the Sandroottus, who was contemporary with Alexander and Seleucus Nicator, to whose court at Palibothra Megasthenes was deputed, is placed on the throne about b. c. 1502; which is at once an anachronism of upwards of eleven centuries.

Sir W. Jones sums up his treatise by commenting on this fictitious chronology of the hindus, with the view to reconciling it, by rational reasoning, founded on the best attainable data, with the dates which that reasoning would suggest, as the probably correct periods of the several epochs named by him.

The whole of that paper, but more particularly as it treats of the "fourth age," bears a deeply interesting relation to the question of the authenticity of the buddhistical chronology; and it exhibits, in a remarkable degree, the unconscious approaches to truth, as regards the history of the Buddhas, made by rational reasoning, though constantly opposed by the prejudices and perversions of hindu authorities, and his hindu pundits, in the course of the examination in which Sir W. Jones was engaged.

Wilford<sup>\*</sup> next brought the chronology of the hindus under consideration, by his "Genealogical Table, extracted from the Vishnu purāna, the Bhagavat, and other purānas, without the least alteration." He however borrows from hindu annals, nothing but the names of the kings.

"When the purānas, (he says,) speak of the kings of ancient times, they are equally extravagant. According to them, king Yudhishtir reigned seven and twenty thousand years; king Nanda, of whom I shall speak more fully hereafter, is said to have possessed in his treasury above 1,584,960,000 pounds sterling, in gold coin alone; the value of the silver and copper coin, and jewels, exceeded all calculation; and his army consisted of 100,000,000 men. These accounts, geographical, chronological, and historical, as absurd, and inconsistent with reason, must be rejected. This monstrous system seems to derive its origin from the ancient period of 12,000 natural years, which was admitted by the Persians, the Etruscans, and, I believe, also by the Celtic tribes; for we read of a learned nation in Spain, which boasted of having written histories of above six thousand years.

"The hindus still make use of a period of 12,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the hindus, forsaking the paths of historical truth, launched into the mazes of extravagance and fable. Megasthenes, who had repeatedly visited the court of Chandragupta, and of course had an opportunity of conversing with the best informed persons in India, is silent as to this monstrous system of the hindus. On the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond six thousand years, as we read in some MSS. He adds also, according to Clemens of Alexandria, that the hindus and the Jews were the only people who had a true idea of the creation of the world, and the beginning of things. There was then obvious affinity between the chronological system of the Jews and the hindus. We are well acquainted with the pretensions of the Egyptians and Chaldeans to antiquity: this they never attempted to conceal. It is natural to suppose that the hindus were equally vain—they are so now; and there is hardly a hindu who is not persuaded of, and who will not reason upon, the supposed antiquity of his nation. Megasthenes, who was acquainted with the antiquities of the Egyptians, Chaldeans, and Jews, whilst in India made inquiries into the history of the hindus, and their antiquity, and it is natural to suppose that they would boast of it as well as the Egyptians or Chaldeans, and as much then as they do now. Surely they did not invent fables to conceal them from the multitude, for whom, on the contrary, these fables were handed."

Thus rejecting the whole scheme of hindu chronology, and adopting the date of the age of Alexander for the period at which Chandragupta reigned in India, Wilford, as regards chronology, simply tabularizes his list of kings, according to the average term of human life; and thereby approximates the hindu to the European chronology. "The purānas," he adds, "are certainly a modern compilation from valuable materials, which I am afraid no longer exist;" but from several hindu dramas (which have been

\* A. R. vol. v. p. 241.

recently translated and published by professor Wilson,) he deduces particulars connected with the personal history of Chandragupta, and supplies also some valuable geographical illustrations,—to both which I shall hereafter have occasion to advert. Wilford recurs to these subjects in greater detail, and with more close reference to buddhistical historical data, in his several essays on the Gangetic provinces, the kings of Magadha, the eras of Vicramaditya and Salivahana, and in his account of the jains or buddhists. Want of space prevents my making more than one extract. I shall only notice, therefore, as regards chronology, that Wilford in this instance<sup>\*</sup> also bases his calculations on the European date assignable to the reign of Chandragupta; and that in doing so, it will be seen, by the following admission, that he disturbs the epoch of the Káliyuga by upwards of seventeen centuries.

"The beginning of the Cali-yuga, considered as an astronomical period, is fixed and unvariable; 3044 years before Vicramaditya, or 3100 b. c.—But the beginning of the same, considered either as a civil, or historical period, is by no means agreed upon.

"In the Vishnu, Bráhma, and Viyu purásas, it is declared, that from the beginning of the Cali-yuga, to Mahananda's accession to the throne, there were exactly 1015 years. This emperor reigned 23 years, his sons 12, in all 40; when Chandragupta ascended the throne, 315 years b. c.—The Cali-yuga, then, began 1370 b. c., or 1314 before Vicramaditya; and this is confirmed by an observation of the place of the solstices, made in the time of Parásara; and which, according to Mr. Davis, happened 1391 years b. c. or nearly so. Parásara, the father of Vyasa, died a little before the beginning of the Cali-yuga. It is remarkable that the first observations of the colures, in the west, were made 1353 years before Christ, about the same time nearly, according to Mr. Bailly."

Bentley, Davis, and others, have also discussed, and attempted to unravel and account for, these absurdities of the hindu chronology. Great as is the ingenuity they have displayed, and successful as those inquiries have been in other respects, they all tend to prove the existence of the above mentioned incongruities, and to shew that they are the result of systematic preversions, had recourse to, since the time of Megasthenes, by the hindus, to work out their religious impostures; and that they in no degree originate in barbarous ignorance, or in the imperfect light which has glimmered on a remote antiquity, or on uncivilized regions involved in a fabulous age.

The strongest evidence I could adduce of the correctness of this inference, will be found in the remarks of professor Wilson, in his introductory observations on the "Rája Taringiní, a history of Cashmir." He thus expresses himself:—

"The only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Rája Taringiní, a history of Cashmir. This work was first introduced to the knowledge of the Mohammedans by the learned minister of Acre, Abulfazl; but the summary which he has given of its contents, was taken, as he informs us, from a Persian translation of the hindu original, prepared by order of Acre. The example set by that liberal monarch, introduced amongst his successors, and the literary men of their reigns, a fashion of remodelling, or re-translating the same work, and continuing the history of the province, to the periods at which they wrote.

The earliest work of this description, after that which was prepared by order of Acre, is one mentioned by Bernier, who states, an abridged translation of the Rája Taringiní into Persian to have been made, by command of Jehangir. He adds, that he was engaged upon rendering this into French, but we have never heard any thing more of his translation. At a subsequent period, mention is made in a later composition, of two similar works, by Mulla Husein, Kári, or the reader, and by Hyder Malee, Chadwaria, whilst the work in which this notice occurs, the Wakiat-i-Cashmir, was written in the time of Mohammad Shah; as was another history of the province, entitled, the Nawadir-ul-Akhbar. The fashion seems to have continued to a very recent date, as Ghulam Husein notices the composition of a history of Cashmir having been entrusted to various learned men, by order of Jivana the Sích, then governor of the province; and we shall have occasion to specify one history, of as recent a date as the reign of Shah Alem.

The ill directed and limited inquiries of the first European settlers in India, were not likely to have traced the original of these Mohammedan compositions; and its existence was little adverted to, until the translation of the *Ayin Acberi*, by the late Mr. Gladwin, was published. The abstract then given, naturally excited curiosity, and stimulated inquiry; but the result was unsatisfactory, and a long period intervened before the original work was discovered. Sir W. Jones was unable to meet with it, although the history of India from the Sanscrit Cashmir authorities, was amongt the tasks his undaunted and indefatigable intellect had planned, and it was not until the year 1805, that Mr. Colebrooke was successful in his search. At that time he procured a copy of the work from the heir, of a brahman, who died in Calcutta, and about the same time, or shortly afterwards, another transcript of the *Raja Taringini* was obtained by the late Mr. Speke from Lucknow. To these two copies I have been able to add a third, which was brought for sale in Calcutta, and I have only to add, that both in that city and at Benares, I have been hitherto unable to meet with any other transcript of this curious work.

The *Raja Taringini* has hitherto been regarded as one entire composition: it is however in fact a series of compositions, written by different authors, and at different periods; a circumstance that gives greater value to its contents; as, with the exceptions of the early periods of the history, the several authors may be regarded almost as the chroniclers of their own times. The first of the series is the *Raja Taringini* of Calhana pādīt, the son of Champaca; who states his having made use of earlier authorities, and gives an interesting enumeration of several which he had employed. The list includes the general works of Sivīta and Narēndra; the history of Gōnerda and his three successors, by Hela Rāja, an ascetic, of Lava, and his successors to Asoca, by Padma Mihira; and of Asoca and the four next princes, by Sri Ch'havillacara. He also cites the authority of Nila Muni, meaning probably the *Nila Purāna*, a purāna known only in Cashmir; the whole forming a remarkable proof of the attention bestowed by Cashmician writers upon the history of their native country: an attention the more extraordinary, from the contrast it affords, to the total want of historical inquiry in any other part of the extensive countries peopled by the hindus. *The history of Cuhana commences with the fabulous ages, and comes down to the reign of Sangrama Deva, the nephew of Dulā Rāni, in Saka 949, or A. D. 1027, approaching to what appears to have been his own date, Saka 1070, or A. D. 1148.*

The next work is the *Rajāvali* of Jona Rāja, of which, I regret to state, I have not yet been able to meet with a copy. It probably begins where Calhana stops, and it closes about the time of Zein-ul-Ab-ad-din, or the year of the Hijra 815, as we know from the next of the series.

The *Sri Jaina Raja Taringini* is the work of Sri Vara Pandita, the pupil of Jona Rāja, whose work it professes to continue, so as to form with it, and the history of Calhana, a complete record of the kingdom of Cashmir. It begins with Zein-ul-Ab-ad-din, whose name the unprepared reader would scarcely recognize, in its *Negari* transfiguration of Sri Jaina Ollibba Dina, and closes with the accession of Fatteh Shah, in the year of the Hijra 882, or A. D. 1477. The name which the author has chosen to give his work of *Jaina Taringini*, has led to a very mistaken notion of its character; it has been included amongst the productions of Jain literature, whilst in truth the author is an orthodox worshipper of Siva, and evidently intends the epithet he has adopted as complimentary to the memory of Zein-ul-Ab-ad-din, a prince who was a great friend to his hindu subjects, and a liberal patron of hindu letters, and literary men.

The fourth work, which completes the aggregate current under the name of *Raja Taringini*, was written in the time of Acber, expressly to continue to the latest date, the productions of the author's predecessors, and to bring the history down to the time at which Cashmir became a province of Acher's empire. It begins accordingly where Sri Vara ended, or with Fatteh Shah, and closes with Nasuk Shah; the historian apparently, and judiciously, avoiding to notice the fate of the kingdom during Hamayun's retreat into Persia. The work is called the *Rajavah Pataca*, and is the production of Punja or Prajuga Bhatta.

Of the works thus described, the manuscript of Mr. Speke, containing the compositions of Cuhana and Sri Vara, came into my possession at the sale of that gentleman's effects. Of Mr. Colebrooke's manuscript, containing also the work of Punja Bhatta, I was permitted by that gentleman, with the liberality I have had on former occasions to acknowledge, to have a transcript made: and the third manuscript, containing the same three works, I have already stated I procured by accidental purchase. Neither of the three comprises the work of Jona Rāja; and but one of them, the transcript of Mr. Colebrooke's manuscript, has the third tarang or section of Calhana's history. *The three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable.* The leading points, however, may be depended upon, agreeing not only in the different copies, but with the circumstances narrated in the compendium of Abulfazl, and in the Mohammedan or Persian histories which I have been able to procure."

For the purposes of the comparative view I shall presently draw, I wish to notice pointedly here, that the earliest portion of this history comes down to A. D. 1027; that the author of it flourished about A. D. 1148; and that "the three manuscripts are all very inaccurate; so far so, indeed, that a direct translation of them, if desirable, would be impracticable."

In reviewing his sketch of the Cashmirian history, the professor observes, in reference to its chronology:—

"The chronology of the *Rāja Tarangini* is not without its interest. The dates are regular, and for a long time both probable and consistent, and as they may enable us to determine the dates of persons and events, in other parts of India, as well as in Cashmir, a short review of them may not be wholly unprofitable.

The more recent the period, the more likely it is that its chronology will be correct, and it will be therefore advisable to commence with the most modern, and recede gradually to the most remote dates. The table prefixed was necessarily constructed on a different principle, and depends upon the date of Gonerdā the third, which, as I have previously explained is established according to the chronology of the text Gonerdā the third lived, according to Calheri pandit, 2339 years before the year Saka 1070, or A. D. 1148, and consequently his accession is placed B. c. 1131, the periods of each reign are then regularly deduced till the close of the history, which is thus placed in the year of Christ 1025, or about 120 years before the author's own time. That the reign of the last sovereign did terminate about the period assigned, we may naturally infer, not only from its proximity to what we may conclude was the date at which the work was written, but from the absence of any mention of Mahmud's invasions, and the introduction of a *Prithivi Pāla*, who is very possibly the same with the Pitteruge Pal of Lahore, mentioned in the Mohammedan histories."

In applying the proposed test of "receding gradually to the most remote dates," the anachronism at the period of the reign of Gonerdā the third is not less than 796 years: the date arrived at by this recession being B. c. 388, while the text gives B. c. 1182: and various collateral evidences are adduced by the professor to shew that the adjusted is the probably correct one\*. This anachronism of course progressively increases with the recession. At the colonization of Cashmir, it amounts to 1043 years. The respective dates being, text B. c. 3714, and adjusted epoch B. c. 2666.

In Colonel Tod's superb publication, "The Annals of Rajasthan," the whole of the above data are reconsidered in reference to the Hindu texts; but some trifling alterations only are made in those early dynasties. From poetical legends, the successful deciphering of inscriptions, and the discovery of a new era, (the Balābhi) a very large mass of historical information has, with incredible industry, been arranged into the narrative form of history; the chronology of which has been corrected and adjusted, as far as practicable, according to the occasional dates developed in that historical information.

At the end of these remarks will be found reprinted, portions of professor Wilson's prefaces to his translations of the historical dramas—the *MĀDRA RAKSHASA*, and the *RETNAVALI*; to both which I shall have to refer, in commenting on the chapters of the *Mālikāwanī*, which embrace the periods during which the events represented on these Hindu plays occurred.

I believe, I have now adverted to the principal published notices of Hindu literature, in reference to continuous Hindu history. And if I were called upon to answer the question, suggested by myself; upon the evidence adduced, I should say, in reply to the first part of that proposition—That there does not now exist an authentic, connected, and chronologically correct Hindu history; and that the absence of that history proceeds, not from original deficiency of historical data, nor their destruction by the ravages of war, but the systematic perversion of those data, adopted to work out the monstrous scheme upon which the Hindu faith is based.

\* I have ventured to suggest in an article in the Journal of the Asiatic Society for September 1836, that this anachronism amounts to about 1177 instead of 796 years.

In regard to the second part of the proposition, the answer can only be made inferentially and hypothetically. Judging from what has already been effected, by the collateral evidence of the history of other countries, and the decyphering of inscriptions and coins, I am sanguine enough to believe that such a number of authentic dates will in time be verified, as will leave intervals of but comparatively short duration in the ancient Indian dynasties between any two of those authentic dates; thereby rescuing hindu history in some degree from the prejudice under which it has been brought by the superstitions of the native priesthood.

One of the most important services rendered to the cause of oriental research of late years, is, perhaps, "the restoration and decyphering of the Allahabad inscription, No. 2," achieved by Doctor Mill, and published in the Asiatic Journal of June, 1834.

In reference to this historical inscription, the learned Principal observes, "Were there any regular chronological history of this part of Northern India, we could hardly fail in the circumstances of this inscription, even if it were without names, to determine the person and the age to which it belongs. We have here a prince who restores the fallen fortunes of a royal race that had been dispossessed and degraded by the kings of a hostile family—who removes this misfortune from himself and his kindred by means of an able guardian or minister, who contrives to raise armies in his cause; succeeding at last in spite of vigorous warlike opposition, including that of some haughty independent princesses, whose daughters, when vanquished, become the wives of the conqueror—who pushes his conquests on the east to Assam, as well as to Nepal and the more western countries—and performs many other magnificent and liberal exploits, constructing roads and bridges, encouraging commerce, &c. &c.—in all which, allowing fully for oriental flattery and extravagance, we could scarcely expect to find more than one sovereign, to whom the whole would apply. But the inscription gives us the *names* also of the prince and his immediate progenitors: and in accordance with the above mentioned account, while we find his dethroned ancestors, his grandfather and great grandfather, designated only by the honorific epithet *Mahá-rája*, which would characterize their royal descent and rights—the king himself (*SAMUDRAGUPTA*) and his father are distinguished by the title of *Máha-rájá-Adhi-rája*, which indicates actual sovereignty. And the last mentioned circumstance might lead some to conjecture, that the restoration of royalty in the house began with the father, named *CHANDRAGUPTA*, whose exploits might be supposed to be related in the first part of the inscription, to add lustre to those of the son."

"Undoubtedly we should be strongly inclined, if it were possible, to identify the king thus named—(though the name is far from being an uncommon one) with a celebrated prince so called, the only one in whom the Puranic and the Greek histories meet, the *CHANDRAGUPTA* or *SANDRACOPTUS*, to whom *SELEUCUS NICATOR* sent the able ambassador, from whom *STRABO*, *ARRIAN*, and others derived the principal part of their information respecting India. This would fix the inscription to an age which its character (disused as it has been in India for much more than a thousand years), might seem to make sufficiently probable, viz. the third century before the christian era. And a critic, who chose to maintain this identity, might find abundance of plausible arguments in the inscription: he might imagine he read there the restoration of the asserted genuine line of *NANDA* in the person of *CHANDRAGUPTA*, and the destruction of the nine usurpers of his throne: and in what the inscription, line 16, tells of the guardian *GINI-KALKA'RAKA-SVAMI*, he might trace the exploits of *CHANDRAGUPTA*'s wily brahman counsellor *CHA'NAKYA*, so graphically described in the historical play called the *Mudra-Ráksasa*, in levying troops for his master, and counterplotting all the schemes of his adversaries.

able minister RA'XASA, until he recovered the throne: nay the assistance of that RA'XASA himself, who from an enemy was turned to a faithful friend, might be supposed to be given *with his name* in line 10 of the inscription. And the discrepancy of all the other names besides these two, viz. of CHANDRAGPTA's son, father, grandfather, and guardian minister, to none of whom do the known Puranic histories of that prince assign the several names of the inscription, might be overcome by the expedient—usual among historical and chronological theorists in similar cases,—of supposing several different names of the same persons.

“But there is a more serious objection to this hypothesis than any arising from the discrepancy of even so many names—and one which I cannot but think fatal to it. In the two great divisions of the Xattriya Rājas of India, the CHANDRAGPTA of the inscription is distinctly assigned to the Solar race—his son being styled child of the Sun. On the other hand, the celebrated founder of the Maurya dynasty, if reckoned at all among Xattriyas, (being, like the family of the Nandas, of the inferior caste of Sudras, as the Greek accounts unite with the Puranas in respecting him,) would rather find his place among the high-born princes of Magadha whose throne he occupied, who were children of the moon: and so he is in fact enumerated, together with all the rest who reigned at Pātaliputra or Palibothra, in the royal genealogies of the Hindus. It is not therefore among the descendants or successors of CŪRAV, whether reigning (like those Magadha princes) at Patna, or at Delhi, that we must look for the subject of the Allahabad inscription; but if I mistake not, in a much nearer kingdom, that of Cānyācubja or Canouje.”

Laudable as is the caution with which Dr. Mill abandons this important identification, the annals of Pāli literature appear to afford several interesting notices, well worthy of his consideration, tending both to remove some of these doubts, and to aid in elucidating this valuable inscription. It will be found in the ensuing extracts from the commentary on the Mahāwanso, that the Mōriyan was a branch of the Sākyan dynasty, who were the descendants of Ixkswāku, of the solar line: though the name of Chandragupta's father is not given in the particular work under consideration, to admit of its being compared with the inscription, it is specifically stated that he was the last sovereign of Mōriya of that family, and lost his life with his kingdom: his queen, who was then pregnant, fled with her brothers to Pātaliputta (where Chandragupta was born) to seek protection from their relations the Nandos, whose grandfather, Susunāgo, was the issue of a Lichchawi rāja, by a “nagarasōbhīni”—one of the Aspasias of Rājagṛha: he married the daughter of the eldest of these maternal uncles, who were of the Licchawai line: the issue of that princess would hence appropriately enough be termed “maternal grandson of Lichhawi:” and he and his son, the subject of this inscription, as the supreme monarchs of India could alone be entitled, of all the rājas whose names are inscribed, to the title *Mahārājā Adhi rājā*. Dr. Mill thus translates the 26th line of the inscription.

“Of him who is also *maternal grandson* of LICCHAWI, conceived in the great goddess-like CŪMARADEWI, the great king, the supreme monarch SAMUDRA GUPTA, illustrious for having filled the whole earth with the revenues arising from his universal conquest, (equal) to INDRA, chief of the gods;—

If, under these multiplied coincidences and similarities, and this apparent removal of the Reverend Principal's objections, the identity of Chandragupta may be considered to be established, Samudragupta would be the Bindusāro of Pāli history, to whom, as one of the supreme monarchs of India, the designation would not be inappropriate. And indeed, in the Mahāwanso, in describing the completion of the buddhistical edifices in the reign of his son and successor, Dhammāśoka, a similar epithet is applied to his empire.

The amended rules of grammar have been formed into memorial verses by Bhartri-hári, whose metrical aphorisms, entitled Cáica, have almost equal authority with the precepts of Pánini, and emendations of Cátayayana. If the popular traditions concerning Bhartri-hári be well founded, he lived in the century preceding the Christian era: for he is supposed to be the same with the brother of Vicramaditya, and the period when this prince reigned at Ujjayin is determined by the date of the *samskr. etc.*"

It can be no matter of surprize, when so eminent a scholar as Mr. Colebrooke was led by prejudiced hindu authorities to confound Mágadhi with Apabhrans'a, and to describe it as "a jargon destitute of regular grammar, used by the vulgar, and spoken by the lowest persons of the drama;" that that language, and the literature recorded in it, should not have attracted the attention of subsequent orientalists. With the exception of the notice it has received in Ceylon, and from scholars on the continent of Europe. I apprehend, I may safely say, that it is not otherwise known, than as one of the several minor dialects emanating from the Sanscrit, and occasionally introduced into hindu works, avowedly for the purpose of marking the inferiority, or provinciality, of the characters who speak, or inscribe those Prácrit passages.

To an attentive observer of the progress made in oriental philological research, various literary notices will suggest themselves, subsequent to the publication of Mr. Colebrooke's essay, which must have the tendency of raising a doubt in his mind as to the justice of the criticisms of the hindu philologists, which imputes this inferiority to the Mágadhi language. Without any acknowledged advocacy of its cause, professor Wilson, by the notes appended to his translations of the Hindu Plays, has done much towards rescuing Mágadhi from its unmerited degradation. Although in his introductory essay on "the Dramatic System of the Hindus" he expresses himself with great caution, in discussing the merits of the Prácrit generally, and the Mágadhi in particular; yet, in his introduction to "the Drama of Vikrama and Urvasi, one of the three plays attributed to Kálidás" he bears the following decided testimony in its favour:—

"The richness of the Prácrit in this play, both in structure and in its metrical code, is very remarkable. A very great portion, especially of the fourth act, is in this language; and in that act also a considerable variety of metre is introduced: it is clear, therefore, that this form of Sanscrit must have been highly cultivated long before the play was written, *and this might lead us to doubt whether the composition can bear so remote a date as the reign of Vicramaditya (56 B.C.)* It is yet rather uncertain whether the classical language of hindu literature had at that time received so high a polish as appears in the present drama; *and still less, therefore, could the descendants have been exquisitely refined, if the parent was comparatively rude.* We can scarcely conceive that the cultivation of Prácrit preceded that of Sanscrit, when we advert to the principles on which the former seems to be evolved from the latter; *but it must be confessed that the relation between Sanscrit and Prácrit has been hitherto very imperfectly investigated, and is yet far from being understood."*

What the extent of the progress made may be by the savans of Europe, in attaining a proficiency in the Mágadhi language, I have had no other opportunities of ascertaining in this remote quarter of the globe, than by the occasional allusions made to their labours in the proceedings of our societies connected with Asiatic literature; and considering that so recently as 1827, the members of the Asiatic Society of Paris were so totally destitute of all acquaintance of the language, as not to have possessed themselves of a single elementary work connected with it, and that they were actually forming a grammar for themselves, the advancement made in the attainment of Páli on the continent of Europe surpasses the most sanguine expectation which could have been formed. In proof of this assertion, I cite a passage from an essay on the Páli language, published by Messieurs Burnouf and Lassen, members of the Asiatic Society of Paris in 1827.

"Et d'abord on peut se demander quel est le caractère de la langue páli? Jusqu'à quel point s'éloigne-t-elle, ou se rapproche-t-elle du sanskrit? Dans quelle contrée a-t-elle pris la forme que nous lui voyons maintenant dans l'Inde, ou dans

les pays dont le bouddhisme est la loi religieuse. Le pâli diffère-t-il suivant les diverses contrées où il domine? quelle langue sacrée, où bien est-il parlé uniformément et invariablement le même? Enfin le pâli présente-t-il quelques analogies avec les dialectes dérivés de la même source qu'il l'ait; et, si l'on présente, de quelle nature sont-elles? Cela conviendra sans peine que le seul moyen d'essayer de répondre de pareilles questions, est de faire une analyse exacte de la structure grammaticale du pâli: c'est ce que nous allons tenter de faire, mais, avant que nous commençions, qu'on nous permette quelques remarques sur les matériaux et les sources, où nous avons puise la connaissance de cette langue.

Il y a deux moyens d'arriver à la connaissance d'un idiome auquel les travaux des grammairiens ont donné, pour ainsi dire, une constitution propre, et dont la culture est attestée par des compositions littéraires: c'est de l'apprendre dans les grammairies originales, c'est-à-dire, aller de l'inconnu au plus inconnu, ou bien à strainre la connaissance des livres et de la littérature même. Les secours de la première espèce existent pour le pâli, au moins Leyb'n a affirmé-t-il qu'en postédict Ceylan quelques vocabulaires et grammairies de cette langue, et Joinville donne en effet le titre de plusieurs ouvrages de ce genre, dans son Mémoire citée plus haut. *Pour nous, ce secours nous a complètement manqué; il nous a donc fallu faire la grammaire nous-mêmes*, mais les ouvrages qui nous ont servi pour ce dessein, quoi qu'extremement intéressans sous un autre rapport, se sont malheureusement trouvés les moins propres à faciliter un pareil travail. On verra par les notices, que nous avons donne dans l'appendice, des manuscrits dont nous avons fait usage, qu'ils sont presque exclusivement d'une nature philosophique et religieuse. Dans les compositions de ce genre, le style est peu varié, et il reproduit constamment, avec le retour des mêmes formules, la monotone répétition des mêmes inflexions grammaticales. Il eût été à désirer que nous eussions pu consulter un plus grand nombre d'ouvrages historiques, qui nous eussent donné une grande variété de mots et de tomes, et c'est pour n'avoir pas eu ce secours que nous n'avons pu déterminer l'étendue réelle de la conjugaison pâli."

In no part of the world, perhaps, are there greater facilities for acquiring a knowledge of Pâli afforded than in Ceylon. Though the historical data contained in that language have hitherto been underrated, or imperfectly illustrated, the doctrinal and metaphysical works on buddhism are still extensively, and critically studied by the native priesthood; and several of our countrymen have acquired a considerable proficiency therein. The late Mr. W. Tolsrey, of the Ceylon civil service, projected the translation of the most practical and condensed Pâli Grammar extant in Ceylon, called the Balâvatîro, and of Moggallâna's Pâli vocabulary, both which, as well as the Singhalese dictionary, scarcely commenced, I understand, at that gentleman's death, have been successfully completed, and published by the Rev. B. Clough, a Wesleyan missionary, by whose labour and research, the study of both the ancient and the vernacular languages of this island has been facilitated in no trifling degree.

I might safely rest on this translation of the Balâvatîro, and on the Pâli historical work I have now attempted to give to the public, the claims both of the Pâli language for refinement and purity; and of the historical data its literature contains for authenticity. I shall, however, now proceed to give a brief, but more precise account of both.

The oldest Pâli grammar noticed in the literature of Ceylon, is that of Kachchâyanô. It is not now extant. The several works which pass under the name of Kachchâyanô's grammar, are compilations from, or revisions of, the original: made at different periods, both within this island and in other parts of Asia. I have never waded through any of them, having only consulted the Balâvatîro.

The oldest version of the compilation from Kachchâyanô's grammar is acknowledged to be the Parapaciddhi. I quote three passages; two from the grammar, and the other from its commentary. The first of these extracts, without enabling me to fix (as the name of the reigning sovereign of Ceylon is not given) the precise date at which this version was compiled, proves the work to be of very considerable antiquity, from its having been composed in the Dâlsina, while buddhism travailled there as the religion of the state. The second and third extracts, in my opinion, satisfactorily establish the interesting and important point of the Pâli language being identical with the Sinhalese now in use, in

"involved in the impenetrable darkness of mythology," was one of the eighty celebrated contemporary disciples of Gótamo Buddha, whose names are repeatedly mentioned in various portions of the Pitakattaya. He flourished therefore in the middle of the sixth century before the birth of Christ, and upwards of four hundred years before Bhatrihári, the brother of Vicramaditya, by whom, according to Mr. Colebrooke's essay, "the amended rules of grammar were formed into memorial verses;" as well as before Káliká, on whose play professor Wilson comments."

The first quotation is from the conclusion of the Rúpasiddhi :—

*Wíkhyatánuvratathéravhaya waragurúnañ Tambapanni-dharmánañ sissó Dipánkarákkhyo Damilawasumati dipaludhappakásó Bálálichchárlí wásaddwitatayamadhiwusan, sásanañ jótayi yó, sóyam Buddhappiyawho yate ; imanujukan Rúpasiddhiñ al ási.*

A certain disciple of A'nando, a preceptor who was\* (a rallying point) unto eminent preceptors like unto a standard, in † Tambapanni, named Dipankaro, renowned in the Damila kingdom (of Chola) and the resident-superior of two fraternities, there, i.e. in which hā, (and the Chudámanikyo), caused the religion (of Buddha) to shine forth. He was the priest who obtained the appellation of Buddhappiyo (the delight of Buddha.) and compiled this perfect Rúpasiddhi.

Buddhappiyo commences the Rúpasiddhi in these words :—

*Kachcháyanuncháchariyáñ námitwá ; nissáya Kachcháyanawañpandálin, bálapappabólhatthamujú karis. sañ wyattáñ sukañdañ pañtrúpasiddhiñ.*

Reverentially bowing down to the Acha'rayo Kachcha'ano, and guided by the rules laid down by the said Kachcháyan, I compose the Rúpasiddhi, in a perspicuous form, judiciously subdivided into sections, for the use of degenerated intellects (of the present age, which could not grasp the original).

In the commentary on the Rúpasiddhi, we find the following distinct and important particulars regarding Kachcháyan, purporting to be conveyed in his own words :—

*Kachchassa apachchañ, Kachcháyanó. Kachchótikira, tasmiñ gotté pathamapuriso, Tappahawantá tubbansilá sabbewá Kachcháyaná játa. "Tabbaási kécháyamiti Kachcháyan, Kócháyan Kachcháyanó náma ? Yó étarlaggañ, 'Bhil'hawé ! mama sávaldánañ bhikkhúnañ sanl'hitténa bhásitassa withdréna atthañ vibhajantanañ yañlán Mahákachcháyanóti' itadaggé thapito Bhagawá mañ chatuparisamajhé nisinnó, Suriyarasmisamphussavíl'asamánuñiwa pañluman sassirikañ mukhañ wívaritwá, Brahmaghósán nichchárentó. 'Gangáya wáñluká Thiyé; udakuñ khiyé mahannuwé; mahiyá mittiká Thiyé; lakkhena mama budhíyé; dñliná yána gajjinañ gajjituñ, samathó makápaññ, bhik' hawé; Sáriputtóti dñlidá; tésu tésu suttisu attanáwa ; Lókantháñ thapeñwána yéchayye iñhpáninó paññáya Sáriputtassa kalañ nágghanti solasanti ádiná; óchariyáñ wáññitañ Sáriputtóchá; tadañnesucha paññinavatisambhidésu mahásivakénu wíjjamánéñpi ; Chakkawottirájá wiýá rajjawahanasamutthañ jetthaputtañ pariníyañ'attháné thapento, Tathágatavachanañ vibhajantán ín étarlagge thapesi. Haniláhañ Tathágatassa pachchúpañárañ tariscámi. Dátubhaméwathánantarañ Bhagawá a'lási. Bhagawato yathábhuchchakathanuñ suttahápessámi. Evañ sati nána desa bhdsá Sakkatañ l'halitawachana manákdrañ jetwá. Tathágatena wuttáya subháwa níruttiyé, sukhená Buddhawachanañ uggañhissantí;" attano balañ dassento Niruttipitakañ "atthó akkharasany atoti;" imassa wákyassa yathá búthañ saññalakhanamakási. Só Mahákachcháyanatthéró iñha Kachcháyanóti wutto.*

Kachcháyan signifies the son of Kachcho. The said Kachcho was the first individual (who assumed that name as a patronymic) in that family. All who are descended from that stock are, by birth, Kachcháyaná.

"(If I am asked) Who is this Kachcháyan? Whence his name Kachcháyan?" (I answer), It is he who was selected for the important office (of compiling the first Pali grammar, by Buddha himself; who said on that occasion): 'Bhikkhus from amongst my sanctified disciples, who are capable of elucidating in detail, that which is expressed in the abstract, the most eminent is this Mahákachcháyan.'

\* The parenthetical additions are made from a commentary

+ Ceylon

"Bhagawá (Buddho) seated in the midst of the four classes of devotees, of which his congregation was composed, (viz priests and priestesses, male and female lay ascetics)—opening his sacred mouth, like unto a flower expanding under the genial influence of Surio's rays, and pouring forth a stream of eloquence like unto that of Bishno,—said: 'My disciples! the profoundly wise Sáriputto is competent to spread abroad the tidings of the wisdom (contained in my religion) by his having proclaimed of me that.'—'To define the bounds of his omniscience by a standard of measure, let the grains of sand in the Ganges be counted; let the water in the great ocean be measured. Let the particles of matter in the great earth be numbered;' as well as by his various other discourses."

"It has also been admitted that, excepting the saviour of the world, there are no others in existence whose wisdom is equal to one sixteenth part of the profundity of Sáriputto. By the Achirayos also the wisdom of Sáriputto has been celebrated. Moreover, while the other great disciples also, who had overcome the dominion of sin and attained the four gifts of sanctification, were yet living; he (Buddho) allotted, from among those who were capable of illustrating the word of Tathágato, this important task to me,—in the same manner that a Chakkawatti rája confers on an eldest son, who is capable of sustaining the weight of empire, the office of Parináyako. I must therefore render unto Tathágato a service equivalent to the honor conferred. Bhagawá has assigned to me a most worthy commission. Let me place implicit faith in whatever Bhagawá has vouch-safed to propound.

"This being achieved, men of various nations and tongues, rejecting the dialects which have become confused by its disorderly mixture with the Sanscrit and other languages, will, with facility, acquire, by conformity to the rules of grammar propounded by Tathágato, the knowledge of the word of Buddho." Thus the théro Mahakaśhehá'yano, who is here (in this work) called simply Kachcháyano, setting forth his qualification; pursuant to the declaration of Buddho, that "sense is represented by letters," composed the grammatical work called Niruttipitak.<sup>\*</sup>

There are several other editions or revisions of Kachcháyano's grammar, each professing, according as its date is more modern, to be more condensed and methodized than the preceding one. In the version entitled the Payóghasiddhi alone (as far as my individual knowledge extends) is to be found the celebrated verse,—

*"Sá Mágadhi; múla bhasá, nárdyéyáli kappiká, brahmánéchassuttálápá, Sambuddhádhápi bhásaré."*

From these different grammars, the Bálawátáro, translated by the Rev. Mr. Clough, was compiled. The last Páli edition of that work brought to my notice, is reputed to have been revised at the commencement of the last century.

I am not aware that there is more than one edition of the vocabulary called the Abhidhánappadípika, a translation of which is annexed to Mr. Clough's grammar. The Páli copy in my possession was compiled by one Moggalláno, at the Jéto viháro, in the reign of Parakkamo; whom I take to be the king Parakkamo, who reigned at Pulathinagaro, between A. D. 1153, and 1186, and the work itself is almost a transcript of the Sanscrit Amerakósha; which is also extant in Ceylon. There is also another series of grammars called the Moggalláno, deriving their name from the author of the Abhidhánappadípika, above mentioned.

The foregoing observations, coupled with the historical data, to which I shall now apply myself, will serve, I trust, to prove, that the Páli or Mágadhi language had already attained the refinement it now possesses, at the time of Gótamo Buddho's advent. No unprejudiced person, more especially an European who has gone through the ordinary course of a classical tuition, can consult the translation of the Bálawátáro, without recognizing in that elementary work, the rudiments of a precise and classically defined language, bearing no inconsiderable resemblance, as to its grammatical arrangement, to the Latin; nor without indeed admitting that little more is required than a copious and critical dictionary, to render the acquisition of that rich, refined, and poetical language, the Páli, as facile as the attainment of Latin.

\* Another name for the Rúpasiddhi.

In developing the more interesting question, involving the character, the value, and the authenticity, of the historical data contained in the Pâli Buddhistic annals, I must enter into greater detail; and quote with greater explicitness the authorities from which my exposition is derived;—as it is opposed in many essential respects, to the views entertained by several eminent orientalists who have hitherto discussed this subject, from records extant in other parts of India.

It is an important point connected with the buddhistical creed, which (so far as I am aware) has not been noticed by any other writer, that the ancient history, as well as the scheme of the religion of the buddhists, are both represented to have been exclusively developed by revelation. Between the manifestation of one Buddho and the advent of his successor, two periods are represented to intervene,—the first is called the buddhântero or buddhôtpâdo, being the interval between the manifestation of one Buddho and the epoch when his religion becomes extinct. The age in which we now live is the buddhôtpâdo of Gôtamo. His religion was destined to endure 5000 years: of which 2230 have now passed away (A. D. 1837) since his death, and 2620 are yet to come. The second is the abuddhôtpâdo, or the term between the epochs when the religion revealed by one Buddho becomes extinct, and another Buddho appears, and revives, by revelation, the doctrines of the buddhistical faith. It would not be practicable, within the limits which I must here prescribe for myself, to enter into an elucidation of the preposterous term assigned to an abuddhôtpâdo; or to describe the changes which the creation is stated to undergo, during that term. Suffice it to say, that during that period, not only does the religion of each preceding Buddho become extinct, but the recollection and record of all preceding events are also lost. These subjects are explained in various portions of the Pitakattaya, but in too great detail to admit of my quoting those passages in this place.

By this fortunate fiction, a limitation has been prescribed to the mystification in which the buddhistical creed has involved all the historical data, contained in its literature, *anterior to the advent of Gôtamo*. While in the hindu literature there appears to be no such limitation, in as much as professor Wilson in his analysis of the Purâñas, from which (excepting the Réja Taringini) the hindu historical data are chiefly obtained, proves that those works are, comparatively, of modern date.

The distinguishing characteristics, then, between the hindu and buddhistical historical data appear to consist in these particulars;—that the mystification of hindu data is protracted to a period so modern that no part of them is authentic, in reference to chronology; and that their fabulous character is exposed by every gleam of light thrown on Asiatic history by the histories of other countries, and more especially by the writers who flourished, respectively, at the periods of, and shortly after, the Macedonian and Mahomedan conquests. While the mystification of the buddhistical data ceased a century at least prior to B. C. 588, when prince Siddhârtha attained buddhhood, in the character of Gôtamo Buddho.

According to the buddhistical creed, therefore, all remote historical data, whether sacred or profane, *anterior to Gôtamo's advent*, are based on *his* revelation. They are involved in absurdity, as unbounded, as the mystification in which hindu literature is enveloped.

For nearly five centuries subsequent to the advent of Gôtamo, the age of inspiration and miracle is believed to have endured among the professors of his faith. His last inspired disciple, in Ceylon at least, was Malayadewo thîero, the kinsman of Watagâminî, who reigned from A. D. 104 to B. C. 76. It would be inconsistent with the scheme of such a creed, and unreasonable also on our part, to expect that the buddhistical data, comprised in those four and half centuries, should be devoid of glaring absurdities and gross superstition. These defects, however, in no degree prejudice those data, in as far as they subserve the chronological, biographical and geographical, ends of history.

Gotamo Buddho, by whom, according to the creed of the buddhists, the whole scheme of their historical data, anterior to his advent, was thus revealed, entered upon his divine mission in B. c. 583, in the fifteenth year of the reign of Bimbisáro, sovereign of Mágadha (who became a convert to buddhism); and died in B. c. 543, in the eighth year of the reign of Ajátasatto, the son of the preceding monarch. These revelations are stated to have been orally pronounced in Páli, and orally perpetuated for upwards of four centuries, until the close of the buddhistical age of inspiration. They compose the "Pitakattaya," or the three Pitakas, which now form (if I may so express myself) the buddhistical scriptures, divided into the Winéyo, Abhidhammo, and Sutto pitako.

At the demise of Gótamo, Mahákassapo was the hierarch of the buddhistical church, in which a schism arose, even before the funeral obsequies of Buddho had terminated. For the suppression of this schism, and for asserting the authenticity of the Pitakattaya, the first "Dhammasangítí," or convocation on religion, was held at Rájagaha, the capital of Ajátasatto, in B. c. 543. The schism was suppressed, and the authenticity of the Pitakattaya in Páli was vindicated and established. Upon that occasion, dissertations, or commentaries, called "Atthakathá" on the Pitakattaya, were also delivered.

In B. c. 443, at the lapse of a century from Gótamo's death, the second Dhammasangítí was held, in the tenth year of the reign of Kálásóko, at Wésáli, for the suppression of a heresy raised by certain priests natives of Wajji, resident in that city. The hierarch was the venerable Sabbakámi; and under his direction, Réwato conducted the convocation. The authority of the Pitakattaya was again vindicated; and the Atthakathá, delivered on that occasion, serve to develop the history of Buddhism for the interval which had elapsed since the last convocation.

In B. c. 309, in the eighteenth year of the reign of Dhammásóko, the supreme sovereign of India, who was then a convert to buddhism, the third convocation was held at Patilipura; Meggaliputtatissó being then the hierarch.

In the ensuing analysis of the Maháwanso, will be found references to the portions of the Pitakattaya and Atthakathá, in which detailed accounts of these convocations may be found.

In B. c. 307, the théro Mahindo, the son of the emperor Dhammásóko, embarked on his mission for the conversion of Ceylon. The reigning sovereign of this island, Déwánampiyatissó, was converted to buddhism, and several members of his family were ordained priests. Many viháros were founded by this monarch in this island, of which the Maháviháro at Anurádhapura, was the principal. His minister Dighasandamo built the pariwéno, or college, called after himself, Dighasanda-séanipeti-pariwéno, which, as well as the royal incumbencies, were bestowed on Mahindo.

Under the control of that high priest of Ceylon, fraternities were formed for all these religious establishments. The successions to which, regulated by certain laws of sacerdotal inheritance, still prevalent in the island, were uninterruptedly kept up, as will be seen by the ensuing pages.

The Pitakattaya, as well as Atthakathá propounded up to the period of the third convocation in India, were brought to Ceylon by Mahindo, who promulgated them, orally, here,—the Pitakattaya in Páli, and the Atthakathá in Singhalese, together with additional Atthakathá of his own. His inspired disciples and his successors, continued to propound them, also orally, till the age of inspiration passed away; which took place in this island (as already stated) in the reign of Wattagámini, between B. c. 194 and B. c. 76. They were then embodied into books; the text in the Páli, and the commentaries in the Singhalese language. The event is thus recorded in the thirty third chapter of the Mahawanso p. 207

The profoundly wise (inspired) priests had theretofore orally perpetuated the text of the Pitakattaya and their Atthakatha. At this period, these priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembled : and in order that religion might endure for ages, recorded the same in books.

In the reign of the rája Mahanámo, between A. D. 410 and 432, Buddhaghóso transposed the Singhalese Aththakathá also, into Páli. The circumstance is narrated in detail in the thirty seventh chapter of the Maháwanso, p. 250.

This Páli version of the Pitakattaya and of the Atthakathá, is that which is extant now in Ceylon, and it is identically the same with the Siamese and Burmese versions. In the appendix will be seen a statement of the divisions, and subdivisions, contained in the Pitakattaya. A few of these subdivisions are not now to be obtained complete in the chief temples of Kandy, and are only to be found perfect, among those fraternities in the maritime districts, who have of late years derived their power of conferring ordination from the Burmese empire ; and they are written in the Burmese character.

The identity of the buddhistical scriptures of Ceylon with those of the eastern peninsula is readily accounted for, independently of the consideration that the missions for the conversion of the two countries to buddhism, originally proceeded to these parts at the same time, and from the same source ; viz. at the close of the third convocation, as stated in the twelfth chapter of the Maháwanso : for Buddhaghósó took his Páli version of those scriptures, after leaving Ceylon, to the eastern peninsula. This circumstance is noticed even in the "essai sur le páli par Messieurs Burnouf and Lassen ;" though, at the same time, those gentlemen have drawn two erroneous inferences ; first, that buddhism was originally introduced by Buddhaghósó into Pegu ; and, secondly, that his resort to the eastern peninsula was the consequence of his expulsion from India under the persecutions of the bráhmans.

Parsons maintenant dans la presqu'île au-delà du Gange, et echerchons-y le date de l'établissement du bouddhisme, et, avec lui, du páli et de l'écriture. Nous n'avons plus ici l'avantage de nous appuyer sur un texte original, comme pour l'histoire cingalaise. Car, bien que les Barmans possèdent, dit-on, des livres historiques fort étendus, nul, que nous sachions, n'a encore été traduit dans aucune langue d'Europe ; nous sommes donc réduits aux témoignages souvent contradictoires des voyageurs. Suivant le P. Carpanus, l'histoire des Brâmans appellée Mâhârâzoñ (mot sans doute dérivé du sanskrit Mahâradja), rapporte que les livres et l'écriture páli furent apportés de Ceylan au Pegu, par un brâmane nommé Bouddhaghosa (voix de Bouddha) l'an 940 de leur ère sacrée, c'est-à-dire, l'an 397 de la notre. Cette date nous donne pour le commencement de l'ère sacrée des Barmans, l'an 543 avant J.-C., l'année même de la mort de Bouddha, suivant la chronologie cingalaise.

Il n'est pas étonnant que les habitans de la presqu'île s'accordent en ce point avec les cingalais, puisque c'est d'eux qu'ils disent avoir reçu leur culte. Il est cependant permis de remarquer que leur témoignage sera encore de confirmation à la date de la mort de Bouddha (543 ans avant J. C.) que nous avons choisie entre toutes celles que nous offraient les diverses autorités. Celle de l'introduction du bouddhisme au Pegu, l'an 397 de notre ère, s'accorde également avec les dates qui ont été exposées et discutées plus haut. On a vu, en effet que les livres bouddhiques écrits en páli, existaient à Ceylan, vers 107 de J. C., ce qui ne dit pas que cette langue n'ait pu être connue antérieurement. Le páli a donc pu rigoureusement être porté de là dans la presqu'île au-delà du Gange, l'an 397 de notre ère. D'ailleurs, le voyage de Bouddhaghosa est rattaché à l'histoire générale de culte, de Bouddha dans l'Inde ; car à l'époque où il a eu lieu la lutte du brâhmaïsm contre le bouddhisme s'achevait par la défaite de celui-ci, et nous avons vu le dernier patriarche du culte proscrit quitter alors l'Inde pour toujours.

It will be observed, that the date mentioned here, does not accurately accord with that of the Maháwanso. Mahanámo, the sovereign of Ceylon at the time of Buddhaghósó's visit, came to the throne A. D. 410, and he reigned twenty two years. The precise extent, however, of this trifling discrepancy cannot be ascertained, as the date is not specified of either Buddhaghósó's arrival at, or departure from, this island.

The subsequent portions of the Maháwanso contain ample evidence of the frequent intercourse kept up, chiefly by means of religious missions, between the two countries, to the close of the work. A very

valuable collection of Pali books was brought to Ceylon, by the present chief of the cinnamon department, George Nadoris, modiar, so recently as 1812. He was then a buddhist priest, and had proceeded to Siam for the purpose of obtaining from the monarch of that buddhist country, the power (which a Christian government could not give him) of conferring ordination on other castes than the wellāla, to whom the Kandyen monarchs, in their intolerant observance of the distinctions of caste, had confined the privilege of entering into the priesthood.

The contents of these Pitakattaya and Atthakathá, divested of their buddhistical inspired character, may be classed under four heads.

1. The unconnected and desultory references to that undefined and undefinable period of antiquity, which preceded the advent of the last twenty four Buddhos.
2. The history of the last twenty four Buddhos, who appeared during the last twelve buddhistical regenerations of the world.
3. The history from the last creation of the world, containing the genealogy of the kings of India, and terminating in B. C. 543.
4. The history from B. C. 543 to the age of Buddhaghósó, between A. D. 410 and 432.

With these ample and recently revised annals, and while the Singhalese Atthakathá of the Pitakattaya, and various Singhalese historical works, were still extant, Mahanáino théro composed the first part of the Maháwanso. It extends to the thirty seventh chapter, and occupies 119 pages of the tulipot leaves of which the book is formed. He composed also a Tiká, or abridged commentary on his work. It occupies 329 pages. The copy I possess of the Tiká in the Singhalese character, is full of inaccuracies; while a Burmese version, recently lent to me by Nadoris modiar, is almost free from these imperfections.

The historian does not perplex his readers with any allusion to the first division of buddhistical history. In the second, he only mentions the names of the twenty four Buddhos, though they are farther noticed in the Tiká. In the third and fourth, his narrative is full, instructive, and interesting.

He opens his werk with the usual invocation to Buddho, to the explanation of which he devotes no less than twenty five pages of the Tiká. Without stopping to examine these comments, I proceed to his notes on the word "Maháwanso."

"Maháwanso" is the abbreviation of "Mahantánan wanso;" the genealogy of the great. It signifies both pedigree, and inheritance from generation to generation; being itself of high import, either on that account, or because it also bears the two above significations; hence "Maháwanso."

What that Maháwanso contains (I proceed to explain) Be it known, that of these (i. e. of the aforesaid great,) it illustrates the genealogy, as well of the Buddhos and of their eminently pious disciples, as of the great monarchs commencing with Mahásammato. It is also of deep import, in as much as it narrates the visits of Buddho (to Ceylon). Hence the work is (Mahá) great. It contains, likewise, all that was known to, or has been recorded by, the pious men of old, connected with the supreme and well defined history of those unrivalled dynasties ("wanso"). Let (my hearers) list n (to this Maháwanso)

Be it understood, that even in the (old) Atthakathá, the words "Dípattatiya salhasakkatañ" are held as of deep import. They have there (in that work) exclusive reference to the visits of Buddho, and matters connected therewith. On this subject the ancient historians have thus expressed themselves: "I will perspicuously set forth the visits of Buddho to Ceylon, the arrival of the relic and of the bo-tree; the histories of the convocations, and of the schisms of the théros, the introduction of the religion (of Buddho) into the island: and the settlement and pedigree of the sovereign (Wijayo)." It will be evident, from the substance of the quotations here made, that the numerical extent of the dynasties (in my work) is exclusively derived from that source: (it is no invention of mine).

Thus the title "Maháwanso" is adopted in imitation of the history composed by the fraternity of the Maháviháro (at Anurádhapura). In this work the object aimed at is, setting aside the Singhalese language, in which (the former history) is composed, that I should sign in the Mágadhi. Whatever the matters may be, which were contained in the Atthakathá

without suppressing any part thereof, rejecting the dialect only. I compose my work in the supreme Magadhi language, which is thoroughly purified from all imperfections. I will brilliantly illustrate, then, the Maháwanso, replete with information on every subject, and comprehending the amplest detail of all important events, like unto a splendid and dazzling garland strung with every variety of flowers, rich in color, taste, and scent.

The former historians, also, used an analogous simile. They said, "I will celebrate the dynasties ('wanso') perpetuated from generation to generation, illustrious from the commencement, and lauded by many bards; like unto a garland strung with every variety of flowers: do ye all listen with intense interest."

After some further commentaries on other words of the first verse, Mahanámo thus explains his motives for undertaking the compilation of his history, before he touches on the second.

Thus I, the author of the Maháwanso, by having rendered to religion the reverence due thereto, in my first verse, have procured for myself immunity from misfortune. In case it should be asked in this particular place, "Why, while there are Maháwansos composed by ancient authors in the Singhalese language, this author has written this Palapadóru-wanso?" in refutation of such an unmeaning objection, I thus explain the advantage of composing the Palapadóru-wanso: viz., that in the Maháwanso composed by the ancients, there is the defect, as well of prolixity, as of brevity. There are also (other) inaccuracies deserving of notice. Avoiding these defects, and for the purpose of explaining the principle on which the Palapadóru-wanso I am desirous of compiling, is composed, I proceed to the second verse.

On the twenty four Buddhos, Mahanámo comments at considerable length in his Tíká. In some instances these notes are very detailed, while in others he only refers to the portions of the Pitakattaya and Athakathá from which he derives his data. It will be sufficient in this condensed sketch, that I should furnish a specification of the main points requisite to identify each Buddha, and to notice in which of the regenerations of the world each was manifested, reckoning back from the present kappo or creation.

The following particulars are extracted from the "Buddhawansadésaná," one of the subdivisions of the Suttapitaká, of the Pitakattaya.

The twelfth kappo, or regeneration of the world, prior to the last one, was a "Sáramando kappo," in which four Buddhos appeared. The last of them was the first of the twenty four Buddhos above alluded to: viz.,

1. Dípankaro, born at Rammawatínagara. His parents were Sudhéwo rája and Sumédháya déwi He, as well as all the other Buddhos, attained buddhhood at Uruwéláya, now called Buddhiagháya. His bo-tree was the "pippala." Gótamo was then a member of an illustrious bráhman family in Amarawatínagara.

The eleventh regeneration was a "Sarakappo" of one Buddha.

2. Kondanno, born at Rammawatínagara. Parents, Sunanda rája and Sujatadéwi. His bo-tree, the "sálakalyána." Gótamo was then Wijitáwi, a chakkawati rája of Chandawatinagara in Majjhimadésa.

The tenth regeneration was a "Saramando kappo" of four Buddhos.

3. Mangalo, born at Uttaránagara in Majjhimadésa. Parents, Uttararaja and Uttaradéwi. His bo-tree, the "nága." Gótamo was then a bráhman named Suruchi, in the village Siribráhmano.

4. Sumano, born at Mékhalañagara. Parents, Sudassano maharája and Sirimadéwi. His bo-tree the "nága." Gótamo was then a Nága rája named Atulo.

5. Réwato, born at Sudhannawatínagara. Parents, Wipalo maharája and Wipuladéwi. His bo-tree the "nága." Gótamo was then a bráhman versed in the three wédos, at Raminawatínagara.

6. Sóbhito, born at Sudhammanagara. His parents bore the name of that capital. His bo-tree, the "nága." Gótamo was then a bráhman named Sujáto, at Rammawatí

The ninth regeneration was a "Warakappo" of three Buddhos.

7. Anómadassi, born at Chandawatínagara. Parents. Yasaworója and Ya-ódararádewi. His bo-tree, the "ajjuna." Gótamo was then a Yakkha rája.

8. Padumo, born at Champayánagara. Parents, Asamo maharaja and Asamádewi. His bo-tree, the "sónaka." Gótamo was then a lion, the king of animals.

9. Nárado, born at Dhammadwatínagara. Parents. Sudhéwo maharája and Anópamádewi. His bo-tree, the "sónaka." Gótamo was then a tápaso in the Himawanto country.

The eighth regeneration was a "Sárakappo" of one Buddho.

10. Padumuttaró, born at Hansawatínagara. Parents. Anurúlo rája and Sujatadéwi. His bo-tree, the "salala." Gótamo was then an ascetic named Jatilo.

The seventh regeneration was a "Mandakappo" of two Buddhos.

11. Sumédo, born at Sudassananagara. Parents bore the same name. His bo-tree, the "nipa." Gótamo was then a native of that town, named Uttaro.

12. Sujáto, born at Sumangalanagara. Parents, Uggato rája and Pabbawatidéwi. His bo-tree, the "wélu." Gótamo was then a chakkawati rája.

The sixth regeneration was a "Warakappo," of three Buddhos.

13. Piyádassi, born at Sudannanagara. Parents. Sudata maharája and Subaddhádewi. His bo-tree, the "kakudha." Gótamo was then a bráhman named Kassapo, at Síriwattanagara.

14. Atthadassi, born at Sónanagara. Parents, Ságara rája and Sudassanadéwi. His bo-tree, the "champá." Gótamo was then a bráhman named Susimo.

15. Dhammadassi, born at Surananagara. Parents, Saranamahá rája and Sunandadéwi. His bo-tree, the "bimbajála." Gótamo was then Sakko, the supreme of déwos.

The fifth regeneration was a "Sárakappo," of one Buddho.

16. Siddhatho, born at Vibháranagara. Parents. Udéni maharája and Suphasadéwi. His bo-tree, the "kaniháni." Gótamo was a bráliman named Mangalo.

The fourth regeneration was a "Mandakappo," of two Buddhos.

17. Tisso, born at Khémanaganara. Parents, Janasando rája and Padumadéwi. His bo-tree, the "assana." Gótamo was then Sujáto rája at Yasawatínagara.

18. Phusso, born at Kási. Parents. Jayaséno rája and Siremaya déwi. His bo-tree, the "amataka." Gótamo was then Wijitáwi, an inferior rája.

The third regeneration was a "Sárakappo," of one Buddho.

19. Wipassi, born at Bandhuwatínagara. Parents bore the same name. His bo-tree, the "pátali." Gótamo was then Atulo rája.

The last regeneration was a "Mandakappo," of two Buddhos.

20. Sikhi, born at Arunawattínagara. Parents, Arunawattirája and Paphawattidéwi. His bo-tree, the "pundariko." Gótamo was then Arindamo rája at Paribhuttanagara.

21. Wessabhu, born at Anúpamanagara. Parents, Suppalitha maharája and Yasáwatidéwi. His bo-tree, the "sála." Gótamo was then Sadassano rája of Sarabhawatinagara.

The present regeneration is a "Mahábadda kappo," of five Buddhos.

22. Kakusando, born at Khémawatínagara. Parents, Aggidatto, the porahitto brahman of Khémárája and Wisákhá. His bo-tree the "sírísá." Gótamo was then the aforesaid Khémárája.

23. Konagamano, born at Sobhawatinagara. Parents, a brahman named Yannadattho and Uttar. His bo-tree, the "udumbara." Gótamo was Pabbato rája (the mountain monarch) at Mithila.

24. Kassapo, born at Báránasinagara. Parents, the bráhman Bráhmañadatto and Dhanawati. His bo-tree, the "nigrodha." Gótamo was a brahman named Jótipálo at Wappulla.

Gótamo is the Buddho of the present system, and Mettéyyo is still to appear, to complete the number of the present "Mahábadda kappo."

The Buddhos of this kappo, Gótamo excepted, are represented to have appeared in the long period which intervened between the reigns of Nérú and Makhá léwo. The recession to an age so immeasurably and indefinitely remote is a fiction, of course, advisedly adopted, to admit of the intervention of an "abuddhotpádo," with its progressive decrease and readjustment of the term of human life; which, according to the buddhistical creed, precedes the advent of each supreme Buddho. The Maháwansó does not attempt to give the designations of these preposterous series of monarchs, who are stated to have reigned during that interval; but the Pitakattaya and the Aithakathá do contain lists of the names of all the rájas of the smaller, and of the initial rájas of the larger, groups. Whenever these buddhistical genealogical materials are tabularized and graduated, on the principle applied to the hindu genealogies, they will probably be found to accord with them to a considerable degree; making due allowance for the variation of appellations made by either sect, in reference to, or in consequence of, events and circumstances connected with their respective creeds.

In reference to the twelfth verse, the Tíká explains that the name Uruwéláya,—the present Buddhagya, where the sacred bo-tree still stands, and at which place several inscriptions are recorded, some of which have been translated and published in the Asiatic Researches and Journals,—is derived from "Urú" (sands) and "weláya" (mounds or waves); from the great mounds or columns of sand which are stated to be found in its vicinity, and which have attracted the attention of modern travellers also.

I shall only notice further, in regard to the first chapter, that the isle of Giridipo is mentioned as being on the south east coast of Ceylon, and is represented to abound in rocks covered with enormous forest trees. The direction indicated, points to the rocks nearly submerged, which are now called the Great and Little Basses. But as speculation and hypothesis are scrupulously avoided in my present sketch, I abstain from further comment on this point.

Mahiyangano, the spot on which Buddho alighted in his first visit to Ceylon, is the present post of Bintenne, where the dágoba completed by Dutthagámíni still stands. Sélasumano, or Sumanaskútó, is Adam's peak. The position of Nágadípo, the scene of Buddho's second visit, I am not able to identify. It is indicated to have been on the north western coast of the island. The alleged impression of Buddho's foot on Adam's peak; the dágoba constructed at Kalyáni, near Colombo; as well as the several dágobas built at Anurádhapura, and at Dhígawápi, and the bo-tree subsequently planted at Anurádhapura; together with the numerous inscriptions,—the more modern of which alone have yet been decyphered,—are all still surviving and unobliterated evidences confirmatory of Gótamo's three visits to Ceylon.

In opening the second chapter, Mananámo supplies detailed data touching several of Gótamo's incarnations, prior to his manifestation in the person of Mahásammato, the first monarch of this creation. I shall confine myself to a translation of the portion of the commentary which treats of that particular incarnation. It will serve to assimilate his production or manifestation, by "*opapátika*" or *apparitional birth*, with the hindu scheme of the origination of the solar race.

At the close of that existence (in the Brahma world) he was regenerated a man, at the commencement of this creation, by the process of "opapātika." From the circumstance of mankind being then afflicted with misery, due to their removal from the uncontrolled state of the sinful passions which had been engendered, as well as from the consternation created by the murder, violence, and rapine produced by a condition of anarchy, a desire manifested itself among men to live subject to the control of a ruler. Having met and consulted together, they thus petitioned unto him (the Buddha elect). "O great man! from henceforth it belongs to thee to provide for our protection and common weal." The whole human race having assembled and come to this decision, the appellation was conferred on him of "Mahāsammāto," "the great elect."

Valuable as the comments are on the genealogy of the Asiatic monarchs—the descendants and successors of Mahāsammāto,—they are still only abridged and insulated notes deduced (as already noticed) from the Pitakattaya and the Athakathā; to which justice would not be done in this limited sketch of the buddhistical annals. As a proof, however, of Mahāsammāto's general rigour, rather than the data from which his history is compiled, I may here advert to one of the instances of the way with which he marks every departure, however trivial, from the authorities by which he is otherwise guided. He says, in reference to the twenty eight kings mentioned in the 6th verse: "In the Athakathā composed by the Uttaravihāra priests, omitting Chētiyo, the son of Upacharako, and representing Muchalo to be the son of Upacharako, it is stated that there were only twenty seven rajahs, whose existence extended to an asankya of years."

In reference to these genealogies, I shall now only adduce the following extracts from the Tīkā, containing the names of the capitals at which the different dynasties reigned; and giving a distinct account of Okkāko (Ixksivaku of the Hindus) and of his descendants, as well as the derivation of the royal patronymic "Sakya,"—to which no clue could be obtained in hindu annals; but which is nearly identical with the account extracted by Mr. Coomar de Koros from the Tibetan "Kāhgyur," and published in the Bengal Asiatic Journal of August, 1843.

These nineteen capitals were.—Kusavati, Ayūjhāpura, Bārinasi, Kapila, Hatthipura, Ekachakkhu, Wajirawutti, Madhura, Arithapura, Indapatta, Kācāmī, Karnagadha, Raja, Chānya, Mithila Rājagaha, Takkaśilla, Kusnirā, Tāmalittī.

The eldest son of Okkāko was Okkākamukho. The portion of the royal dynasty from Okkākamukho to Suddhodano (the father of Gotamo Buddha) who reigned at Kapila, was called the Okkāko dynasty. Okkāko had five consorts, named Haithā, Chiutā, Jantu, Paliṇi, and Wiyashā. Each had a retinue of five hundred females. The eldest had four sons, named, Okkākamukho, Karakando, Haṭhānēko, and Nipuro; and five daughters, Piya, Sapiyā, Ananda, Sananda, and Wiyita-ēna. After giving birth to these nine children, she died, and the rāja then raised a lovely and youthful princess to the station of queen consort. She had a son named Jantu, bearing also his father's title. This infant on the fifth day after his nativity was presented to the rāja, sumptuously clad. The delighted monarch promised to grant any prayer of hers (his mother) she might prefer. She having consulted her relation, prayed that the sovereignty might be resigned to her son. Enraged, he thus reproached her: "Thou outcast, dost thou seek to destroy my (other) children?" She, however, taking every private opportunity of lavishing her caresses on him, and reproaching him at the same time, with "Ra'jā!" it is unworthy of thee to utter an untruth!" continued to importune him. At last, the king assembling his sons, thus addressed them: "My beloved, in an unguarded moment, on first seeing your younger brother Jantu, I committed myself in a promise, to his mother. She insists upon my resigning, in fulfilment of that promise, the sovereignty to her son. Whatever may be the number of state elephants and state carriages ye may desire, taking them, as well as a military force of elephants, horses, and chariots, depart. On my demise, return and resume your rightful kingdom." With these injunctions he sent them forth, in the charge of eight officers of state. They, weeping and lamenting, replied, "Beloved parent, grant us forgiveness for any fault (we may have committed)." Receiving the blessing of the rāja, as well as of the other members of the court, and taking with them their sisters who had also prepared to depart,—having announced their intention to the king in these words, "We accompany our brothers,"—they quitted the capital with their army, composed of its four constituent hosts. Great crowds of people, convinced that on the death of the king they would return to resume their right, resolved to adhere to their house, and accompanied them in the train.

From that time protected by him (the chief), and in due course attaining the wisdom of the age of discretion, he became an accomplished acharya; and among the inhabitants of the capital, from his superior qualifications, he was regarded the most eminent person among them. From this circumstance, when the populace becoming infuriated against the raja Nagad, saka, *lēp* said here, He was inaugurated monarch, by the title of Sastriwāra.

In the tenth year of the reign of Kálesóko, the son and successor of Susunágó, a century had elapsed from the death of Gótano, and the second convocation on religion was then held, under that monarch's auspices, who was a buddhist, at Wésali;—his own capital being Pupphapur. The fourth chapter contains the names of the sovereigns, and the term of their respective reigns during which the fifth proceeded. The Tíká contains some important comments on the “schisms” with which the fifth proceeded. Not to interrupt the continuity of the historical narrative of India with the translation of the notes on the Nandos, and on Chandagutto and his minister, I regret that want of space prevents my printing the text of these valuable notes. I may make the translation as strictly literal as the peculiarities of the two languages would

Subsequent to K. I. Soko, who patronised those who held the second convocation, the royal line consisted of twelve monarchs to the reign of Dhamma'soko, when they (the priests) held the third convocation; there were ten brothers. Their names are specified in the Attakathā. The appellation of "the nine N. of them bearing that patronymic title

The Attacashan of the Uttara who's priest sets forth that the eldest of these was of an extraction inferior to the royal family, and that he dwelt in one of the provinces; it gives also the history & will give their history succinctly, but without prejudice to its perspicuity.

On a subsequent occasion, they attacked a town which was defended by well armed and vigilant inhabitants. As soon as they entered the town the people rose upon and surrounded them, and seizing their leader, and hewing him with a sword, put him to death. The robbers dispersing in all directions repaired to, and re-assembled in, the wilderness. Discovering that he (their leader) had been slain; and saying, "In his death the extinction of our prosperity is evident - having been deprived of him, under whose control can the sacking of villages be carried on? even to remain here is imprudent: thus our disunion and destruction are inevitable." they resigned themselves to desponding grief. The individual above mentioned, approaching them, asked - "What are ye weeping for?" On being answered by them, "We are lamenting the want of a valiant leader, to direct us in the hour of attack and retreat in our village sacks;" "In that case, my friends, (said he) ye need not make yourselves unhappy: if there be no other person able to undertake that post, I can myself perform it for you: from henceforth give not a thought about the matter." This and more he said to them. They, relieved from their perplexity by this speech, joyfully replied "sa'dhu" and conferred on him the post of chief.

From that period proclaiming himself to be Nando, and adopting the course followed formerly (by his predecessor), he wandered about pillaging the country. Having induced his brothers also to co-operate with him, by them also he was supported in his marauding excursions. Subsequently assembling his gang, he thus addressed them: "My men! this is not a career in which valiant men should be engaged; it is **not** worthy of such as we are; this course is only befitting base

stretches. What advantage is there in persevering in this career, let us aim at supreme sovereignty? They assented. On having realized their acquisitiveness, attended by his troops and equipped for war, he attacked a provincial town, calling upon (its inhabitants) either to acknowledge him as their master, or to give him battle. They on receiving this demand all assembled and having called together the nobles to see what appropriate answer, formed a treaty of alliance with them. By this means reduced to a mere hasard in the course of his march, Viro in great numbers, he finally attacked Patiliputra (the capital of the Indra-varna), and captured it.

His brother, the ascetic brother, was on the instant that (in the) thirteenth year of his reign, having been entreated by the devotees of the Buddha, diverted the course of the river, which was on the point that (in the) thirteenth year of his reign, having been entreated by the devotees of the Buddha, diverted the course of the river,

Their king, in quest of a  
manger, was entreated by the  
devotees of the Buddha  
thereof, and so  
interrupted the  
flow of the  
a layer of  
stones, at  
course. Let  
he disposed  
personally de-

The appellat  
obtained the name

White Budhihō yet  
Sakya line retreating to it.

on his being addicted to hoarding treasure. As soon as he was informed of this, he resolved within himself, "It is proper that I should have a manger of eighty kōtis, and superintending the transport of the water by means of a barrier constructed of branches and leaves, he diverted its waters into a different channel, and in a rock he made, he buried the treasure there. Over this cleft he laid a layer of iron lead on it. Over that again he had another layer of stones, and he made it like a solid rock, he restored the river to its former course, and with gums, trees, and stones, he amassed further treasures, which nobody. On this account we call this ninth brother of theirs, as he Dhana-nando."

On the auspicious circumstances under which their capital, which

lived by the war of (prince) Wīthūdāva, certain members of the

royal and beautiful location, well watered and situated in the midst of a forest of lofty banyan and other trees, and by the desire of settling there, they founded a town at a place where several great roads met, surrounded by high ramparts, having gates of defence therein, and embellished with delightful edifices and pleasure gardens. Moreover that city, having a row of buildings covered with tiles, which were arranged in the pattern of the plumage of a peacock's neck, and as it resounded with the notes of flocks of "konchis" and "mayuros" (peacock) it was so called. From this circumstance these Sa'kyā lords of this town, and their children and descendants, were renowned throughout Jambudipu by the title of "Mōriya". From this time that dynasty has been called the Mōriyar dynasty.

\* After a few isolated remarks, the Tskā thus proceeds in its account of Chānakko and Chandagutto.

It is proper that in this place, a sketch of these two characters should be given. Of these, if I am asked in the first place, Where did this Chānakko dwell? Whose son was he? I answer, He lived at the city of Takkasila. He was the son of a certain brahman at that place, and a man who had achieved the knowledge of the three wēdos, could rehearse the sāntos, skilful in stratagems and dexterous in intrigue as well as policy. At the period of his father's death he was already well known as the dutiful maintainer of his mother, and as a highly gifted individual worthy of swaying the chhatta.

On a certain occasion approaching his mother, who was weeping, he enquired, "My dear mother! why dost thou weep?" On being enquired by her: "My child, thou art gifted to sway a chhatta. Do not, my boy, endeavour by raising the chhatta, to become a sovereign. Princes every where are unstable in their attachments. Thou, also, my child, wilt forget the affection that owes me. In that case, I should be reduced to the deepest distress. I weep under these apprehensions." He exclaimed, "My mother, what is that gift that I possess? On what part of my person is it indicated?" and on her replying, "My dear, on thy teeth," smashing his own teeth, and becoming "Kandhadatto" (a tooth-broken-man) he devoted himself to the protection of his mother. Thus it was that he became celebrated as the nhal protector of his mother. He was not only a tooth-broken-man, but he was disfigured by a disgusting complexion and by deformity of legs and other members, prejudicial to manly comeliness\*.

In his quest of disputation, repairing to Pupphapura, the capital of the monarch Dhana-nando, who abandoning his passion for hoarding, becoming imbued with the desire of giving alms, relinquishing also his miserly habits, and delighting in hearing the fruits that resulted from benevolence, had built a hall of alms-offering, in the midst of his palace, and was making

\* Hence his name "Kautilya" in the Hindu authorities.

an offering to the chief of the brahmans worth a hundred kōtis, and to the most junior brahman an offering worth a lac,—this brahman (Cha'nakko) entered the said apartment, and taking possession of the seat of the chief brahman, sat himself down in that alms-hall.

At that instant Dhana-nando himself,—decked in regal attire, and attended by many thousands of “*siwaka’*” (state palanquins) glittering with their various ornaments, and escorted by a suite of a hundred royal personages, with their martial array of the four hosts, of cavalry, elephants, chariots, and infantry, and accompanied by dancing girls, lovely as the attendants on the dēwos; himself a personification of majesty, and bearing the white parasol of dominion, having a golden staff and golden tassels,—with this superb retinue, repairing thither, and entering the hall of alms-offerings, beheld the brahman Cha'nakko seated. On seeing him, this thought occurred to him (Nando). “ Surely it cannot be proper that he should assume the seat of the chief brahman.” Becoming displeased with him, he thus evinced his displeasure. He inquired: “ Who art thou, that thou hast taken the seat of the chief brahman?” and being answered (simply), “ It is I;” “ Cast from hence this cripple brahman; allow him not to be seated,” exclaimed (Nando:) and although the courtiers again and again implored of him, saying, “ Déwo! let it not be so done by a person prepared to make offerings as thou art: extend thy forgiveness to this brahman;” he insisted upon his ejection. On the courtiers approaching (Cha'nakko) and saying, “ Acha'riyo! we come, by the command of the rāja, to remove thee from hence; but incapable of uttering the words ‘Acha'riyo depart hence,’ we now stand before thee abashed;” enraged against him (Nando), rising from his seat to depart, he snapt asunder his brahmanical cord, and dashed down his jug on the threshold; and thus invoking malediction, “ Kings are impious: may this whole earth, bounded by the four oceans, withhold its gifts from Nando;” he departed. On his sallying out, the officers reported this proceeding to the rāja. The king, furious with indignation, roared, “ Catch, catch the slave.” The fugitive stripping himself naked, and assuming the character of an *ajīwako*, and running into the centre of the palace, concealed himself in an un frequented place, at the Sankha'ratha'nān. The pursuers not having discovered him, returned and reported that he was not to be found.

In the night he repaired to a more frequented part of the palace, and meeting some of the suite of the royal prince Pabbato,\* admitted them into his confidence. By their assistance, he had an interview with the prince. Gaining him over by holding out hopes of securing the sovereignty for him, and attaching him by that expedient, he began to search the means of getting out of the palace. Discovering that in a certain place there was a ladder leading to a secret passage, he consulted with the prince, and sent a message to his (the prince's) mother for the key of the passage. Opening the door with the utmost secrecy, and escaping with the prince out of that passage, they fled to the wilderness of Winjha'.

While dwelling there, with the view of raising resources, he converted (by reciting) each kaha'panam into eight, and amassed eighty kōtis of kaha'pana'. Having buried this treasure, he commenced to search for a second individual entitled (by birth) to be raised to sovereign power, and met with the aforesaid prince of the Mōriyan dynasty called Chandagutto. His mother, the queen consort of the monarch of Mōriya-nagara, the city before mentioned, was pregnant at the time that a certain powerful provincial rāja conquered that kingdom, and put the Mōriyan king to death. In her anxiety to preserve the child in her womb, departing for the capital of Pupphapura, under the protection of her elder brothers and under disguise, she dwelt there. At the completion of the ordinary term of pregnancy, giving birth to a son, and relinquishing him to the protection of the dēwos, she placed him in a vase, and deposited him at the door of a cattle pen. A bull named Chando † stationed himself by him, to protect him; in the same manner that prince Ghoso, by the interposition of the dēwata', was watched over by a bull. In the same manner, also, that the herdeman in the instance of that prince Ghoso repaired to the spot where that bull planted himself, a herdsman, on observing this prince, moved by affection, like that borne to his own child, took charge of and tenderly reared him; and in giving him a name, in reference to his having been watched by the bull Chando, he called him “ Chandagutto;” and brought him up. When he had attained an age to be able to tend cattle, a certain wild huntsman, a friend of the herdsman, becoming acquainted with, and attached to him, taking him from (the herdsman) to his own dwelling, established him here. He continued to dwell in that village.

Subsequently, on a certain occasion, while tending cattle with other children in the village, he joined them in a game, called “ the game of royalty.” He himself was named rāja; to others he gave the offices of sub-king, &c. Some being appointed judges, were placed in a judgment hall; some he made officers of the king's Lōuschell; and others, outlaws or robbers. Having thus constituted a court of Justice, he sat in judgment. On culprits being brought up, regularly

\* *Pitawatta* : the Hindus

† From a round white mark on his forehead, i.e., a rāja.

impeaching and trying them, on their guilt being clearly proved to his satisfaction, according to the sentence awarded by his judicial ministers, he ordered the officers of the court to chop off their hands and feet. On their replying, "Déwo! we have no axes;" he answered "It is the order of Chandagutto that ye should chop off their hands and feet, making axes with the horns of goats for blades, and sticks for handles. They acting accordingly, on striking with the axe, the hands and feet were lopt off. On the same person commanding, "Let them be re-united," the hands and feet were restored to their former condition.

Chánakko happening to come to that spot, was amazed at the proceeding he beheld. Accompanying (the boy) to the village, and presenting the huntsman with a thousand kahápaná, he applied for him; saying, "I will teach your son every accomplishment; consign him to me." Accordingly conducting him to his own dwelling, he encircled his neck with a single fold of a woollen cord, twisted with gold thread, worth a lac.

The discovery of this person is thus stated (in the former works): "He discovered this princee descended from the Móriyan line."

He (Chánakko) invested prince Pabbato, also, with a similar woollen cord. While these youths were living with him, each had a dream which they separately imparted to him. As soon as he heard each (dream), he knew that of these prince Pabbato would not attain royalty; and that Chandagutto would, without loss of time, become paramount monarch in Jambudipo. Although he made this discovery, he disclosed nothing to them.

On a certain occasion having partaken of some milk-rice prepared in butter, which had been received as an offering at a bráhmanical disputation; retiring from the main road, and lying down in a shady place protected by the deep foliage of trees, they fell asleep. Among them the Aeháriyo awaking first, rose; and, for the purpose of putting prince Pabbato's qualifications to the test, giving him a sword, and telling him: "Bring me the woollen thread on Chandagutto's neck, without either cutting or untying it." sent him off. Starting on the mission, and failing to accomplish it, he returned. On a subsequent day, he sent Chandagutto on a similar mission. He repairing to the spot where Pabbato was sleeping, and considering how it was to be effected, decided: "There is no other way of doing it; it can only be got possession of, by cutting his head off." Accordingly chopping his head off, and bringing away the woollen thread, presented himself to the bráhman, who received him in profound silence. Pleased with him, however, on account of this (exploit), he rendered him in the course of six or seven years highly accomplished, and profoundly learned.

Thereafter, on his attaining manhood, deciding. "From henceforth this individual is capable of forming and controlling an army;" and repairing to the spot where his treasure was buried, and taking possession of, and employing it; and enlisting forces from all quarters, and distributing money among them, and having thus formed a powerful army, he entrusted it to him. From that time throwing off all disguise, and invading the inhabited parts of the country, he commenced his campaign by attacking towns and villages. In the course of their (Chánakko and Chandagutto's) warfare, the population rose en masse, and surrounding them, and hewing their army with their weapons, vanquished them. Dispersing, they re-united in the wilderness; and consulting together, they thus decided: "As yet no advantage has resulted from war; relinquishing military operations, let us acquire a knowledge of the sentiments of the people." Thenceforth, in disguise, they travelled about the country. While thus roaming about, after sunset returning to some town or other, they were in the habit of attending to the conversation of the inhabitants of those places.

In one of these villages, a woman having baked some "appalipúwa" (pancakes) was giving them to her child, who leaving the edges would only eat the centre. On his asking for another cake, she remarked "This boy's conduct is like Chandagutto's in his attempt to take possession of the kingdom." On his inquiring, "Mother, why, what am I doing, and what has Chandagutto done?" "Thou, my boy, (said she,) throwing away the outside of the cake, eat the middle only. Chandagutto also in his ambition to be a monarch, without subduing the frontiers, before he attacked the towns, invaded the heart of the country, and laid towns waste. On that account, both the inhabitants of the town and others, rising closed in upon him, from the frontiers to the centre, and destroyed his army. That was his folly."

They, on hearing this story of hers, taking due notice thereof, from that time, again raised an army. On resuming their attack on the provinces and towns, commencing from the frontiers, reducing towns, and stationing troops in the intervals, they proceeded in their invasion. After a respite, adopting the same system, and marshalling a great army, and in regular course reducing each kingdom and province, then assailing Patiliputta and putting Dhana-nando to death, they seized that sovereignty.

Although this had been brought about, Chánakko did not at once raise Chandagutto to the throne: but for the purpose of discovering Dhana-nando's hidden treasure, sent for a certain fisherman (of the river), and deluding him with the promise of

raising the chhatta for him, and having secured the hidden treasure, within a month from that date, putting him also to death, inaugurated Chandagutto monarch.

Hence the expression (in the Māhāwanso) "a descendant of the dynasty of Mūriyan sovereigns," as well as the expression "installed in the sovereignty." All the particulars connected with Chandagutto, both before his installation and after, are recorded in the Atthakatha of the Uttarawihārī priest. Let that (work) be referred to, by those who are desirous of more detailed information. We compile this work in an abridged form, without prejudice however to its perspicuity.

His (Chandagutto's) son was Bindusāro. After his father had assumed the administration (the said father) sent for a former acquaintance of his, a Jatilā, named Maniyatappo, and conferred a commission on him "My friend, (said he) do thou restore order into the country, suppressing the lawless proceedings that prevail." He replying "siddhu," and accepting the commission, by his judicious measures, reduced the country to order.

Chānakko, determined that to Chandagutto—a monarch, who by the instrumentality of him (the aforesaid Maniyatappo) had conferred the blessings of peace on the country, by extirpating marauders who were like unto thorns (in a cultivated land)—no calamity should beset from poison, decided on inuring his body to the effects of poison. Without imparting the secret to any one, commencing with the smallest particle possible, and gradually increasing the dose, by mixing poison in his food and beverage, he (at last) fed him on poison: at the same time taking steps to prevent any other person participating in his poisoned repasts.

At a subsequent period his queen consort was pronounced to be pregnant. Who was she? Whose daughter was she? "She was the daughter of the eldest of the maternal uncles who accompanied the rāja's mother to Pupphapura." Chandagutto wedding this daughter of his maternal uncle, raised her to the dignity of queen consort.

About this time, Chānakko on a certain day having prepared the monarch's repast sent it to him, himself accidentally remaining behind for a moment. On recollecting himself, in an agony of distress, he exclaimed, "I must hasten thither, short as the interval is, before he begins his meal;" and precipitately rushed into the king's apartment, at the instant that the queen, who was within seven days of her confinement, was in the act, in the rāja's presence, of placing the first handful of the repast in her mouth. On beholding this, and finding that there was not even time to ejaculate, "Don't swallow it," with his sword he struck her head off; and then ripping open her womb, extricated the child with its cañl, and placed it in the stomach of a goat. In this manner, by placing it for seven days in the stomach of seven different goats, having completed the full term of gestation, he delivered the infant over to the female slaves. Causing him to be reared by them, on conferring a name on him—in reference to a spot (Bindu) which the blood of the goats had left—he was called Bindusa'ro.

Then follows another long note, which represents that the monarch whose corpse was reanimated after his death, was not Nando's, as stated in the hindu authorities, but Chandagutto's, by a yakkho named Déwagabbho. The imposture was detected by Chandagutto's prohitto bráhman: and Bindusāro with his own hands put him to death, and buried his parent with great pomp.

The next extract I shall make from the Tíká, contains the personal history of Nigródho, as well as of Asóko, who was converted by the former to the buddhistical creed.

This Nigródho, where did he dwell? Whose son was he? To answer the inquiry of the sceptical, (the Maha'wanso has stated) "This royal youth was the son of prince Sumano, the eldest of all the sons of Bindusa'ro." From the circumstance of their having been intimate in a former existence (as dealers in honey), and as he was the son of his elder brother, he was moved with affection towards him, the instant he saw him. Although they did not recognise each other, the impulse was mutual.

When his parent was on the point of death, Asoko quitted the kingdom of Ujjéni, which had been conferred on him by his father, and hastening to Pupphapura, established at once his authority over the capital. As soon as his sire expired, putting to death his brother Sumano, the father of Nigródho, in the capital, he there usurped the sovereignty without meeting with any opposition. He came from Ujjéni, on receiving a letter of recall from his father, who was bed-ridden. In his (Bindusa'ro's) apprehension, arising from a rumour which had prevailed that he (Asoko) would murder his own father, and being therefore desirous of employing him at a distance from him, he had (previously) established him in Ujjéni, conferring the government of that kingdom on him.

While he was residing happily there, having had a family consisting of Mahindo and other sons and daughters, on the receipt of a leaf (letter) sent by the minister, stating that his father was on his death bed, without stopping any where, he hastened to Pa'tiliputta, and rushing straight to the royal apartment, presented himself to his parent. On his (father's)

death, having performed the funeral obsequies, he consulted with the officers of state, and asserting his authority over the capital, assumed the monarchy.

The rest of the fifth chapter, containing the account of Asóko's conversion--the history of Moggaliputtatisso, by whom the third convocation was held, as well as of that convocation, is full of interesting matter, detailed with peculiar distinctness, on which the contents of the Tíká throw no additional light.

At this stage of his work, being at the close of the third convocation, Mahanama abruptly interrupts his history of India, and without assigning any reason in the sixth chapter for that interruption, resumes the history of Lanká, in continuation of the visits of Budho, given in the first chapter, commencing with the landing of Wijayo. His object in adopting this course is sufficiently manifest to his readers, when they come to the twelfth chapter. In the Tíká, however, he thus explains himself for following this course, at the opening of the sixth chapter.

As soon as the third convocation was closed, Maha Mahindo, who was selected for, and sent on, that mission, by his preceptor Moggaliputto, who was bent on establishing the religion of Buddho in the different countries (of Jambudipo) came to this island, which had been sanctified, and rescued from evil influences, by the three visits paid, in aforetime, by the supreme Buddho; and which had been rendered habitable from the very day on which Bhagawá attained parinibbánan,

Accordingly, at the expiration of two hundred and thirty six years from that event, and in the reign of Déwananpiyatisso, (Mahindo) arrived. Therefore (the Maháwanso) arresting the narrative of the history (of Jambudipo) here, where it was requisite that it should be shown how the inhabitants of this island were established here; with that view, and with the intent of explaining the arrival of Wijayo, it enters (at this point), in detail, into the lineage of the said Wijayo, by commencing (the sixth chapter) with the words: "In the land of Wangu, in the capital of Wangu, &c."

The Tíká adds nothing to the information contained in the Maháwanso, as to the fabulous origin of the Sihala dynasty. There are two notes on the first verse, on the words "*Wangésu*" and "*puré*," which should have informed us fully as to the geographical position of the country, and the age in which the Wangu princes lived. They are however unsatisfactorily laconic, and comprised in the following meagre sentences.

There were certain princes named Wangu. The country in which they dwelt becoming powerful, it was called "Wangu," from their appellation.

The word "pure" "formerly," signifies anterior to Bhagawá becoming Buddho.

All that can be safely advanced in regard to the contents of the sixth chapter is that Wijayo was descended, through the male branch, from the rájas of Wangu (Bengal proper), and, through the female line, from the royal family of Kálinga (Northern Circars); that his grand mother, the issue of the alliance above mentioned, connected herself or rather eloped with, some obscure individual named *Sihó* (which word signifies "a lion"); that their son *Sihabáhu* put his own father to death, and, established himself in *Lála*, a subdivision of *Mágadha*, the capital of which was *Sihapura*, probably the modern *Syংঘায়া* on the Gunduck river; (in the vicinity of which the remains of buddhistical edifices are still to be found;) and that his son Wijayo, with his seven hundred followers, landed in Lanká, outlawed in their native land, from which they came to this island. I shall hereafter notice the probability of the date of his landing having been antidated by a considerable term, for the purpose of supporting a pretended revelation or command of Buddho, with which the seventh chapter opens.

It became a point of interesting inquiry to ascertain, whether the buddhists of Ceylon had ventured to interpolate this injunction, as well as "the five resolves silently willed by Gótamo," mentioned in the seventeenth chapter, into the Pitakattaya, for the purpose of deluding the inhabitants of this island, as that imposition might, perhaps, have been detected by comparing those passages with the Pitakattaya of the Burmese empire, and the Sanscrit edition presented to the Bengal Asiatic Society, by Mr Hodgson.

On referring, accordingly, to the Parinibbána-suttan in the Dighanikáyo, *no trace whatever was to be found there of these passages.* But the “five resolves” alone are contained in the Atthakathá to that Suttan; but even there the command to Sakko, predictive of Wijayo’s landing in Ceylon, is not noticed.

I took the opportunity of an official interview with the two high priests of the Malwatte and Asgiri establishments and their fraternity, to discuss this, apparently fatal, discrepancy, with them. They did not appear to be aware that the “five resolves” were only contained in the Atthakathá; nor did they attach any kind of importance to their absence from the text. They observed, that the Pitakattaya only embodied the essential portions of the discourses, revelations, and prophecies of Buddho. That his disciples for some centuries after his nibbánan, were endowed with inspiration; and that *then* supplements to the Pitakattaya were as sacred in their estimation as the text itself. On a slight hint being thrown out, whether this particular supplement might not have been “a pious fraud” on the part of Mahindo, with the view of accelerating the conversion of the ancient inhabitants of Ceylon: the priests adroitly replied, if *that* had been his object, he would have accomplished it more effectually by altering the Pitakattaya itself. Nothing can exceed the good taste, the unreserved communicativeness, and even the tact, evinced by the heads of the huddhistical church in Ceylon, in their intercourse with Europeans, as long as they are treated with the courtesy, that is due to them.

The fabulous tone of the narrative in which the account of Wijayo’s landing in Lanká is conveyed in the seventh chapter, bears, even in its details, so close a resemblance to the landing of Ulysses at the island of Circé, that it would have been difficult to defend Mahanámo from the imputation of plagiarism, had he lived in a country in which the works of Homer could, by possibility, be accessible to him. The seizure and imprisonment of Ulysses’ men, and his own rencontre with Circé, are almost identical with the fate of Wijayo and his men, on their landing in Lanká, within the dominions of Kuwéni.

“ We went, Ulysses ! (such was thy command ! )  
 Through the lone thicket and the desert land.  
 A palace in a woody vale we found,  
 Brown with dark forests, and with shades around  
 A voice celestial echoed from the dome,  
 Or nymph or goddess, chanting to the loom  
 Access we sought, nor was access deny’d  
 Radiant she came, the portals open’d wide  
 The goddess mild invites the guest to stay  
 They blindly follow where she leads the way  
 I only wait behind of all the train  
 I waited long, and ey’d the doors in vain  
 The rest are vanish’d none repass’d the gate  
 And not a man appears to tell their fate ”

Then sudden whirling, like a waving flame,  
 My beamy falchion, I assault the dame.  
 Struck with unusual fear, she trembling cries :  
 She faints, she falls ; she lifts her weeping eyes  
 ‘ What art thou ? say ! from whence, from whom you came ?  
 O more than human ! tell thy race, thy name.  
 Amazing strength, these poisons to sustain !  
 Not mortal thou, nor mortal is thy brain.

For art thou he 't the man to come (foretold)  
 By Hermes powerful with the wand of gold),  
 The man from Troy, who made so great renown  
 The man for wisdom's various arts renowned  
 Ulysses? Oh! thy th'extending fury cease,  
 Sheath thy bright sword, and join our hands in peace...  
 Let mutual joys our mutual trust combine.  
 And love, and love-born confidence, be thine  
 - And how, dear! Cirec' (furious I rejoin)  
 Can love, and love-born confidence be mine?  
 Beneath thy charms, when my companions groan  
 Transform'd to beasts, with accents not their own?  
 O thou of fraudulent heart, shall I be led  
 To share thy feast-rites, or ascend thy bed?  
 That, all unarm'd, that vengeance may have vent  
 And magic bind me, cold and impotent?  
 Celestial as thou art, yet stand denied.  
 Or swear that oath by which the gods are tied  
 Swear, in thy soul no latent frauds remain.  
 Swear by the vow which never can be vain  
 The goddess swore: then seiz'd my hand, and led  
 'To the sweet transports, of the genial bed."

It would appear that the prevailing religion in Lanká, at that period, was the demon or yakkha worship. Buddhists have thence thought proper to represent that the inhabitants were yakkhos or demons themselves, and possessed of supernatural powers. Divested of the false colouring which is imparted to the whole of the early portion of the history of Lanká in the Maháwansó, by this fiction, the facts embodied in the narrative are perfectly consistent, and sustained by external evidence, as well as by surviving remnants of antiquity. No train of events can possibly bear a greater resemblance of probability than that Wijayo, at his landing, should have connected himself with the daughter of some provincial chieftain or prince; by whose means he succeeded in overcoming the ruling power, of the island;—and that he should have repudiated her, and allied himself with the sovereigns of Southern India, after his power was fully established in the island.

The narrative is too full and distinct in all requisite details, in the ensuing three chapters, to make any further remarks necessary from me.

The eleventh chapter possesses mere extended interest, from the account it contains of the embassies sent to Asóko by Dewánampiyatissa, and of the one deputed to Lanká in return.

The twelfth chapter contains the account of the dispersion of the buddhist missionaries, at the close of the third convocation, in B.C. 307, to foreign countries, for the purpose of propagating their faith. I had intended in this place to enter into a comparison of the data contained in professor Wilson's sketch of the Rája Taringiní, with the details furnished in this chapter of the Maháwansó, connected with the introduction of buddhism in Cashmír. The great length, however, of the preceding extracts from the Tíská, which has already swelled this introduction beyond the dimensions originally designed, deters me from undertaking the task in the present sketch. I shall, therefore, now only refer to the accordance between the two authorities (though of conflicting faiths) as to the facts of that conversion having taken place in the reign of Asóko; of the previous prevalence of the nágá worship.

and of the visitation by tempests, which each sect attributed to the impiety of the opposite party, as evidences of both authorities concurring to prove the historical event here recorded, that this mission did take place during the reign of that supreme ruler of India.

As to the deputations to the Mahisamandala, Wanawasa, and Aparantaka countries, I believe it has not been ascertained whether any of their ancient literature is still extant; nor, indeed, as far as I am aware, have their geographical limits even been clearly defined. Although we are equally without the guidance of literary records in regard to the ancient history of Maharattha, also, the persevering progress of oriental research has of late furnished some decisive evidence, tending to prove that these stupendous works of antiquity on the western side of India, which had heretofore been considered of Hindu origin, are connected with the Buddhistical creed. The period is not remote, I hope, when the successful decyphering of the more ancient inscriptions will elicit *inscribed* evidence, calculated to afford explicit explanation of the *pictorial* or *sculptural* proofs on which the present conclusions are chiefly based. In regard to the geographical identification of the Yona country, I am of opinion we shall have to abandon past speculations, founded on the similarity of the names of "Yona" and "Yavana"; and the consequent inferences that the Yavanas were the Greeks of Bactriana;—as Yona is stated to be mentioned long anterior to Alexander's invasion, in the ancient Pali works. The term in that case can have no connection with the Greeks.

If in the "regions of Himawanto" are to be included Tibet and Nepal, the collection of Sanscrit and Tibetan Buddhistical works, made by Mr. Hodgson,—cursorily as they have hitherto been analyzed,—has already furnished corroborative evidence of the deputation above-mentioned to Cashmir, and of the three convocations. When the contents of those works have been more carefully examined, that corroboration will probably be found to be still more specific and extensive.

As to the deputation into Sowanabhumi; the Pitakattaya of the Burmese are, minutely and literally, identical with the Buddhist scriptures of Ceylon. The translations which appeared in the Bengal Asiatic Journal for May, 1834, of the inscriptions found at Buddhaghyha and Ramree island, are valuable collateral evidence, both confirmatory of the authenticity of the Pitakattaya, and explanatory of the deputation to Sowanabhumi; the latter agreeing even in respect to the names of the theros employed in the mission, with the Mahawanso.

In entering upon the thirteenth chapter, a note is given in the Tika, which I extract in this place, as containing further particulars of the personal history of Asoko; and I would take this opportunity of correcting a mistranslation, by altering the passage "she gave birth to the noble (twin) sons Ujjenio and Mahindo," into "she gave birth to the noble Ujjenian prince Mahindo." The other children born to Asoko at Ujjeni, alluded to in a former note, were probably the offspring of different mothers.

Prior to this period, prince Bindusaro, the son of Chandagutto of the Moriyan dynasty, on the demise of his father, had succeeded to the monarchy, at Patliputra. He had two sons who were brothers. Of them (the sons) there were, also, ninety other brothers, the issue of different mothers. This monarch conferred on Asoko, who was the eldest\* of all of them, the dignity of sub-king, and the government of Awanti. Subsequently, on a certain occasion, when he came to pay his respects to him (the monarch), addressing him, "Sub-king, my child! repairing to thy government, reside at Ujjeni," ordered him thither. He, who was on his way to Ujjeni, pursuant to his father's command, rested in his journey at the city of Chetiayagiri, at the house of one Devo, a settso. Having met there the lovely and youthful daughter of the said settso, named Chetiya devi and becoming enamoured of her; soliciting the consent of her parents, and obtaining her from them, he lived with her. By that connection she became pregnant; and being conveyed from thence to Ujjeni, she gave birth to

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\* This is at variance with a preceding note, which made Sumano the eldest of all Bindusaro's sons.

the prince Mahindo. At the termination of two years from that date, giving birth to her daughter Sapphira, after she continued to dwell there. Bindusáro, the father of the sub-king, on his death bed, calling his son Asóko to his bedside sent messengers to require his attendance. They accordingly repaired to Ujjéni, and delivered their message to Asóko. Pursuant to those instructions, he hastened to his father by rapid stages, leaving his son and daughter, or his wife at Chétiyagiri; and hurrying to his father at Pátiliputta, performed the funeral obsequies of his parent, who died immediately on his arrival. Then putting to death the ninety nine brothers of different mothers, and extirpating all disaffected persons, and raising the chhatra, he there solemnized his inauguration. The mother of the theró (Mahindo), sending her children to the king's court, continued to reside herself at the city of Chétiyagiri. It is from this circumstance (not the author of the Maháwanso has said), "While prince Asóko was ruling over the Awanti country."

The Tíká affords no new matter, as far as regards the interesting narrative contained in the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth chapters. The twentieth chapter contains a chronological summary of the reign of Dharmásóko, at the opening of which the Tíká gives the following note, affording another proof of the minute attention paid by the author to prevent any misapprehension in regard to the chronology of his history.

After describing the arrival of the bo-tree, and preparatory to entering upon the chapter on the subject of the theros obtaining "parinibbana," the account of the death of the two monarchs, Dharmásóko and Dewinanpiyatissa, is set forth (in the Maháwanso in these words): "In the eighteenth year of the reign of Dharmásóko, the bo-tree was placed in the Mahamighuwaná pleasure garden."

(In the Maháwanso it is stated), "these years collectively amount to thirty seven." By that work it might appear that the total (term of his reign) amounted to forty one years. That reckoning would be erroneous: the last year of each period being again counted as the first of the next period. By avoiding that double appropriation, the period becomes thirty seven years. In the Attikáthá, avoiding this absurd (literally laughable) mistake, the period is correctly stated. It is there specified to be thirty seven years."

I have now rapidly gone through the first twenty chapters of the Maháwanso, making also extracts from the most interesting portions of the Tíká which comment on them. These chapters have been printed also in the form of a pamphlet to serve as a prospectus to this volume of the Maháwanso. That pamphlet has been already distributed among Literary Societies and Oriental scholars, whose criticism I invited, not on the translation (for the disadvantages or advantages under which this translation has been attempted will be undisguisedly stated) but on the work itself.

The chronological data of the Indian history herein contained, may be thus tabularized

Name	Accession of each king.		Years
	B.C.	B.B.	
Bimbisáro . . .	603	60	52
Ajátasattu . . .	551	8. ....	32 { Gútamo died in the eighth year of this king's reign, which event constitutes the buddhistical epoch
Udáyabhaddako . .	519	24	16
Anuruddhako } . .	503	40	2 Collectively
Mundho . . . }			
Nágadásako . . .	495	48	24
Susunago . . . . .	471	72	18
Kalásoko . . . .	453	90	23
Nandos . . . .	425	118 .. .	22 Collectively
Nandos . . . .	403	140 .. .	22 Individually
Chandagutto . . .	381	162 .. .	34
Bindusáro . . .	347	196 .. .	28
Asóko . . . . .	319	224 An anachro- nism of 6 years the specified date being A.D. 218	37

If Chandragupta and Seleucus Nicator be considered contemporaries, and the reign of the latter be taken to have commenced in B. C. 323 (the year in which Alexander died) a discrepancy is found to exist of about 60 years, between the date of the western authorities and that given in the Mihāwanso. The Buddhist era, from which these dates are reckoned, appears to be too authentically fixed to admit of its being varied from B. C. 543 to about B. C. 480, for the adjustment of this difference. On the other hand, as during the 2100 years comprised in the reigns of the above mentioned rājas, there are two correcting epochs given,—one at the 160th and the other at the 218th year,—while the accession of Chandragupta is represented to have taken place in the 162nd year of Buddha; it is equally inadmissible, to make so extensive a correction as 60 years within two such closely approximated dates, by any attempt at varying the terms of the reigns of the kings who ruled in that interval. The attention paid by the author to ensure chronological accuracy (as noticed on various occasions in the foregoing remarks) is moreover so scrupulously exact, that it appears to me that the discrepancy can only proceed from one of these two sources; viz., either it is an intentional perversion adopted to answer some national or religious object, which is not readily discoverable; or, Chandragupta is not identical with Sandracottus.

As to the detection of any intentional perversion; I have only the means at present of consulting the Burmese Pāli annals, which version of the Pitakkattaya is entirely in accordance with the Ceylonese authorities. Even in the Buddhaghṛīya inscription, the accession of Asoka is stated to have been in A. D. 218. I have not met with any integral analysis of the Nepal Sanscrit annals. Professor Wilson however has furnished an abstract of the Tibetan version, made from an analysis prepared by Mr. Csoma de Korosi, which is published in the January and September numbers of the Journals of 1832. The former contains the following observations in reference to this particular point.

"On the death of Sākyā, Kasyapa, the head of the Baudhāyaṇī, directs 500 superior monks to make a compilation of the doctrines of their master. The "Do" is also compiled by Ananda, the 'Dulva' by Upali, and the "Mahāvīra" Abhidharma, or Prajñā-piṇḍitū, by himself. He presides over the sect at Rājagṛīha till his death."

Ananda succeeds as hierarch. On his death his robes are divided between the Licchavis and the king of Magadha; and two chaityas are built for their reception, one at Allahabad, the other at Pa'taliputra.

One hundred years after the disappearance of Sākyā, his religion is carried into Kashmir.

One hundred and ten years after the same event, in the reign of Asoka, king of Pa'taliputra, a new compilation of the law of Sākyā was prepared by 760 monks, at Yāngā-pā-chen-Allahabad.

The twelfth and thirteenth volumes contain supplementary rules, and in conclusion a commentary by Sākyā to Upali his disciples, in answer to the inquiries of the latter:

We shall be better prepared, upon the completion of the catalogue of the whole of the Kaṭhāgīrī, to offer any remarks upon the doctrines it inculcates, or the historical facts it may be supposed to preserve. It is, therefore, rather premature to make any observations upon the present analysis, confined as that is to but one division of the work, and unaccompanied by extracts, or translations; but we may perhaps be permitted to inquire what light it imports, as far as it extends, to the date and birth-place of Sākyā.

*Any thing like chronology is, if possible, more unknown in Baudhāyaṇī than Brahmanical writings; and it is in vain therefore to expect any satisfactory specification of the date at which the Buddha Sākyā flourished!* We find however that 110 years after his death, Asoka, king of Pa'taliputra, reigned: now in the Vishnu Purāṇa, and one or two other Purāṇas, the second king of Magadha from Chandragupta, or Sandracottos, bears the title of Asoka, or Asokaverdhana. If this be the prince intended, Sākyā lived about 430 years before the Christian era, which is about one century posterior to the date usually assigned for his appearance. It is not very different, however, from that stated by the Siamese to Mr. Crawford. By their account, his death took place in the first year of the sacred era, being the year of the little snake; on Tuesday, being the full moon of the sixth month. The year 1822, was the year 2364 of the era in question; and as Buddha is stated by them to have died when 80 years of age, his birth by this account took place 462 years before the Christian era."

If the inference here drawn could be sustained, the discrepancy above noticed, between the chronology of the western and the buddhistical authorities would be more than corrected; making the era of Gótamo fall between 430 and 462 years before the christian epoch. I have reason to believe, however, that this conclusion is deduced from a misconception (and a very natural one) on the part of Mr. Csoma de Korosi, in forming his analysis from the Tibetan versions. In the buddhistical works extant in Ceylon, whenever a consecutive series of events is specified in chronological order, the period intervening between any two of those events is invariably reckoned from the date of the event immediately preceding, and not from the date of the first event of the series. On re-examination of the text—of the Sanscrit versions at least—this gentleman will probably find that the three events here alluded to are the three convocations, which are described in the Maháwanso: the first as being held in the year of Gótamo's death; the second, one hundred years afterwards; and the third, one hundred and thirty four years after the second, in the seventeenth year of the reign of Asóko; making the date of Asóko's accession to be the 218th, instead of the 110th year of Buddho, falling within that monarch's rule.

In the absence of other data the learned professor reverts, allowably enough, in this inquiry, to the only established epoch of hindu history, the age of Chandragupta; and thence infers that "Sákyá lived about 430 years before the Christian era;" in support however of his inference he quotes a most palpable mistake contained in Crawfurd's Siam. It is there correctly enough stated that "the year 1822 was 2364 of the era in question." The revolution of the buddhist year takes place in May: the first year of that era therefore comprised the last eight months of B. C. 543, and the first four of B. C. 542. Mr. Crawfurd then proceeds to say, "and as Buddho is stated to have died when 80 years of age, his birth by this account took place 462 years before the Christian era." This gentleman forgets that he has to deal with a calculation of recession, and proceeds to deduct from, instead of adding 80 years to, 542: thereby making it appear that Gótamo was born 80 years after the date assigned for his death; or B. C. 462 instead of 622.

Here, again, as Mr. Colebrooke in his essay, professor Wilson has inadvertently lent the authority of his high reputation as an oriental scholar, in passing a sentence of unmerited condemnation on "Baudhā writings." He says, "any thing like real chronology is, if possible, more unknown in the Baudhā than the bráhmaṇical writings; and it is in vain, therefore, to expect any satisfactory specification of the date at which the Buddha Sákyá flourished." Even if a discrepancy, to the extent he notices, of about one hundred years, had really existed, among the various versions of the buddhist annals scattered over the widely separated regions in which buddhism has prevailed; instead of that anachronism being founded on an error so self-evident that it ought not to have escaped detection; still I would ask, wherein does this chronological inferiority of the buddhistical, as compared with the bráhmaṇical annals, consist? Are we not indebted to his own valuable researches for evidence of the Puráṇas being comparatively modern compilations? And does not the anachronism at the period of the reign of Chandragupta, *in them*, amount to nearly 1200 years? And have we not his own authority for saying, that, "the only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Rája Taringini, a history of Cashmir?" And does he not himself, exhibit *in that work* an anachronism of upwards of 700 years in the age of Gonerdha III.; which is nearly two centuries posterior to the age of Sákyá Buddho?

As to the second point,—the identity of Chandragupta with Sandracottus,—it will be observed, that the author of the Maháwanso, in his history, gives very little more than the names of the Indian

monarchs, and the term of their reigns ; which are, moreover, adduced solely for the purpose of fixing the dates of the three convocations, till he comes to the accession of the great patron of buddhism. Asóko. I have, therefore, extracted every passage in his *Tiká*, which throws any light on this interesting historical point. I have taken the liberty, also, of reprinting, in the appendix, professor Wilson's notes on the *Mudra Rákshasa* ; both because many of the authorities he quotes are not accessible to me, and as it is desirable that this identity in the buddhistical annals should be tested by the same evidence by which the question is tried in the bráhmanical annals. The points both of accordance and discordance between the buddhistical data, and, on the one hand, the bráhmanical, and, on the other, the European classical, dati, are numerous. I could not enter into an illustrative examination of these particulars, without going into details, inadmissible in this place. Those who are interested in the inquiry, will be left to form their own comparisons, and draw their own conclusions, in this respect. I shall only venture to observe, that, at present, I incline to the opinion that this discrepancy of nearly 60 years proceeds from some *intentional perversion* of the buddhistical chronology.

I here close my remarks on the *Maháwanso*, as regards the historical information it contains of India. When we find that all these valuable data, regarding *India*, are met with in an *epitomised introduction*, or *episode*, to a buddhistical history of *Ceylon* ; and that the termination of this historical narrative of India occurs at this particular point, not from any causes which should render that narrative defective here, but because the Ceylonese branch of buddhistical history diverges at this date from the main stream : is it not reasonable to infer, that in those regions of Asia, where the Páli buddhistical literature is still extant, it will be found to contain the history of those countries in ampler detail, and continued to a later period than only to the reign of the first supreme monarch of India, who became a convert to Gótamo Buddha's religion ? That such literary records are extant, we have the following unqualified testimony of Colonel Tod.

" Immense libraries, in various parts of India, are still extant, which have survived the devastations of the Islamite. The collections of Jessulmer and Puttam, for example, escaped the scrutiny of even the lynx-eyed Alla, who conquered both these kingdoms, and who would have shown as little mercy to those literary treasures, as Omar displayed towards the Alex andrine library. Many other minor collections, consisting of thousands of volumes each, exist in central and western India : some of which are the private property of princes, and others belong to the Jain communities."

" Some copies of these Jain MSS from Jessulmer, which were written from five to eight centuries back, I presented to the Royal Asiatic Society. Of the vast numbers of these MS books in the libraries of Puttan and Jessulmer, many are of the most remote antiquity, and in a character no longer understood by their possessors, or only by the supreme pontiff and his initiated librarians. There is one volume held so sacred, for its magical contents, that it is suspended by a chain in the temple of Chintamun, at the last named capital in the desert, and is only taken down to have its covering renewed, or at the inauguration of a pontiff. Tradition assigns its authorship to Samaditya Sooru Acharya, a pontiff of past days, before the Islamite had crossed the waters of the Indus, and whose diocese extended far beyond that stream. His magic mantle is also here preserved, and used on every new installation. The character is, doubtless, the nail-headed Páli, and could we introduce the ingenious, indefatigable, and modest Mon. Burnouf with his able coadjutor, Dr Lassen, into the temple, we might learn of this sybilline volume, without their incurring the risk of loss of sight, which befel the last individual, a female Yati of the Jains, who sacrilegiously endeavoured to acquire its contents."

To which testimony, I cannot refrain from adding the following note, appended to the proceedings of the Bengal Asiatic Society, in April, 1835.

Passage of a letter published by Lieut. Webb in a Calcutta periodical, in the year 1833

" You are yet all in the dark, and will remain so, until you have explored the grand libraries of Patan, a city in Rájputána, and Jessulmer a town north west of Joadpur, and Cambay ; together with the travelling libraries of the Jain bishops. These contain tens of thousands of volumes, and I have endeavoured to open the eyes of some scholars here on

the subject. At Jessulmer are the original books of Bhanda (Buddha), the syphilic volumes which none dare even handle. Until all these have been examined, let us declare our ignorance of hindu literature, for we have only gleaned in the field contaminated by conquest, and where no genuine record could be hoped for."

Here, then, is a new, inciting, and extensive field of research, readily accessible to the oriental scholar. The close affinity of Páli to Sanscrit, together with the aid afforded by Mr. Clough's translated Páli Grammar, in defining the points in which they differ, will enable any Sanscrit scholar to enter upon that interesting investigation with confidence; and the object I have principally in view will have been realized, if I shall have in any degree stimulated that research.

It scarcely falls within the scope of this introduction to enter into any detailed examination of the Maháwanso, as regards the continuous history of Ceylon, nor have I been able, from the disadvantages under which I have conducted this publication, to append notes to the translated narrative. Suffice it to say, that from the date of the introduction of buddhism into Ceylon, in b. c. 307, that history is authenticated by the concurrence of every evidence, which can contribute to verify the annals of any country; as, was shown in the "Epitome," alluded to above, imperfectly and hastily as it was been compiled; and will further appear in the second volume of this translation.

In regard to the 236 years which elapsed, from the death of Gótamo to the introduction of buddhism in Ceylon, in b. c. 307; there is a ground for suspecting that sectarian zeal, or the impostures of superstition, have led to the assignment of the same date for the landing of Wijayo, with the cardinal buddhistical event,—the death of Gótamo. If historical annals did exist (of which there is ample internal evidence) in Ceylon, anterior to Mahindo's arrival, buddhist historians have adapted those data to their falsified chronology. The otherwise apparent consistency of the narrative contained in that portion of the history of Ceylon, together with the established facts of the towns and edifices, therein described, having been in existence at the period of Mahindo's landing, justify the inference, that the monarchs named, and the events described, are not purely buddhistical fictions. My reluctance, moreover, to admit the particular date assigned to the landing of Wijayo, does not proceed solely from its suspicious coincidence with the date of Gótamo's death. The aggregate period comprised in those 236 years, it will be observed, has been for the most part apportioned, on a scale of decimation, among the six rájas who preceeded Déwánanpiyatissó, which distribution is not in itself calculated to conciliate confidence; and in the instance of the fifth rája, Pandukábhayo, it is stated that he married at 20 years of age, succeeded in dethroning his uncle when he was 37 years, and reigned for 70 years. He is therefore 107 years old when he dies, having been married 87 years; and yet the issue of that marriage, Mutasiwo, succeeds him and reigns 60 years! One of the Singhalese histories does, indeed, attempt to make it appear that Mutasiwo was the grandson; but I now find that that assertion is founded purely on an assumption, made possibly with the view of correcting the very imperfection now noticed. It is manifest, therefore, that there is some inaccuracy here, which calls for a curtailment of the period intervening between the landing of Wijayo and the introduction of buddhism; and it is not unworthy of remark, that a curtailment of similar extent was shown to be requisite in the Indian portion of this history, of that particular period, to render the reigns of Chandragupta and Selenus Nicetus contemporaneous. This principle of decimating has also been applied in filling up the aggregate term comprised in the reigns of the four brothers of Déwánanpiyatissó, who successively ascended the throne after him. But subsequently to Dutthagámíni, in b. c. 164, there does not appear to be the slightest ground for questioning the correctness of the chronology of the Ceylonese history, even in these minute respects.

Whether these unimportant falsifications have, or have not, been intentionally had recourse to, they in no degree affect the reputation of Mahanámo, as an historian; for the following very curious passage in Buddhaghóso's Atthakathá on the Winéyo, which was composed only fifty years before Mahánámo compiled his history, shows that great pains had been taken, even at that period, to make it appear that the chronology of these three centuries of buddhistical history, which preceded Asóko's conversion, was correct, as exhibited in those Atthakathá.

In the eighteenth year of the reign of Ajatasattu, the supreme Buddho attained parinibbánan. In that very year, prince Wijayo, the son of prince Sího, and the first monarch of Tambapanni, repaving to this island, rendered it habitable for human beings. In the fourteenth year of the reign of Udayabhado, in Jambudipo, Wijayo died here. In the fifteenth year of the reign of Udayabhado, Pánduwásadéwo came to the throne in this island. In the twentieth year of the reign of Nágadáso there, Pánduwásadéwo died here. In the same year Abhayo succeeded to the kingdom. In the seventeenth year of the reign of Susunágo there, twenty years of the reign of Abhayo had been completed: and then, in the said twentieth year of Abhayo, the traitor Pandukábhayo usurped the kingdom. In the sixteenth year of the reign of Kála'soko there, the seventeenth year of Pandukábhayo's reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of Chadagutto, Pandukábhayo died here; and Mutasiwo succeeded to the kingdom. In the seventeenth year of the reign Dhammasoko rája, Mutasiwo rája died, and Déwananpiyatissó rája succeeded to the kingdom.

From the parinibbánan of the supreme Buddho, Ajátasattu reigned twenty four years. Udayabhado, sixteen. Anuruddho and Mundho, eighteen. Nágadásako twenty four. Susunágo eighteen years. His son Kála'soko twenty eight years. The ten sons of Kála'soko reigned twenty two years. Subsequently to them, Nawando reigned twenty two years. Chandagutto twenty four years. Bindusa'ro, twenty eight years. At his demise Asóko succeeded, and in the eighteenth year after his inauguration, Mahindo théro arrived in this island. This royal narration is to be thus understood.

The synchronisms attempted to be established in this extract, between the chronology of India and of Ceylon, are it will be observed, most successfully made out. The discrepancies as to the year of Ajátasattu's reign, in which Gótamo Buddho died; as to the comparison between Kálásoko and Pandukábhayo, and as to the duration of the joint rule of Anuruddho and Mundho, as well as that of Chandagutto, all manifestly proceed from clerical errors of the transcribers; as will be seen by the following juxtapositions:—

	A. B.		A. B.
18th of Ajátasattu.....	1	Buddho died, and Wijayo landed in Ceylon	I
14th of Udayabhaddako .....	38	last of Wijayo.....	38
15th of Do. ....	39	first of Panduwásoso .....	39
20th of Nágadáso.....	68	last of Do.....	69
17th of Susunágo .....	89	20th of Abhayo .....	89
16th of Kála'soko .....	106	17th of Pandukábhayo .....	124
14th of Chandagutto.....	176	last of Do.....	176
17th of Dhammasoko .....	*241	last of Mutasiwo .....	236

After the most minute examination of the portion of Mahawanso compiled by Mahanámo, I am fully prepared to certify, that I have not met with any other passage in the work, (unconnected with religion and its superstitions), than those already noticed, which could by the most sceptical be considered as prejudicial to its historical authenticity. In several instances he adverts prospectively to events which took place posterior to the date at which his narrative had arrived, but in every one of these cases, it is found that the anticipated incidents are invariably anterior to his own time.

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\* This anachronism has been already explained.

The Tíká also to the Maháwanso is equally faultless in these respects, save in one single, but very remarkable, instance. In enumerating, at the opening of the 5th chapter, the "schisms" which had prevailed in the buddhistical church, the Maháwanso states, that six had arisen in India, and *two* in Ceylon. The Tíká, however, in commenting on this point, mentions *three* schisms in Ceylon, and specifies the dates when each occurred. I quote this passage, as it will serve to illustrate, what I have already suggested, as to the mode of computing the dates of a consecutive series of chronological events in buddhistical works.

Or these (schisms) the fraternity of Abnayagam, at the expiration of 217 years after the establishment of religion in Lanká, in the reign of king Wattagámīni, by separating the Pariwáran section of Bhagawa from the Wineyo which had been propounded for the regulation of sacerdotal discipline, by both altering its meaning and misquoting its contents, by pretending also that they were conscientious seceders, according to the "therawáda" rules, and assuming the name of the Dhammaruchiha seceders, established themselves at the Abhayagiriviháro, which was constructed by Wattagámīni.

At the expiration of 341 years from that event, the fraternity (subsequently established) at the Jétawanne, even before the said Jétawanno viháro was founded, severing themselves from the Dhammaruchiha schismatics, and repairing to the Dhakkhiná viháro, they also by separating the two Wibhangos of Bhagawa from the Wineyo, which had been propounded for the regulation of sacerdotal discipline: by both altering their meaning and misquoting their contents, and assuming the appellation of the Sagalika schismatics, and becoming very powerful at the Jetawanno viháro built by raja Maháréno established themselves there.

Hence the expression in the Mahawanso, "the Dhammaruchiha and Sagahya secessions in Lanká."

At the expiration of 350 years from that event, in the reign of the raja Dáthápatisso (also called Aggrabhodi) the maternal nephew (of the preceding monarch) a certain priest named Dáthawédhako resident at the Kurundachatta pariwáno at the Jétawanno viháro, and another priest also named Dáthawédhako, resident at the Kolombálako pariwáno of the same viháro;—these two individuals, influenced by wicked thoughts, landing themselves, vilifying others, extolling their heresies in their own nikayas, dispelling the fear which ought to be entertained in regard to a future world, and discouraging the resort for the purpose of listening to dhamma, and representing also that the separation of the two Wibhangos in the Dhammaruchiha schism, and the Pariwa'ran section in the Sa'galika schism, proceeded, severally, from the misconduct of the Maha'viha'ro fraternity, and propagating this unfounded statement, together with other deceptions usual among schismatics, and recording their own version in a form to give it the appearance of antiquity, they imposed (upon the irreligious)

These dates give the following result:

	B.C.	A.D.	
Buddhism introduced in	307	236	in the reign of Déwananpiyatisso
The Dhammaruchiha schism, 217 years thereafter	90	453	do. Wattagámīni
The Ságalika schism.	341 years thereafter	251	794 do. Góthábhyayo.
The third schism.	350 years thereafter	601	1144 do. Aggrabhodi.

Vide Appendix A.

In this case, also, for the conjectural solution of the difficulty in question, I am reduced to a selection between two alternatives. Either Mahanámo was not the author of the Tíká, or the last sentence has been subsequently added by another hand.

When I consider the general tenor of this commentary, more particularly in its introductory portion, as well as the passage in this particular extract, intervening between the notices of the second and the third schism, "Hence the expression in the Mahawanso, the Dhammaruchiha and Sagaliya secessions in Lanká;" which is in fact an admission that the comment on the third schism had no reference to the Maháwanso; and the total absence of all precedent of a buddhist author attributing his work to another individual, I cannot hesitate to adopt the latter alternative. But the interpolation "if interpolator" is of old date, as it is found in Nádu's Modhar-Burman edition also.

I shall now close my remarks on the portion of the *Maháwanso* composed by Mahanamo, with three quotations; the first his own concluding sentence in the *Tíká*, which affords an additional, if not conclusive, argument to justify my judgment in pronouncing him to be the author of that commentary; the other two from the 38th chapter of the *Maháwanso*, which will serve to shew, in connection with the extract above mentioned, that "Mahanámo resident at the pariwéno founded by the minister Díghasandano," was Dhátuséno's maternal uncle, by whom that rája was brought up under the disguise of a priest; and that the completion and public rehearsal of his work took place towards the close of that monarch's reign.

#### Extract from the *Tíká*.

Upon these data, by me the theró, who had, with due solemnity, been invested with the dignified title of *Mahánamo*, resident at the pariwéno founded by the minister *Díghasandano*<sup>4</sup>: endowed with the capacity requisite to record the narrative comprised in the *Maháwanso*:—in due order, rejecting only the dialect in which the *Singhalese Atthakatha'* are written, but retaining their import and following their arrangement, this history, entitled the "*Palapadéruwanso*," is compiled.

As even in the times when the despotism of the ruler of the land, and the horrors arising from the inclemencies of the seasons, and when panics of epidemics and other visitations prevailed, this work escaped all injury; and moreover as it serves to perpetuate the fame of the Buddhos, their disciples and of the Paché Buddhos of old, it is also worthy of bearing the title of "*Wansutthappaka'siní*"

#### Extracts from the *Maháwanso*—Chapter 38.

Certain members of the Mériyan dynasty, dreading the power of the (usurper) Subha, the balatho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named *Dha'tuséno*, who had established himself at Nandiwa'pi. His son named *Dha'ta'*, who lived at the village Ambiliya'go, had two sons, *Dha'tuséno* and *Slatissabodhi*, of unexceptionable descent; *their mother's brother, devoted to the cause of religion, continued to reside (at Anurádhapura) in his sacerdotal character, at the edifice built by the minister Díghasandano*. The youth *Dha'tuséno* became a priest in his fraternity, and on a certain day while he was chaunting at the foot of a tree, a shower of rain fell," &c

"Causing an image of Maha' Mahindo to be made, and conveying it to the edifice (the Ambama'lako) in which his body had been burnt, in order that he might celebrate a great festival there: and that he might, also, promulgate the contents of the + *Díparuwanso*, distributing a thousand pieces, he caused it to be read aloud thoroughly."

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As a specimen of the style in which a subsequent portion of the *Maháwanso* is composed by a different author, I have added the fifty ninth chapter also to the appendix. This particular chapter has been specially selected, that I might draw attention to another instance of the mutual corroboration afforded to each other, by professor Wilson's translations of the hindu historical plays and this historical work.

It will be found in the *Retnáwali*, and the professor's preface thereto, (which is reprinted in the appendix) that that play was written between A. D. 1113 and 1125, and that its principal Ceylonese historical characters are "*Retnáwali*" and "*her father Wikramabáhu, king of Sinhala*". Now, on referring to the appendix, in which the narrative portion of the Epitome, as regards these reigns, has been retained ‡ it will be seen that the only discrepancies apparent between the two works, are those variations which would reasonably be expected in productions of such opposite characters.

From the circumstances of the name of *Wikramabáhu*, § who was *Retnáwali*'s brother, being given to her father, whose name was *Wijayabáhu*, who reigned from A. D. 1071 to A. D. 1126; and of *Vatsa*'s solicitation of *Retnáwali* proving unsuccessful according to the *Maháwanso*, instead of its being successful as it is represented in this play, it would appear to be allowable to infer (*unsatisfactory*

\* Vide p. 102 for the construction of this pariwéno

† Another title of this work.

‡ Appendix A. D. 1071; A. B. 1614 p. 38.

§ Appendix A. D. 1127; A. B. 1670 p. 40.

as such inferences generally are) that this play was written while the embassy was pending, and in anticipation of a favorable result: all the details connected with the shipwreck of Retnawali, and the return of the embassy to the court of the Kósambiam monarch, being purely the fictions of the poet.

With the view of attempting to account for Vasavadatta, Vatsa's queen, calling the monarch of Ceylon "uncle," and Ratnawali "sister," I may suggest, that the term "*mátrulo*," in Páli, or its equivalent in Sanscrit, applies equally to "a *maternal uncle*" "the husband of a *paternal aunt*," and to a "father in law;" and that there is no term to express the relationship of "*cousin*." The daughter of a *maternal aunt* would be called "*sister*." I should hence venture to infer, that Wijayabáhu was Vasavadatta's uncle only by his marriage to her maternal aunt; in which case her mother, "the consort of the rája of Ujéni," would, as well as Tilókasundari, the wife of Wijayabáhu, be princesses of the Kálínga royal family. Colonel Tod's Annals notice the matrimonial alliances which had been formed, between the rájas of western India and Kálínga, about that period.

By the publication of this volume, unaccompanied by any allusion to Mr. Hodgson's labours in illustrating the buddhistical system now prevalent in Nepal and countries adjacent to it, I might unintentionally render myself accessory to the protraction of an unavailing discussion, which has been pending for some time past, between that gentleman and other orientalists, who derive their information connected with buddhism entirely from Páli annals.

I trust that I shall not incur the imputation of presumption, when I assert that the two systems are essentially different from each other; their non-accordance in no degree proceeding, as it appears to be considered by each of the contending parts, from erroneous inferences drawn by his opponent.

Mr. Hodgson's sketch of Buddhism, prepared as it has been with the assistance of one of the most learned of the buddhists in Nepal, is presented in a form too complete and integral, to justify any doubt being entertained as to its containing a correct and authentic view of the doctrines now recognized by a portion at least of the inhabitants of the Hímaálayan regions.

According to that sketch the Buddhists' creed recognises but one *Swyambhu*; designates the Buddhos to be "*manusiya*" and "*dhyáni Buddhos*"; the former inferior to the latter, and both subordinate or inferior to the Swyambhu; defines a "*Tathágatá*" to signify a being who has already attained "*nibbuti*;" and past away; and, moreover, Mr. Hodgson advances, that in the early ages the sacerdotal order had no existence, as an institution contradicting itself from the lay ascetics.

This scheme is, unquestionably, entirely repugnant to that of the buddhism of Ceylon and the eastern peninsula; wherein every Buddho is a *Swyambhu*,—the self-created, self-existent, supreme and uncontroloed author of the system, to reveal and establish which he attained buddhthood; "*manushi*" and "*dhyáni Buddhos*" are terms unknown in the Páli scriptures: the order and ordination of priests are institutions prominently set forth in Gótamo's ordinances, and rigidly enforced, even during his mission on earth, as will be seen even in the details of a work purely historical, as the Mahawanso is; and "*Tathágatá*" is by no means restricted to the definition of a person who has ceased to exist by the attainment of "*nibbuti*."

Mr. Hodgson has been at some pains to explain the meaning of the word "*Tathágatá*," as recognized in the countries to which his researches extended. Among other essays, in a contribution to the Bengal Asiatic Journal of August, 1834, he says.

The word "*tatha'gata*" is reduced to its elements, and explained in three ways—1st thus gone, which means, gone in such a manner that he (the *tatha'gata*) will never appear again—births having been closed by the attainment of perfection; 2nd that he got or obtained, which is to say, cessation of births obtained degree by degree in the manner described in the Páli.

scriptures, and by observance of the precepts therein laid down 3rd thus gone that is gone as it (birth) came the pyrrhonie interpretation of those who hold that doubt is the end, as well as beginning, of wisdom. and that that which causes birth, causes likewise the ultimate cessation of them, whether that final close be conscious immortality or virtual nothingness. Thus the epithet *tathāgata*, so far from meaning 'come' (*avenu*), and implying incarnation, as Remusat supposed signifies the direct contrary, or 'gone for ever,' and expressly announces the impossibility of incarnation and this according to all the schools, sceptical, theistic, and atheistic.

I shall not, I suppose, be again asked for the meanings of the *tathāgatas*. \* Nor, I fancy, will any philosophical peruser of the above etymology of this important word have much hesitation in refusing, on this ground alone, any portion of his serious attention to the 'infinite' of of the buddhist *avata's*, such as they really are. To my mind they belong to the very same category of mythological shadows with the infinity of distinct Buddhas, which latter, when I first disclosed it as a fact in relation to the belief of these sectaries, led me to warn my readers "to keep a steady eye upon the authoritative assertion of the old scriptures, that *Sākyā* is the 7th and last of the Buddhas. †

P. S.—Whether Remusat's '*avenu*' ‡ be understood loosely, as meaning 'come,' or strictly as signifying 'come to pass,' it will be equally inadmissible as the interpretation of the word *tathāgata* because *tathāgata* is designed expressly to announce that all reiteration and contingency whatever is barred with respect of the beings so designated. They cannot come nor can any thing come to pass affecting them.

\* To the question, "What is the *tathāgata*?" the most holy of buddhist scriptures returneth for answer "It does not come again."

+ Asiatic Researches, vol. xvi p. 443

‡ *Avenu*, signifies quod eventit, contigit, that which hath happened.—(Dictionnaire de Trevoux.) *Tathāgata*—*tatha'* thus (what really is), *gata'* (known, obtained).—Wilson's Sans. Dict. Ed

Without the remotest intention of questioning the correctness of Mr. Hodgson's inferences, as drawn from the authorities accessible to him, I may safely assert that the late Mons. Abel Remusat's definition of that term by rendering it "*avenu*" is also perfectly correct according to the Pāli scriptures. The following quotations will suffice, according to those authorities, to shew both the derivation of that word, and that *Sākyā* so designated himself, while living, and actively engaged in the promulgation of his creed, in the character of Buddha.

Taken from the *Sumangala-wila'smi Atthakatha*, on the *Brahmajāla Sutta*, which is the first discourse in the *Dighanikāyo* of the *Sutto-pittako*.

"Of the word *Tathāgato*. I (proceed to) give the meaning of the appellation *Tathāgato* which was adopted by Buddha himself. *Bhagawa'* is *Tathāgato* from eight circumstances. *Tathā āgato*, he who had *come* in the same manner (as the other Buddhos) is *Tathāgato*. *Tathā gato*, he who had *gone* in like manner, is *Tathāgato*. *Tathālakkhanan āyatō*, he who appeared in the same (glorious) form, is *Tathāgato*. *Tathā dhammē yathāwato, abhisumbudho*, he who had, in like manner, acquired a perfect knowledge of, and revealed, the dharmos, is *Tathāgato*. *Tathā dassitāya*, as he, in like manner, saw, or was inspired, he is *Tathāgato*. *Tathā vadītāya*, as he was similarly gifted in language, he is *Tathāgato*. *Tathā kāritāya*, as he was similarly gifted in works, he is *Tathāgato*. *Abhibharanattāna*, from his having converted (the universe to the recognition of his religion) he is *Tathāgato*."

The following are extracts from different sections of the *Pitakattaya*, showing that Gotamo Buddha designated himself *Tathāgato* in his discourses. Buddha invariably speaks in the third person in the *Pitakattaya*.

In the *Lakkhanasutta* in the *Dighanikāyo*. "Bhikkhus! this *Tathāgato*, in a former existence, in a former habitation, in a former world, in the character of a human being, having abjured the destruction of animal life, &c

In the *Dakkhinawibhangasutta* in the *Majjhimanikāyo*. "Anando! the offerings made in common to the assemble, priesthood are seven. The offering that is made in the presence of Buddha to both classes (priests and priestesses) is the first of (all) offerings made in common After *Tathāgato* has attained parinibbuti, (similar) offerings will continue to be made to both classes of the priesthood.

In the *Dhammachakkappawattanasutta* in the *Sanyuttakanikāyo* (Buddho's first discourse, delivered on his entrance into Benares, as noticed in the first chapter of the *Maha'wanso*). "Bhikkhus! without adopting either of these extremes, by *Tathāgato* an intermediate course has been discovered, &c"

In the *Werangasuttan* in the *Anguttaramakayo* “Brahman! the repose of *Tathāgato*, in another (mortal) womb, his reappearance by any other birth in this world, is at an end—like the tree uprooted by the root, like the palm-tree lopped off its head), the principle of (or habit) to) regeneration is overcome the state of exemption from future regeneration has been achieved.”

Under these circumstances, it cannot be possible to deprecate too earnestly a perseverance in the fruitless attempt to reconcile the conflicting doctrines of two antagonist sects, professing the same faith. It is to Mr. Hodgson that the literary world is indebted for having obtained access to the Sanscrit and Tibetan works on buddhism. Much remains to be done in analyzing the Sanscrit version, defining the age in which they were compiled; ascertaining the extent of their accordance with the Pali version; and deducing from thence a correct knowledge, as to whether the differences now apparent between the buddhistical systems of the northern and southern portions of Asia, are discernible as exhibited in those ancient texts, or are the results of subsequent sectarian divisions in the buddhistical church.

In these introductory remarks, I have shewn that “Páli” is synonymous with Mágadhi, the language of the land in which buddhism, as promulgated by Sákya or Gótamo, had its origin; and that it was at that period no inferior provincial dialect, but a highly refined and classical language. I have fixed the dates at which the buddhistical scriptures, composed in that language, were revised at three solemn convocations held under regal authority; traced their passage to Ceylon, and defined the age in which the commentaries on those scriptures (which also are considered inspired writings) were translated into Páli in this island. Although there can be no doubt as to the belief entertained by buddhists here, that these scriptures were perpetuated orally for 453 years, before they were reduced to writing, being founded on superstitious imposture, originating perhaps in the priesthood denying to all but their own order access to their scriptures; yet there is no reasonable ground for questioning the authenticity of the history thus obtained, of the origin, recognition and revisions of these Páli scriptures.

As far as an opinion may be formed from professor Wilson’s analysis of M. Csoma de Koros’ summary of the contents of the Tibetan version (which is pronounced to be a translation from the Sanscrit made chiefly in the ninth century), that voluminous collection of manuscripts contains several, distinct editions of the buddhistical scriptures, as they are embodied in the Páli version; enlarged in various degrees, probably, by the intermixture into the text of commentaries, some of which appear to be of comparatively modern date.

The least tardy means, perhaps, of effecting a comparison of the Páli with the Sanscrit version, will be to submit to the Asiatic Society in Calcutta (by whom the Sanscrit works could be consulted in the original) a series of summaries of the Páli scriptures, sufficiently detailed to afford a tolerably distinct perception of the contents of the text; and embodying at the same time in it, from the commentaries, whatever may be found in them either illustrative of the text, or conducive of information in the department of general history.

It only remains for me now to explain the disadvantages, or advantages, under which I have undertaken the translation of the *Maláwanso*, in order that no deficiency on my part may prejudice an historical work of, apparently, unquestionable authenticity, and, compared with other Asiatic histories, of no ordinary merit. I wish to be distinctly understood, that in turning my mind to the study of Páli, I did not enter upon the undertaking, with the view of either attaining a critical knowledge of the language, or prosecuting a purely philological research. A predilection formed, at my first entrance into the civil service, to be employed in the newly acquired Kandyan provinces, which had been ceded on a convention which guaranteed their ancient laws, led me to study the Singhalese tongue. The works I

was referred to, for the information I sought, though they contained much that was valuable, as regarded both the institutions and the history of the land, all professed to derive their authority from Páli sources. In further pursuit of the objects I had in view, I undertook the study of Páli, aided by the translation of the grammar before noticed. The want, however, of dictionaries, to assist in defining the meaning of words and terms in a language so copious and refined as the Páli is, was a great drawback; and the absence of Páli instructors in the island, who possessed an adequate knowledge of English, to supply the place of dictionaries, left me dependent on my knowledge of Singhalese, in rendering their vernacular explanations into English. I may, therefore, have formed erroneous conceptions of the meaning of some of the Páli roots and compound terms. On the other hand, I have possessed the advantage, from my official position, of almost daily intercourse with the heads of the buddhistical church, of access to their libraries, and of their assistance both in the selection of the works I consulted, and in the explanation of the passages which required elucidation.

This translation, however, has been hastily made, at intervals of leisure, snatched from official occupations; and each chapter was hurried to the press as it was completed. It has not, therefore had the benefit of a general revision, to admit of a uniformity of terms and expressions being preserved throughout the work; nor have I for the same reason been able to append notes to the translation; the absence of which has rendered a glossary necessary, which also is very imperfectly executed. The correction of the press also (with which I had to communicate by the post at a distance of nearly eighty miles) has been conducted under similar disadvantages.

For the errata that have resulted from these causes, as well as from my total want of practice in conducting a publication through the press, it is scarcely possible for me to offer a sufficient apology; the more especially as nothing could exceed the readiness of the attention shown to my wishes and instructions by the establishment at which this volume was printed. The task of translating this historical work, as I have already shown, was tardily, and I may add, reluctantly, undertaken by me, solely influenced by the desire of resuing the native literature from unmerited, though unintentional, disparagement. With perfect sincerity can I add, that could I have foreseen that the publication would have occupied so much of my time, or would ultimately have appeared disfigured so extensively with errata, I should certainly not have embarked in it. Nor have I, in its progress, been free from misgivings, as to my having, in my unassisted judgment, over-estimated the value and authenticity of the materials I was engaged in illustrating. To satisfy myself on these points, before this volume issued from the press, I circulated the Pamphlet before mentioned. However conscious I may be of my individual merits being overrated, in the decision pronounced on that Pamphlet, by the Asiatic Society (as recorded in their Journal of December last) I ought not to entertain any now as to those of the Maháwanso, considering that it is founded on the report of the Rev. Dr. Mill, the learned Principal of Bishop's College.

I have also recently seen, for the first time, through the kindness of Mr. Prinsep, the Secretary of the Asiatic Society, the numbers of the *Journal des savans*, which contain the criticisms of Mons. Burnouf, on the translation of the Maháwanso on which I have commented in this Introduction. Had that profound orientalist possessed the advantage of being able to consult the Tíká to the Maháwanso, his practised judgment as a critic, and his extensive acquaintance with the literature of the east, would have efficiently accomplished what my humble endeavours can scarcely hope to effect, in directing the attention of our fellow laborers in India, to the investigation of the buddhistical annals still extant in it.

In fulfilment of the conditional promise made in my Pamphlet, I shall now proceed with the translation of the second volume of the Maháwanso. Although deprived of the aid of a Tíká (which I have already explained extends only to the reign of Mahaséno) the narrative contained in the ensuing chapters of the Maháwanso, is not deficient in interest. A new series of links is formed with the southern kingdoms of continental India, the first of which arises out of the barbarously tragical incidents detailed in the concluding chapters of this volume ; while the lapse of the age of pretended inspiration and miracles necessarily gives to the history a less fabulous character.

The second volume will contain also, as will be seen by the statement of the contents of the Maháwanso given in the appendix, twice as much of the text of the original work, as the present volume embodies, but I apprehend that I shall neither possess the materials, nor will there be the same necessity for affording any lengthened introductory illustration.

The map, and the plan of Anurádhapura, which was promised with this volume is withheld, as it cannot be completely filled up, till the second volume is translated ; when separate copies will be furnished to those who possess the first volume. I regret to be obliged to add that as far as this volume is concerned, I have only been able to identify, and fix the positions of a few of the places mentioned, and those of the principal ones.

In printing the text together with the translation, every Páli or Sanscrit scholar is enabled to rectify any mistranslation into which I may have fallen. I have made no alteration in the text beyond separating the words, as far as the confluent character of the language would admit ; punctuating the sentences ; and introducing capital letters. In the translation no additions have been admitted but what are enclosed in parentheses ; and those additions (as will be suggested by the passages themselves) are either derived from the Tíká, or were considered necessary for the due explanation of their meaning, in rendering those sentences into English.

A synopsis of the Roman alphabet, adopted as the substitute for the Páli in the Singhalese character, as well as a Glossary are appended to this volume.

## APPENDIX

A

### REVISED CHRONOLOGICAL TABLE

OF THE

#### SOVEREIGNS OF CEYLON.

AS PUBLISHED IN THE CEYLON ALMANAC OF 1834

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The dates at which the following events occurred being specified in the Native Histories, they have been used for the purpose of correcting the anachronism unavoidable in historical narratives which give only the number of years in each reign, without stating in every instance the fractional parts of a year, or the date at which, each reign commenced.

B. C.      BUD.

Y. M.      D.

543	0	0	0	The landing of Wejaya, in the year of Buddha's death
307	236	0	0	{ The arrival of the mission sent by Dharmasoka, emperor of Dambadiva, to establish Buddhism in Ceylon, in the first year of Dewenipacatissa's reign
104	539	9	10	{ The deposition of Walagambáhu in the 5th month of his reign, and the conquest of Ceylon by the Malabars.
40	453	10	10	{ This is the date at which, according to the MAHAWANSE, Walagambáhu, <i>on his restoration</i> , founded Abhayágiri, being in the 217th year, 10th month and 10th day after Buddhism was <i>orally</i> promulgated by the mission sent by Dharmasoka. But, according to Singhalese authority, it is the date at which the doctrines of Buddhi-m were <i>first reduced to writing in Ceylon</i> , while <i>Walagambáhu was still a disguised fugitive</i> . In the former case, there would be an anachronism of at least 2 years at the re-toration of this sovereign—which, however, in this uncertainty, as to the event to which the date is applicable, I have not attempted to rectify.
209	752	4	10	{ The date of the origin of the Wytuliya heresy, which occurred in the first year of the reign of Waiawara Tissa. The anachronism up to this period is consequently 6 years: and the error is adjusted accordingly.
252	795	0	6	{ The date of a revival of the Wytuliya heresy in the 4th year of the reign of Golu Abhá. At the accession of this sovereign, so recently after the foregoing adjustment, there is no anachronism
275	818	0	0	{ Accession } of Mahásen—anachronism 4 years—adjusted
301	844	9	20	Death }
545	1088	0	0	{ The date of another revival of the Wytuliya heresy, in the 12th year of the reign of Ambahaira Sala Maiwan—anachronism 1 year, 6 months—adjusted
838	1381	0	0	{ The date of the origin of the Wijrawádiya heresy, in the reign of Mitwella Sen, but the year of the reign is not given. Supposing it to have originated even in the 3rd year of his accession, the anachronism would amount to 4 years—adjusted to that extent.
1153	1696	0	0	The accession of Prákramabáhu 1st.; error 6 years—adjusted
1200	1743	0	0	The accession of Sahasa Mallawa, which is corroborated by the inscription on the Dambulla rock
1266	1809	0	0	The accession of Panditta Prákrama Báhu 3rd—error 7 years—adjusted
1347	1890	0	0	{ The accession of Bhuwaneka Báhu 4th—As the term of the reign of the three immediately preceding sovereigns is not given, the extent of the anachronism at this date cannot be ascertained.

In the remaining portion of the history of Ceylon, there is no want of dates for the adjustment of its chronology, which, however, it would be superfluous to notice here.

## SOVEREIGNS OF CEYLON

No.	Name	Capital	Accession		Reign		<i>Relationship of each succeeding Sovereign.</i>		
			B.	C.	Y	M			
1	Wejaya	Tamananuwera	-	543	1	38	0	0	The founder of the Wejayān dynasty
2	Upatissa 1st	Upatissanuwera	-	505	33	1	0	0	Minister—regent
3	Panduwāsa	ditto	-	504	39	30	0	0	Paternal nephew of Wejaya
	Rāma	Rāmagāna	-						
	Rohona	Rohona	-						
	Diggāna	Diggāmadulla	-						
	Urawelli	Mahawelligama	-						
	Anurādhā	Anurādhapura	-						
	Wijittā	Wijittapura	-						
4	Abhaya	Upatissanuwera	-	474	69	20	0	0	Son of Panduwāsa—dethroned
	Interregnūm	ditto	-	454	89	17	0	0	
5	Pandukābhaya	Anurādhapura	-	437	106	70	0	0	Maternal grandson of Panduwāsa
6	Mutasiwa	ditto	-	367	176	60	0	0	Paternal grandson
7	Devenipatiṭṭisa	ditto	-	307	236	40	0	0	Second son
	Mahanāga	Māgama	-						Brother
	Yatālatissa	Kellānia	-						Son
	Gotābhaya	Māgama	-						Son
	Kellani-tissa	Kellānia	-						Not specified
	Kāvantissa	Māgama	-						Son of Gotābhaya
8	Uttiya	Anurādhapura	-	267	276	10	0	0	Fourth son of Mutasiwa
9	Mahāsiwa	ditto	-	257	286	10	0	0	Fifth ditto
10	Suratissa	ditto	-	247	296	10	0	0	Sixth ditto—put to death
11	Sēna and Guttikā	ditto	-	237	306	22	0	0	Foreign usurpers—put to death
12	Asēla	ditto	-	215	328	10	0	0	Ninth son of Mutasiwa—deposed
13	Elāla	ditto	-	205	338	44	0	0	Foreign usurper—killed in battle
14	Duttugamunu	ditto	-	161	382	24	0	0	Son of Kāvantissa
15	Saidaitissa	ditto	-	137	406	18	0	0	Brother
16	Tuhl or Thullathanaka	ditto	-	119	424	0	1	10	Younger son—deposed
17	Laimintissa 1st or Lajitissa	ditto	-	119	424	9	8	0	Elder brother
18	Kalunna or Khallātanāga	ditto	-	109	434	6	0	0	Brother—put to death
19	Walagambāhu 1st or Wattagāmīni	ditto	-	104	439	0	5	0	Brother—deposed
	Pulahattha	ditto	-	103	440	3	0	0	
	Bāyiha	ditto	-	100	443	2	0	0	
20	Panayamāra	ditto	-	98	445	7	0	0	14—Foreign usurpers—successively deposed and put to death
	Peliyamāra	ditto	-	91	452	9	7	0	
	Dāhiya	ditto	-	90	453	2	0	0	
21	Walagambāhu 1st	ditto	-	88	455	12	3	0	Reconquered the kingdom
22	Mahadailitissa or Mahachula	ditto	-	76	467	14	0	0	Son
23	Chora Nāga	ditto	-	62	481	12	0	0	Son—put to death
24	Kudā Tissa	ditto	-	50	493	3	0	0	Son—poisoned by his wife
25	Anula	ditto	-	47	496	5	4	0	Widow
26	Makalantissa or Kallakanu Tissa	ditto	-	41	502	22	0	0	Second son of Kudātissa
27	Bātiyatissa 1st or Bātiākabha	ditto	-	1	523	28	0	0	Son

No	Name	Capital	Accession.			Reign			Relationship of each succeeding	
			A.	D.	Bud.	Y.	M.	D.	Sovereign	
28	Maha Dailiya Ma'na or Da'thika	Anura'dhapura	-	9	552	12	0	0	Brother	
29	Addagaimunu or Amanda Ga'mini	ditto	-	21	564	9	8	0	Son—put to death	
30	Kinihirridaila or Kanija'ni Tissa	ditto	-	30	573	3	0	0	Brother	
31	Kuda' Abha' or Chula'bhabaya	ditto	-	33	576	1	0	0	Son	
32	Singhawallí or Siwalli Interregnum	ditto	-	34	577	0	4	0	Sister—put to death	
33	Elluná or Ila Na'ga	ditto	-	35	578	3	0	0		
34	Sanda Muhuna or Chanda Mukha Siwa	ditto	-	38	581	6	0	0	Maternal nephew of Addagaimunu	
35	Yasa Silo or Yata'lakatissa	ditto	-	44	587	8	7	0	Son	
36	Subha	ditto	-	52	595	7	8	0	Brother—put to death	
37	Wahapp or Wasahba	ditto	-	60	603	6	0	0	Usurper—put to death	
38	Waknais or Wanka Na'sika	ditto	-	66	609	44	0	0	Descendant of Laiminitissa	
39	Gaja'ba'hu 1st or Ga'mini	ditto	-	110	653	3	0	0	Son	
40	Mahaluma'na' or Mallaka Na'ga	ditto	-	113	656	12	0	0	Son	
41	Ba'tiya Tissa 2d or Bha'tika Tissa	ditto	-	125	668	6	0	0	Maternal cousin	
42	Chula Tissa or Kaniththissa	ditto	-	131	674	24	0	0	Son	
43	Kuhuna or Chudda Na'ga	ditto	-	155	698	18	0	0	Brother	
44	Kudana'ma or Kuda Na'ga	ditto	-	173	716	10	0	0	Son—murdered	
45	Kuda Sirina' or Siri Nága 1st	ditto	-	183	726	1	0	0	Nephew—deposed	
46	Waiwahairatissa or Wairatissa	ditto	-	184	727	19	0	0	Brother-in-law	
47	Abha' Sen or Abha' Tissa	ditto	-	209	752	22	0	0	Son—murdered error 6 years	
48	Siri Na'ga 2d	ditto	-	231	774	8	0	0	Brother	
49	Weja Indu or Wejaya 2d	ditto	-	239	782	2	0	0	Son	
50	Sangatissa 1st	ditto	-	241	784	1	0	0	Son—put to death	
51	Dahama Sirisanga Bo or Sirisanga Bodhi 1st	ditto	-	242	785	4	0	0	Descendant of Laiminitissa—poisoned	
52	Golu Abha', Gotha'bhabaya or Me- ghawarna Abhaya	ditto	-	246	789	2	0	0	Do	Do
53	Makalan Detu Tissa 1st	ditto	-	248	791	13	0	0	Do	Do
54	Maha Sen	ditto	-	261	804	10	0	0	Son	
55	Kitsiri Maiwan 1st or Kirtisiri Megha warna	ditto	-	275	818	27	0	0	Brother error 4 years	
56	Detu Tissa 2d	ditto	-	302	845	28	0	0	Son	
57	Bujas or Budha Da'sa	ditto	-	330	873	9	0	0	Brother	
58	Upatissa 2d	ditto	-	339	882	29	0	0	Son	
59	Maha Na'ma	ditto	-	368	911	42	0	0	Son	
60	Senghot or Sotthi Séna	ditto	-	410	953	22	0	0	Brother	
61	Laimini Tissa 2d or Chataga'haka	ditto	-	432	975	0	0	1	Son—poisoned	
62	Mitta Sena or Karalsora	ditto	-	432	975	1	0	0	Descendant of Laiminitissa	
	Pándu	ditto	-	433	976	1	0	0	Not specified—put to death	
	Párinda Kuda	ditto	-	434	977	5	0	0		
63	Khudda Pa'rinda	ditto	-	439	982	16	0	0		
	Dáthiya	ditto	-	455	998	0	2	0	24. 9—Foreign usurpers	
	Pitthiya	ditto	-	455	998	3	0	0		
64	Dásenkelleya or Dhátu Séna	ditto	-	458	1001	0	7	0		
65	Sigiri Kasumbu or Kásyapa 1st	Sigiri Galla Nu-wera	-	459	1002	18	0	0	Descendant of the original royal family—put to death	
			-	477	1020	18	0	0	Son—committed suicide	

No	Name	Capital	Accession.		Reign		Relationship of each succeeding Sovereign.	
			A. D.	Bud.	Y.	M.		
66	Mugalla'na 1st.	Anurádhapura	-	495	1038	19	0	0 Brother
67	Kuma'ra Da's or Kuma'ra Dha'tu Séna	ditto	-	513	1056	9	0	0 Son—immolated himself
68	Kirti Séna	ditto	-	522	1065	9	0	0 Son—murdered
69	Maidi Síwu or Síwaka	ditto	-	531	1074	0	0	25 Maternal uncle—murdered
70	Laimini Upa'tissa 3d	ditto	-	531	1074	1	6	0 Brother-in-law
71	Ambaherra Salamaiwan or Sila'ka'la	ditto	-	534	1077	13	0	0 Son-in-law: error 1 year 6 months
72	Da'pulu 1st or Da'ttha'pa Bhodhi	ditto	-	547	1099	0	6	6 Second Son—committed suicide
73	Dalamagalor or Mugalla'na 2d	ditto	-	547	1099	20	0	0 Elder brother
74	Kuda Kitsiri Maiwan 1st or Kirtisri Megha warna	ditto	-	567	1110	19	0	0 Son—put to death
75	Senewi or Maha Na'ga	ditto	-	586	1129	3	0	0 Descendant of the Oka'ka branch
76	Aggrabodhi 1st or Akbo	ditto	-	589	1132	34	2	0 Maternal nephew
77	Aggrabodhi 2d or Sula Akbo	ditto	-	623	1166	10	0	0 Son-in-law
78	Sanghatissa	ditto	-	633	1176	0	2	0 Brother—decapitated
79	Buna Mugalan or Laimini Buna'ya	ditto	-	633	1176	6	0	0 Usurper—put to death
80	Abhasigga'haka or Asigga'haka	ditto	-	639	1182	9	0	0 Maternal grandson
81	Siri Sangabo 2d	ditto	-	648	1191	0	6	0 Son—deposed
82	Kaluna Detutissa or Laimina Ka- turiya	Dewunuwera or Dondera	{	648	1191	0	5	0 } Descendant of Laiminitissa—com- mitted suicide
	Siri Sangabo 2d							
83	Dalupatiissa 1st or Dhatthopatissa	ditto	-	649	1192	16	0	0 Restored, and again deposed
84	Paisulu Kasumbu or Ka'syapa 2d	ditto	-	665	1208	12	0	0 Laimini branch—killed in battle
85	Dapulu 2d	ditto	-	677	1220	9	0	0 Brother of Sirisangabo
86	Dalupatiissa 2d or Hattha-Dattho- patissa	ditto	-	686	1229	7	0	0 Oka'ka branch—deposed
87	Paisulu Siri Sanga Bo 3d or Ag- grabodhi	ditto	-	693	1236	9	0	0 Son of Dalupatiissa 1st
88	Walpitti Wasidata or Dantana'ma	ditto	-	702	1245	16	0	0 Brother
89	Hununaru Riandalu or Hattha- da'tha	ditto	-	718	1261	2	0	0 Oka'ka branch
90	Mahalaipa'nu or Ma'nawamma	ditto	-	720	1263	6	0	0 Original royal family—decapitated
91	Ka'siyappa 3d or Kasumbu	ditto	-	720	1263	6	0	0 Do Do Do
92	Aggrabodhi 3d or Akbo	ditto	-	726	1269	3	0	0 Son
93	Aggrabodhi 4th or Kuda' Akbo	Polonnaruwa	{	729	1272	40	0	0 Nephew
94	Mihindu 1st or Salamaiwan							
95	Dappula 2d	ditto	-	769	1312	6	0	0 Son
96	Mihindu 2d or Dharmika-Sila'- maiga	ditto	-	775	1318	20	0	0 Original royal family
97	Aggrabodhi 5th or Akho	ditto	-	795	1338	5	0	0 Son
98	Dappula 3d or Knda' Dappula	ditto	-	800	1343	4	0	0 Son
99	Aggrabodhi 6th	ditto	-	804	1347	11	0	0 Brother
100	Aggrabodhi 6th	ditto	-	815	1358	16	0	0 Son
101	Mitwella Sen or Sila'maiga	ditto	-	831	1374	3	0	0 Cousin
102	Ka'siyappa 4th or Ma'ganyin Séna or Mihindu	ditto	-	838	1381	20	0	0 Son error 4 years
103	Udaya 1st	ditto	-	858	1401	33	0	0 Grandson
104	Udaya 2d	ditto	-	891	1434	35	0	0 Brother
105	Ka'siyappa 5th	ditto	-	926	4469	11	0	0 Son
	Ka'siyappa 6th	ditto	-	937	1480	17	0	0 Nephew and son-in-law
		ditto	-	954	1497	10	0	0 Son-in-law

No.	Name	Capital	Accession	Reign	Relationship of each succeeding				
					A. D. Bud.	Y. M. D.	Sovereign		
106	Dappula 4th	-	-	Pollonnaruwa	-	964 1507	0 7 0 Son		
107	Dappula 5th	-	-	ditto	-	964 1507	10 0 0 Not specified		
108	Udaya 3rd	-	-	ditto	-	974 2517	3 0 0 Brother		
109	Sena 2d	-	-	ditto	-	977 1520	9 0 0 Not specified		
110	Udaya 4th	-	-	ditto	-	986 1529	8 0 0 Do Do		
111	Séna 3d	-	-	ditto	-	994 1537	3 0 0 Do Do		
112	Mihindu 3d	-	-	ditto	-	997 1540	16 0 0 Do Do		
113	Séna 4th	-	-	ditto	-	1013 1556	10 0 0 Son—minor		
114	Mihindu 4th	-	-	Anura'dhapura	-	1023 1560	35 0 0		
Interregnum									
		Pollonnaruwa	-	1059 1602	12 0 0	<p>The island was governed by the Sollean vice-roy, during the king's captivity. An army of 10,000 men was sent from Sollee to assist the vice-roy in subduing Rohona and capturing prince Ka'siyappa, but he was defeated.—On hearing of the demise of his father, the prince proclaimed himself king of Ceylon, under the title of Wikrama Ba'hu, and was making great preparations to expel the Solleens, when he died</p>			
<i>Moha Lai or Maha Lála Kirti</i> - Rohona <i>Wikrama Pándi</i> - Kalutotte <i>Jagat Pándi or Jagati Pála</i> - Rohona <i>Prákrama Pándi or Prákrama</i> <i>Báhu</i> - ditto <i>Lokaiswara</i> - - - Kácharagam									
<i>The relationship of these kings to each other, or to preceding rulers is not always stated—During the whole of this period which comprises the Interregnum in Pihi-tee, the country was in a state of complete anarchy, owing to the constant invasions and irruption of the malabars. Different members of the royal family took up the reins of the government of Rohona as they were abandoned by, or snatched from each predecessor—At the termination of Prákrama Pándi's reign, no royal candidate for the crown appearing, it was assumed by the minister Lokaiswara</i>									
<i>The minister—a descendant of Mánawamma—he left a son Kirti, who subsequently assumed the title of Wijaya Báhu</i>									

\* Vide Introduction for the reason for the insertion of these details

No.	Name	Capital	Accession		Regn		<i>Relationship of each succeeding Sovereign</i>
			A	D	B	D	
115	Wejayabahu 1st or Sirisangabo 4th	Polonnaruwa	+ 1071	1611	55	0	Son—he was proclaimed in his infancy, on the demise of his father Wikramabahu, and an embassy was sent to Siam for pecuniary aid, to re-establish the Buddhistical dynasty which aid was afforded. In the mean time, Kasiyappa, a prince of royal descent, aided by a brother, became a competitor for the throne—he was defeated and slain—his brother escaped. The news of this victory, together with the oppressions of the Solleans, made the natives flock to the standard of Wejayabahu, who thereupon proclaimed war against the Solleans. After a protracted and desultory warfare, a general action was fought under the walls of Polonnaruwa.—The Solleans being defeated, threw themselves into the town, which was carried by storm, after a seige of six weeks, and given up to the sword. The king's authority was soon recognized over the whole island, after the capture of the capital and the fame of his actions extended over all Dambadiva. Ambassadors arrived from the sovereigns of India and of Siam, and learned priests were sent by Anuradha, king of Arracan.—At the audience given to the ambassadors, the first place in precedence was assigned to the envoy of the buddhist sovereign of Siam, and the insult was quickly avenged by the king of Sollee, by cutting off the nose and ears of the Singhalese envoy accredited to his court. Each monarch then prepared to invade the country of the other.—The Sollean army embarked first, and landed at Mantotte where the Singhalese army was assembled for embarkation. Having defeated it, and the country in the rear being unprotected, the enemy marched at once on the capital, from which the king fled, it was occupied by the enemy who demolished the palace. The king however soon reassembled his army, which, under the command of his son Witebahu expelled the Solleans from the island.—In the 45th year of his reign, he invaded Sollee, from which however, he was obliged to make a hasty retreat.—The king then turned his attention to internal improvements, he formed and repaired many tanks and temples, and restored the Mannairia canal, which had been destroyed during the Sollean interregnum.—He survived his mother, son Witebahu, but left other children.
116	Jayabahu 1st	ditto	+ 1126	1669	1	0	Brother.—He was opposed by Witebahu, a younger son of the late king, which led to great internal commotions, in which Malabarana and Gajabahu, the grandsons, and Sriwallaba, the brother, of the late king took part.—They were subsequently reconciled, each retaining the portion of the island, he then held, in which he exercised an imperfect authority.—Wikramabahu's capital was Polonnaruwa. He adopted Prakrama, the son of Malabarana. On his demise, Gajabahu took possession of the capital, and bestowed his daughter on Prakrama. The said Prakrama, from the great services he had rendered the country, became the favorite of his reigning relations, and the idol of the people.—These princes subsequently disagreed among themselves, and Prakrama openly aimed at the sovereignty.—He first drove Gajabahu from the capital into Saffragam. The conflict was again renewed, and the capital was regained by Gajabahu. The priests then interfered and mediated between them. They met Gajabahu at Mandalagiri whare,
117	Wikramabahu 1st <i>Māñabarana</i>	ditto					
118	Gajabahu 2d <i>Sriwallabha or Kit mī Marwan</i>	Rohona Polonnaruwa					
			1127	1670	20	0	

\* Ratnawali's son whose fate and greatness are predicted in the 59 "chap" which is inserted in the appendix.

No.	Name.	Capital.	Accession		Reign		Relationship of each succeeding Sovereign
			A. D.	Bud.	Y.	M.	
	<i>Jayawíra Bandára</i>	-	-	<i>Gampola</i>	-		
154	Bhuwaneka Báhu 7th	-	-	Kotta	-	1534 2077	8 0 0 Son
	<i>Mágádunnai</i>	-	-	<i>Sítawaka</i>	-		
	<i>Raygam Bandára</i>	-	-	<i>Raygam</i>	-		
	<i>Jayawíra Bandára</i>	-	-	<i>Kandy</i>	-		
155	Don Juan Dharmapa'lá	-	-	Kotta	-	1542 2085	39 0 0 Grandson
	<i>A Malabar</i>	-	-	<i>Yapahu</i>	-		
	<i>Portuguese</i>	-	-	<i>Colombo</i>	-		
	<i>Widiye Rája</i>	-	-	<i>Pailatanda Novera</i>	-		
	<i>Rájasingha</i>	-	-	<i>Awissáwelle</i>	-		
	<i>Idirimáné Suriya</i>	-	-	<i>Seven Korles</i>	-		
	<i>Wikrama Báhu</i>	-	-	<i>Kandy</i>	-		<i>Descendant of Sitisangabo 18</i>
156	Ra'jasingha 1st	-	-	<i>Sítawaka</i>	-	1581 2124	11 0 0 Son of Mágádunnai
	<i>Jaya Suriya</i>	-	-	<i>Sítawaka</i>	-		
	<i>Widiye Rája's queen</i>	-	-	ditto	-		
157	Wimala Dharma	-	-	<i>Kandy</i>	-	1592 2135	12 0 0 Original royal family
158	Sena/ratana or Senerat	-	-	ditto	-	1604 2147	31 0 0 Brother
159	Ra'ja-singha 2d	-	-	ditto	-	1635 2178	50 0 0 Son
	<i>Kundrá-singha</i>	-	-	<i>Ouvah</i>	-		<i>Brother</i>
	<i>Wijaya Pála</i>	-	-	<i>Matelle</i>	-		<i>Brother</i>
160	Wimala Dharma Suriya 2d	-	-	<i>Kandy</i>	-	1685 2228	22 0 0 Son of Ra'ja-singha
161	Sriwira Pra'krama Narendrasingha or Kundasa'lá	-	-	ditto	-	1707 2250	32 0 0 Son
162	Sriwejaya Ra'jasingha or Hangu- ranketta	-	-	ditto	-	1739 2282	8 0 0 Brother-in-law
163	Kirtisri Ra'jasingha	-	-	ditto	-	1747 2290	34 0 0 Brother-in-law
164	Ra'ja'dhi Ra'jasingha	-	-	ditto	-	1781 2324	17 0 0 Brother
165	Sri Wickrema Ra'jasingha	-	-	ditto	-	1798 2341	16 0 0 Son of the late king's wife's sister, deposed by the English, and died in captivity

[N. B.—The names printed in the above tables in Italics, are those of subordinate or contemporary  
princes.]

As an illustration of the grounds on which I suggest that there is no such glaring disparity in extravagance between the mythology and legends of the East and of the West, as should necessarily prescribe the condemnation and rejection of the former, I extract two passages, the one from Herodotus, and the other from Justinus. I specially select these extracts, as Mahanámo, the author of the Maháwanso may be considered in the character of "an historian," as regards his history of Ceylon, and that of "an epitomist," as regards his sketch of his buddhistical history of India; and he is thereby compared, respectively, with authors who are recognized as "*the Father of History*," and "*the epitomist*," in the literature of the west. In the former of these extracts, while the remarkable coincidence in the tenor of the fabulous histories of Cyrus and Chandragupta cannot possibly escape notice, it will surely not be denied that the extravagance, generally, of the former transcends that of the latter. And in Justinus' account of Sandracottus, if there be much of the marvellous which must (though not corroborated by eastern annals) be attributed to an eastern origin, it must at least be admitted that it falls short of the absurdity of the intervention of the embraces of Apollo, and of the impression of the figure of the anchor on the thigh, had recourse to, by western authorities, to render Seleucus and his descendants illustrious.

## LAWRENCE'S TRANSLATION OF HERODOTUS. CLIP 107 to 130

Astyages the son of Cyaxares succeeded to the empire. He had a daughter, to whom he gave the name of Mandane. Astyages fancied in his sleep that he saw her discharge such a quantity of urine, that it not only filled his own city, but also overflowed the whole of Asia. Having communicated his vision to the interpreters of dreams among the Magi, he was alarmed when he heard from them the particulars. So that afterwards, when Mandane was marriageable, he would not give her to any of the Medes worthy of his alliance, dreading the result of his vision, but united her to a Persian whose name was Cambyses, whom he understood to be of a good family, and peaceable disposition, because he regarded him as greatly inferior to a Mede of the middle rank. In the first year after Mandane was married to Cambyses, Astyages beheld another vision he thought he saw a vine sprung from his daughter's womb, and that vine cover the whole of Asia. When he had had that vision, and communicated it to the interpreters of dreams, he sent for his daughter, who was then near her delivery, out of the Persian territory; and after her arrival, kept a strict watch over her, intending to destroy her offspring. For the explainers of dreams among the Magi had, from his vision, pointed out that the issue of his daughter would one day reign in his place. Astyages, accordingly, wishing to guard himself against such an event, called to him, as soon as Cyrus was born, Harpagus, a relation, the most faithful to him of the Medes, and his confidant in all matters: to him he spoke as follows: "Harpagus, I would have thee by no means neglect the business with which I now trust thee: do not deceive me, lest thou attachest thyself to others, thou shouldst cause thy own fall. Take the infant which Mandane has brought forth, carry it to thy house, and there destroy it: and then bury it in such manner as thou wilt think proper." The other replied: "Sire, hitherto thou hast never seen any thing like ingratitude in the man that now stands before thee. I shall take care for the time to come also not to offend thee: therefore if it be thy pleasure that this should be done, as thou sayest, it behoves me, so far at least as is in my power, to execute it carefully." Harpagus having answered in these words, and the infant being delivered up to him, adorned in the dress of the dead, proceeded, weeping, towards his house, and at his arrival, related to his own wife the whole discourse, Astyages had held to him; whereupon the woman said to him: "What dost thou intend then, to do now?" "Not according to the commands of Astyages," he replied: "not even were he more mad and wicked than he now is, would I at any rate obey his will, or lend myself to such a murder. I will not be his murderer for many reasons, for the child is my own relation, and, moreover, Astyages is old, and without male issue, now should the empire at his death descend to this daughter, whose infant he now wishes to destroy by my hands, what else would then remain for me but the greatest danger? Nevertheless it is necessary, for my safety, that this infant should perish, but some one of Astyages's people and not mine, must be the executioner." He spoke thus, and immediately dispatched a messenger for one of Astyages's herdsmen, who, he knew, fed his flocks in pastures well adapted to his purpose, being situated in mountains much infested with wild beasts. His name was Mitrades, and he was married to a fellow-slave, the name of the woman with whom he lived was, in the Greek language, Cyne, in that of the Medes Space, or the Medes, call a bitch Space. The pastures where this herdsmen kept the cattle were at the foot of a range of mountains northward of Ecbatana, and toward

the black sea, for in that direction, in the neighbourhood of the Laspennes, the country of the Medes is very mountainous, lofty, and covered with wood, whereas the rest of the country is all level. The herdsman who was sent for having come accordingly with great diligence, Harpagus spoke to him thus: "Astyages commands thee to take this infant, and expose him on the most desert of the mountains, so that he may quick'y perish : he ordered me likewise to tell thee this, that if thou dost not destroy it, or if in any manner thou contrabatest towards saving its life, thou shalt perish by the most cruel death: I am also commanded to see my-self the child exposed."—The herdsman having received these orders, took up the infant, went back by the same way, and returned to his cottage. Now while he was gone to the city, it so happened that his own wife, who expected her delivery every day, brought forth at that time a child. They were both anxious on each other's account; the man being concerned for the delivery of his wife, and the woman being uneasy as it was not usual for Harpagus to send for her husband: so that when he appeared before her at his return, the woman, seeing him thus unexpectedly, spoke to him the first, and asked, wherefore Harpagus had sent for him in such haste. "Wife, said he, when I reached the city, I beheld and heard such things as I wish I had never seen and had never happened to our masters. The whole house of Harpagus was filled with lamentation; terrified, I entered, and as soon as I went in, I beheld on the ground an infant, panting and weeping, adorned with gold, and a colored garment. When Harpagus saw me, he ordered me instantly to take up the infant, carry him away, and expose him in that part of the mountains that is most infested with wild beasts: saying that it was Astyagus himself who commanded me to do so, and threatening me with severe punishment if I did not obey. I took up the child, supposing it belonged to one of the family, and carried it away; for I certainly could never have imagined whose it was. Nevertheless I was astonished when I beheld the gold and richly ornamented clothes; as I was likewise at the mourning that appeared in the house of Harpagus—but soon after, while on my road, I received indeed a full account from the servant who conducted me out of the city, and placed the child in my hands; that he is in truth the son of Astyages's daughter, Mandane, and of Cambyses son of Cyrus, and that Astyages commands that he be put to death. So now here he is." At the same time that the herdsman spoke these words, he uncovered the infant, and showed it to his wife; she, seeing the body was stout and well shapen, burst into tears, and embracing the knees of her husband, besought him by all means not to expose the child. But he declared, that it was not possible to do otherwise, in as much as witnesses were to come from Harpagus to see that he had executed his orders; and if he did not do so, he would be most cruelly put to death. The woman, seeing she could not prevail upon him by that means, once more addressed him in the following words. "Since then, I cannot prevail upon thee not to expose the child, I beseech thee to act in this manner, if it is indeed necessary that a child should be seen stretched out on the mountain: as I have myself been delivered, and have brought forth a still-born child, do thou carry that out and expose it, and let us bring up the son of Astyages's daughter, as if he were one of our own: and by that means neither canst thou be convicted of betraying our masters nor shall we take bad counsel for ourselves, for the dead child will receive a royal burial, and the living one will not lose his life."—The herdsman, thinking that his wife spoke very much to the purpose, immediately did as she advised: the child that he had brought for the purpose of putting to death, he gave to his wife: and taking his own, which was dead, he placed it in the cradle in which he had brought the other, and covering it with all the ornaments of the other infant, he carried it to the most desert of the mountains, where he exposed it. On the third day of the infant's being exposed, the herdsman went to the city, leaving one of his hands to watch over it, and coming to the house of Harpagus, declared that he was ready to show the dead body of the child. Harpagus, therefore, sent the most trusty of his guards, and upon their report the herdsman's child buried. Thus one was buried: but the other, known afterwards by the name of Cyrus, the herdsman's wife took to herself, and brought up, giving him some other name than that of Cyrus.

When this child was ten years of age, an event of the following nature, which happened to him, discovered who he was, playing in the same village where the stalls were, amusing himself in the road with other lads of his own age, and the boys, in sport, accordingly elected to be king over them this youth, who commonly went by the name of the herdsman's son. He nominated some of them to be stewards of the buildings, others to be his guards; one of them to be the king's eye, to another he committed the office of bringing to him the petitions, thus assigning to each his proper duty. One of these lads, who was sharing in the sport, was a son of Artembares, a man of rank among the Medes: but as he would not perform what Cyrus had assigned him to do, the latter commanded the other boys to lay hold on him, and they obeying his orders, Cyrus handled him pretty sharply with a scourge. The other as soon as he was liberated, complained highly of having suffered a treatment so unbecoming his rank; and going back to the city, complained to his father of the strokes he had received from Cyrus, not that he said, "from Cyrus" (for that was not yet the name by which he was known) but that he said "Astyages's servant." Astyages, hearing a stranger instantaneously went into the presence of Astyages, taking his son

at him he declared that he suffered indignant treatment: "Sir," said he, showing the boy's shoulders, "it is thus I am insulted by thy slave, the son of a herd-man."

Astyages having heard and seen, and wishing to avenge the boy for Artembares's sake, sent for the herdsman and his son. When they were both before him, Astyages looked at the lad, and said to him, "what, then, being the son of such a father, hast thou had the audacity to treat with this indignity the son of this the first nobleman in my court?" The youth replied as follows: "My lord, it was with justice that I behaved thus towards him: for the boys of the village, of whom I was one, in play, constituted me king over them; as I appeared to them the best adapted to the office. All the other boys accordingly executed the orders I gave them, but this one refused to obey, and took no account of my command: wherefore he received punishment. If then I am on that account deserving of any chastisement, I am here before thee ready to undergo it." While the boy was thus speaking Astyages recognized him, for the features of his face seemed to resemble his own, his answer was noble, and the time of the exposition of his daughter's child, appeared to agree with the boy's age: struck with these circumstances, he remained silent for some time. Having at last with some difficulty recovered himself, and wishing to dismiss Artembares, in order that taking the herdsman apart, he might examine him, he said:

"Artembares, I will manage these matters so that neither thou nor thy son shall have any cause to complain." In this manner he dismissed Artembares: and the servants, by the orders of Astyages, conducted Cyrus into the inner part of the palace. When the herdsman alone was left, Astyages asked him, whence he had received the boy, and who it was that had delivered him to him. The peasant replied, that he was his own child, and that the woman who had bore him was still living with him. Astyages told him that he had not taken good counsel, but wished to bring himself into great straits: at the same time that he pronounced those words, he beckoned to the guards to lay hold on him. The herdsman being taken to the rock, accordingly discovered the truth. Beginning then from the beginning, he disclosed all, speaking the truth, he next had recourse to supplications, and besought the king to forgive him. When the herdsman had confessed the truth, Astyages no longer regarded him as of any great consequence, but violently irritated with Harpagus, he commanded the guards to call him. When Harpagus appeared in his presence, Astyages put to him this question: "In what manner didst thou, Harpagus, destroy the infant born of my daughter, and which I delivered to thee?" Harpagus, seeing the herdsman in the apartment, did not recur to falsehood, lest he should be refuted and convicted. he answered therefore: "Sire, when I had received the infant, I deliberated, considering within myself how I might act according to thy desire, and without subjecting myself to blame from thee, be a murderer neither with regard to thy daughter nor thyself: I consequently acted in the following manner. I sent for this herdsman, and delivered to him the infant, telling him that it was thy orders that it should be put to death: and so far, in saying that, I was not guilty of falsehood; for such were thy commands. I delivered the infant then to him, enjoining him to expose it on a desert mountain, and remain by it on the watch so long as it kept alive, threatening him most severely if he did not execute fully those orders. Afterwards, when this man had executed my commands and the infant was dead, I sent the most faithful of my eunuchs, and having seen by them that the child was no longer alive, I burned it. Thus, Sire, did matters happen in this business; and such was the fate of the child."

Harpagus accordingly confessed the truth. And Astyages, concealing the anger which possessed him at what had taken place, begun by narrating again to Harpagus the whole affair, as he had himself heard it from the herd-man, and afterwards, when he had repeated the history to him, he ended by saying "that the youth was still alive, and that I was pleased with what had happened." "For," said he, (these being his own words) "I grieved much at what had been done to the child, and I was not a little sensible to the remonstrances of my daughter. Since, then, fortune has taken a favorable turn, do thou send thy son to the young new comer, and attend me thyself at supper, for I intend to offer sacrifice to the salvation of the boy, to those gods to whom that honor belongs."

Harpagus, when he had heard this discourse, adored the king, and greatly pleased that his fault had been successively known, as well as that he was invited to the feast in celebration of the fortunate event, went to his home. As soon as he entered, he sent his only son, who was about thirteen years old, bidding him go to the palace of Astyages, and to inform that prince what had happened. Astyages, when the lad arrived, killed him and cutting him into bits, roasted some of the flesh, and boiled the rest, and having it properly dressed, kept it in readiness. Afterwards when the hour of supper came, the other guests, as well as Harpagus apparelled before the rest and Astyages himself, tables were placed, spread abundantly with mutton: but to Harpagus the rest of the meat was served up, the whole of it, excepting the head and the extremities of the hands and feet: those parts were kept aside, covered up in a basket. When Harpagus seemed to have eaten enough of the food, Astyages asked him whether he was at all pleased with the feast, and Harpagus, knowing that he was extremely pleased, those who had it in charge

brought the head of his son, covered up, together with the hands and feet, and standing before him, bade him uncover and take what he chose of them. Harpagus obeyed, and uncovering the basket, beheld the remains of his son. He was not however, disturbed at the sight, but preserved his presence of mind. Astyages asked him, if he knew what animal he had eaten the flesh of. The other replied, he was aware of it, and that whatever a king might do, it was pleasing. After making this answer, he took up the remnants of the flesh, and went home, intending, I suppose, to bury all the parts of his son that he had collected.

Such was the revenge Astyages took on Harpagus. But deliberating concerning Cyrus, he called the same Magi who had interpreted his dream in the manner before mentioned; when they arrived, Astyages asked them in what manner they had interpreted his dream. The Magi, as before, answered, saying, it was decreed by fate the child should rule, if he survived and did not die first. The king replied to them in the following words: "The child exists and survives, and having been brought up in the country, the boys of the village constituted him their king, and he has completely done all the same as those that are in reality sovereigns—for he had nominated guards, and ushers, and ministers, and all the other officers. Now what does it appear to you these things portend?" The Magi answered, "Since the child survives, and has reigned without any premeditated design, do thou thence take courage, and be of good cheer, as he will not now reign a second time: for even some of the oracles have ended in a frivolous accomplishment, and dreams also in the end have tended to slight events." Astyages replied, "I myself also, Magi, am of the same opinion that the child having been named king, the dream is fulfilled, and I have now nothing to fear from him: nevertheless, weigh the matter well, and then give me such advice as may be safest for my own family as well as for yourselves." To this the Magi replied, "Sire, to us it is of great importance that thy government should be upheld, for if it devolves to this child, who is a Persian, it will then pass to another nation, and we, who are Medes, would become slaves, and be held in no account by the Persians, to whom we should be as foreigners, but while thou, who art our country man, reinvestest king, we ourselves rule in part, and receive high honors at thy hands. So that, in every respect, it is our interest to watch for thy safety, and that of thy government, and now, did we see any cause for fear, we would communicate it well to thee, but at present, thy dream having been fulfilled by a trifling event, we ourselves take courage, and exhort thee also to do the same—send this child away from before thy eyes to the country of the Persians, and to his parents."—When Astyages heard this, he was filled with joy, and calling Cyrus, he said to him, "My child, I had condemned thee on account of the vision of a vain dream, but by thy own fortune, thou survivest; depart now, therefore, with my good wishes, for Persia, and I will send an escort with thee, when thou arrivest there, thou wilt find thy father and mother, who are very different from the herdsman, Mitiadates and his wife."

Astyages having thus spoken, dismissed Cyrus, who, on his return to the residence of Cambyses, was received by his parents; and when they learnt who the stranger was, they embraced him with transports, as one indeed whom they had considered dead from the time of his birth. They then inquired in what manner his life was saved. The youth spoke to them saying, that he did not before know, but had much mistaken: that on the road he had been informed of all that had happened to him; for he had thought he was the son of a herdsman of Astyages, till on the road from Media he had learnt the whole circumstance from his escorters. He stated that he had been brought up by the wife of the herdsman: this woman he was constantly praising, and Cyne was the whole subject of his discourse—his parents laid hold of this name, and in order that their son might appear to the Persians to have been more providentially preserved, they spread about the report, that when exposed, a bitch had suckled Cyrus. And thence it was that this opinion prevailed. Cyrus being arrived at man's estate, and become the most valiant and beloved of his equals in age, Harpagus, who much wished to be revenged of Astyages, sought, by sending him gifts, to court his assistance; for, being but a private individual, he did not discern any possibility of taking, by himself, vengeance on Astyages: but when he saw Cyrus growing up, he endeavoured to make him his associate, comparing the sufferings of that young prince to his own. But, before this, the following measures had already been taken by him: as Astyages treated the Medes with asperity, he had communicated with all the chief men of the nation, and persuaded them that it was to their interest to proclaim Cyrus, and put an end to the reign of Astyages. This plot being concerted, and Harpagus ready he accordingly next wished to communicate his project to Cyrus, who was living in Persia; and as he had no other manner of so doing, since the roads were guarded, he contrived the following method. He prepared dexterously a hare, and ripping open its belly, without at all discomposing the hair, he placed in it a letter, in which he had written what he thought proper. He then sewed up the belly of the hare, and giving to the most trusty of his servants some nets, as if he had been a hunter, he sent him to the land of the Persians, commanding him by word of mouth at the same time he gave the hare to Cyrus, to direct him to pierce it with his own hands, and to let no one be present.

when he did so. These orders were accordingly executed, and Cyrus receiving the hand, ripped it up, and unrolled the letter which was contained in it, he took it and read. The letter said as follows: "Son of Cambyses, the gods watch over thee; for otherwise never wouldst thou have had such good fortune. Do thou now take vengeance on Astyages thy murderer for, according to his intention, thou wouldst have perished, but through the gods and me thou survivest. I presume thou hast long since learnt all, both what was done with regard to thyself and what I have suffered at the hands of Astyages, because I did not put thee to death, but delivered thee to the herdsman. If thou choose now to listen to my counsel, thou shalt rule over all the land that Astyages governs. Prevail on the Persians to rebel, and then march against the Medes, and whether I myself am named by Astyages to lead the army against thee or any other chief man among the Medes, thou wilt be successful, for they will be the first to withdraw from him, and going to thy side will do their endeavor to destroy Astyages. Be certain, then, that here at least it is proposed to do well, and do it quickly."

When Cyrus had received this intelligence, he considered which would be the most prudent manner of prevailing on the Persians to detach themselves. After some deliberation he devised the following as the most expedient, and acted accordingly. He wrote down on a letter what he had determined, and convened an assembly of the Persians, then opening the letter, and reading it out, he declared that Astyages appointed him commander of the Persians. "Now, therefore," continued he, "men of Persia, I propose to you to come hither, each with a bill." Such was the proposal of Cyrus. There are several tribes of the Persians, certain of which Cyrus assembled, and persuaded to separate from the Medes, they were the following, on which all the rest of the Persians depend, to wit the Pasargadoe, the Mithrae, the Maspi, of these the Pasargadoe are the principal, of which the Acharmendoe, from whence spring the royal family of the Paspedoe, are a branch; the following likewise are others of the Persian tribes, the Panthakaei, Derusaei, Gemata, all of which are husbandmen, the rest of the tribes, namely, the Dri, Mardi, Diopet, Sagartii, are nomades. When all were come, bearing the above-mentioned instrument, there being a certain portion of the Persian territory extending from about eighteen to twenty stadii overrun with brambles, Cyrus commanded them to clear that space in a day. When the Persians had completed the imposed task, he next directed them to meet on the morrow after they had washed. Meanwhile Cyrus having collected in one place all the goats, sheep, and beasts of his brother, killed them, and prepared them, intending to feast the army of the Persians withal, and with wine, and most delicate dishes of meat. On the following day, when the Persians were arrived, he desired them to stretch themselves on the green sward, and feasted them. When they afterwards arose from their repast, Cyrus asked them which was most grateful to them, whether the present fate, or that which they had the day before. The men said, that there was a great difference between the two; since, on the preceding day, they had experienced every evil, while on the present they had experienced every thing that was good. Cyrus laying hold of this answer disclosed the whole of his project, saying, "Men of Persia! thus is it with you. If you determine to obey me, these and very many sweets more are yours, without being exposed to any hardship; but on the other hand, if you determine not to obey me, torts beyond number and like to that of yesterday are your share. Follow me, therefore, and be free; for, with regard to myself, it seems us if I were by divine prophecies born to procure advantages within your grasp; with regard to yourselves, I tell you not inferior to the men of Media, either in war or in any other respect. Things being thus, reserve yourself as soon as possible from the bonds of Astyages."

The Persians, therefore, who, even long since, had held it a disgrace to be kept under by the Medes, having now a leader, prepared joyfully to assert their freedom. When Astyages learnt what Cyrus was doing, he sent a messenger to summon him; but Cyrus commanded the messenger to report back in answer, that he should be with him, soone, that Astyages himself would wish. When Astyages heard this, he put all the Medes under arms, and as if he had been master of his forces, nominated Harpagus general over them, forgetting the injury he had done him. When the Medes, thus put in array, came with the Persians, some of them, all indeed to whom the project had not been communicated, fought nobly at first, but passed over to the Persians, while the greater part acted disgracefully as cowards, and traitors to their country. The Medes, after thus thus disgracefully routed, when Astyages was informed of it, he exclaimed, threatening, "Not this is the price of a kingdom at so cheap a rate." Having said these words, he first impaled the interpreters or counsellors of the Medes, and then persuaded him to send Cyrus away; he next put under arms all the Medes that were left in the city, but, joining aderent to these he had sent, and falling in with the Persians, was defeated. Astyages himself was taken prisoner, and brought into the Medes that he had led to the field. Astyages being now a prisoner, Harpagus presented him, after his capture, to the captive, and jeering the captive, he said to him many very bitter things, but in particular, with regard to the report at which the prince had feasted him on the flesh of his son, he asked him, "What he thought of his master after having been a slave?" The captive, casting a look upon him, asked in return whether he attributed to him to the action of Cyrus. However,

replied that, since it was he who had written to counsel it to Cyrus the deed might justly be regarded as his own. Astyages then proved to him by his words, "that he was the most silly and iniquitous of men—the most silly, since, at least if the present events had in truth been brought about by his means, he had given up to another the power which belonged to himself of becoming a sovereign—the most iniquitous,asmuch as, on account of that repast, he had reduced the Medes to thraldom; for if it was indeed absolutely necessary that the supreme power should be transferred to some other person, and he himself should not keep it, it would have been more just to have given that advantage to some one of the Medes, rather than to any of the Persians—whereas the Medes, who were not guilty of the injury he complained of, were now from masters made servants, while the Persians, who before were servants, were now made masters."

Thus, therefore, Astyages having reigned five and thirty years, was deprived of the sovereign power, and in consequence of his cruelty, the Medes submitted to the Persians, after ruling over that part of Asia, that is above the Halys for one hundred and twenty eight years, not including the time that the Scythians governed. It is true, that in the sequel they repented of having so acted, and revolted from Darius, but after their defection, they were once more subjugated, being defeated in a battle. The Persians, together with Cyrus, having then shaken off the yoke of the Medes under the reign of Astyages, possessed from that time the government of Asia. With respect to Astyages, Cyrus, without doing him any other harm, detained him near himself, till such time as he died. Cyrus, accordingly, having been thus born and educated, attained the throne, and as it has before been related by me, subsequently to those events, conquered Croesus, who first began injustice against him: and having subdued that prince, thus became master of the whole of Asia.

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#### JUSTINUS L XV C 4

Previous to the actual commencement of the war between Ptolemy and his allies against Antigonus, there was added a new enemy to the latter in the person of Seleucus, who made a sudden descent from Asia proper, whose origin was as remarkable as his valour was illustrious. His mother Laodice who had been married to Antiochus, a distinguished Officer among the generals of Philip, dreamed that she had been compressed in the embraces of Apollo, that she had become pregnant, had received from the God as the price of her favors, a ring set with a gem, upon which an anchor was engraven and that she had been ordered to bestow the gift upon the son whom she should bring forth. What rendered this dream remarkable was that on the following day, there was found on the bed a ring with the aforesaid impression, and that there was the figure of an anchor upon the thigh of Seleucus from the very birth of the infant. Wherefore when Seleucus was proceeding with Alexander the great upon the Persian expedition, Laodice, having made him acquainted with his origin, presented the ring to him.

And he, after Alexander's death, having become sovereign of the east, founded a city, and perpetuated therem the memory of his double procession,—for he not only called the city Antiochia after the name of his father Antiochus, but also dedicated to Apollo the plains which were in its vicinity.

An evidence of his extraordinary nativity remained even to posterity, his sons and grand children having the figure of an anchor upon their thighs, as a natural mark of the source from which they sprung.

After the subdivision of the Macedonian empire Seleucus engaged in many wars in the east.

He first took Babylon, and then his force being augmented by victory, he conquered the Bactrians, subsequently he passed on into India, whose inhabitants, as if the yoke of slavery had been flung from their necks upon the death of Alexander, had put to death the prefects whom he had nominated.

One Sandracottus was the author of that freedom, but as soon as he had become victorious he converted the name of liberty into slavery, for seizing the throne, he oppressed by his individual sway the nation whose freedom from external domination he had achieved. He was descended of an humble stock, but it was by the all powerful influence of the Deity he had been propelled to supremacy. For having been ordered by Alexander to be put to death for his insolence to that monarch, he sought to secure his safety by a precipitate flight. When overtaken by weariness and sleep he had lain down to repose himself, a lion of immense size came up to him as he slept, and licked away with his tongue the sweat that was dripping from him, and then fawningly left him completely awake. Being by this omen first led to entertain the hope of reigning, he drew together a band of robbers, and courted the support of the Indians to a change of dynasty.

At a later period, as he was projecting hostilities against the prefects of Alexander's, a wild elephant of prodigious bulk presented itself of its own accord before him, and with the most subdued docility received him upon its back, and he became the leader and a very distinguished combatant in the war. By such a tenure of rule it was that Sandracottus acquired India, at the time when Seleucus was laying the foundations of his future greatness, and the latter having concluded a league with him, and settled his affairs in the east came down and joined the war against Antigonus.

## APPENDIX III.

LXXXV

A statement of the contents of the Páli Buddhistical scriptures, entitled the **PITAKATTAYA**, or THREE  
PITAKAS; specifying also the number of the Talipot leaves on which they are inscribed

### WINEYAPITAKO

consists of the following sections.

1. <i>Parájiko</i> —	191 leaves of 7 and 8 lines on each side, each leaf 1 foot 10 inches long.
2. <i>Puchitinañ</i> —	154 leaves of 9 and 10 lines on each side, each leaf 1 foot 9 inches long.
3. <i>Chúlawaggó</i> —	196 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
4. <i>Maháwaggó</i> —	199 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long
5. <i>Poruwáró</i> —	146 leaves of 10 and 11 lines on each side, each leaf 1 foot 9 inches long,

### ABHIDHAMMAPITAKO

consists of the following sections.

1. <i>Dhammasangani</i> —	72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long
2. <i>Wibhangani</i> —	130 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
3. <i>Kathawatthu</i> —	151 leaves 9 lines 2 feet 1 inch long.
4. <i>Puggalani</i> —	28 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
5. <i>Dhátu</i> —	31 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
6. <i>Yumakaná</i> —	131 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
7. <i>Pattanáni</i> —	170 leaves of 9 and 10 lines on each side, each leaf 2 feet 4 inches long.

### SUTTAPITAKO

consists of the following sections.

1. <i>Dighanikáyo</i> —	292 leaves of 8 lines each side, each leaf 1 foot 10 inches long.
2. <i>Majjhimanikáyo</i> —	432 leaves of 8 and 9 lines each side, each leaf 1 foot 11 inches long.
3. <i>Sanguttakanikáyo</i> —	351 leaves of 8 and 9 lines each side, each leaf 2 feet 2 inches long
4. <i>Anguttranikáyo</i> —	654 leaves of 8 and 9 lines each side, each leaf 1 foot 10 inches long
5. <i>Khudakanikáyo</i> —	is composed of 15 books; viz.
i. <i>Khudakapátañ</i> —	4 leaves of 8 lines each side, 2 feet 4 inches long. (Burmese character)
ii. <i>Dhammapadáni</i> —	15 leaves of 9 lines each side, each leaf 1 foot 3 inches long.
iii. <i>Udánañ</i> —	48 leaves of 9 lines each side, 3 feet
iv. <i>Ittu-uttakañ</i> —	31 leaves of 8 lines each side, each leaf 1 foot 9 inches long
v. <i>Suttanipátañ</i> —	40 leaves of 9 lines each side, each leaf 2 feet.
vi. <i>Wimánavatthu</i> —	158 leaves of 7 and 8 lines each side, each leaf 1 foot 9 inches long.
vii. <i>Pétavatthu</i> —	142 leaves of 8 and 9 lines each side, each leaf 1 foot 8 inches long.
viii. <i>Thérágáta</i> —	43 leaves of 9 lines each side, 2 feet 4 inches. (Burmese character).
ix. <i>Thérígáta</i> —	110 leaves of 8 lines on each side, each leaf 1 foot 7 inches long.
x. <i>Játakan</i> —	The commentary is intermixed with the text, and in that form it is a voluminous work. 900 leaves
xi. <i>Niddeso</i> —	not ascertained yet
xii. <i>Patিসambhidáni</i> —	220 leaves of 8 lines on each side, each leaf 1 foot 11 inches long
xiii. <i>Apadánáni</i> —	196 leaves of 10 lines on each side, each leaf 2 feet long
xiv. <i>Buddhawanso</i> —	37 leaves of 8 lines on each side, 2 feet long.
xv. <i>Chariyápitako</i> —	10 leaves of 8 lines on each side, 3 feet long

NOTE.—Some of the above books are not to be obtained in Kandy, and others only in an incomplete form. This statement is partly framed from the records of the Burmese fraternities in the maritime port.

## PROFESSOR WILSON'S NOTES ON THE MUDRA RAKSHASA

It may not here be out of place to offer a few observations on the identification of CHANDRAGUPTA and SANDROCOTTUS. It is the only point on which we can rest with any thing like confidence in the history of the Hindu, and is therefore of vital importance in all our attempts to reduce the reigns of their kings to a rational and consistent chronology. It is well worthy therefore of careful examination, and it is the more deserving of scrutiny, as it has been discredited by rather hasty verification and very erroneous details.

Sir William Jones first discovered the resemblance of the names, and concluded CHANDRACUPTA to be one with SANDROCOTTUS. (*As. Res.* vol. iv. p. 11.) He was, however, imperfectly acquainted with his authorities, as he cites "a beautiful poem" by Somadeva, and a tragedy called the coronation of *Chandra*, for the history of this prince. By the first is no doubt intended the large collection of tales by *Somabhatta*, the *Vrihat Kathā*, in which the story of NANDA's murder occurs: the second is, in all probability, the play that follows, and which begins after CHANDRAGUPTA's elevation to the throne. In the fifth volume of the *Researches* the subject was resumed by the late Colonel Wilford, and the story of CHANDRAGUPTA is there told at considerable length, and with some accessories which can scarcely be considered authentic. He states also that the *Mudrā Rākshasa* consists of two parts, of which one may be called the coronation of CHANDRAGUPTA, and the second his reconciliation with RAKSHASA, the minister of his father. The latter is accurately enough described, but it may be doubted whether the former exists.

Colonel Wilford was right also in observing that the story is briefly related in the *Vishnu Purāna* and *Bhāgavat*, and in the *Vrihat Kathā*; but when he adds, that it is told in a lexicon called the *Kāmandaki* he has been led into error. The *Kāmandaki* is a work on *Nīti*, or Polity, and does not contain the story of NANDA and CHANDRAGUPTA. The author merely alludes to it in an honorific verse, which he addresses to CHANAKYA as the founder of political science, the Machiavel of India.

The birth of NANDA and of CHANDRAGUPTA, and the circumstances of NANDA's death, as given in Colonel Wilford's account, are not alluded to in the play, the *Mudrā Rākshasa*, from which the whole is probably taken; but they agree generally with the *Vrihat Kathā* and with popular versions of the story. From some of them, perhaps, the King of *Vikatpalli*, *Chandra Dās*, may have been derived, but he looks very like an amplification of *Justin's* account of the youthful adventures of *Sandrocottus*. The proceedings of CHANDRAGUPTA and CHANAKYA upon NANDA's death correspond tolerably well with what we learn from the drama, but the manner in which the catastrophe is brought about (p. 268) is strangely misrepresented. The account was no doubt compiled for the translator by his pupil, and it is therefore of but indifferent authority.

It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of CHANDRAGUPTA (*As. Res.* vol. ix. p. 93), for he continues to quote the *Mudrā Rākshasa* for various matters which it does not contain. Of these, the adventures of the king of *Vikatpalli*, and the employment of the Greek troops, are alone of any consequence, as they would mislead us into a supposition that a much greater resemblance exists between the Grecian and Hindu histories than is actually the case.

Discarding, therefore, these accounts, and laying aside the marvellous part of the story, I shall endeavour, from the *Vishnu* and *Bhāgavat Purānas*, from a popular version of the narrative as it runs in the south of India from the *Vijet Kathā*,<sup>\*</sup> and from the play, to give what appear to be the genuine circumstances of CHANDRAGUPTA's elevation to the throne of *Palibothra*.

A race of kings denominated *Saisunāgas*, from *Sisunāga* the first of the dynasty, reigned in *Magadha*, or *Behar*: their capital was *Pātaliputra*, and the last of them was named NANDA or MAHAPADMĀ NANDA. He was the son of a woman of the *Sūdra* caste, and was hence, agreeably to Hindu law, regarded as a *Sūdra* himself. He was a powerful and ambitious prince, but cruel and avaricious, by which defects, as well as by his inferiority of birth, he probably provoked the animosity of the Brahmins. He had by one wife eight sons, who with their father were known as the nine NANDAS, and, according to the popular tradition, he had by a wife of low extraction, called *Mura*, another son named CHANDRAGUPTA.

\* For the gratification of those who may wish to see the story as it occurs in these original sources, translations are subjoined; and it is rather important to add, that in no other *Purāna* has the story been found although most of the principal works of this class have been carefully examined (*Note by Prof. W.*)

This last circumstance is not stated in the *Purānas* nor *Vishnū Katha*, and rests therefore on rather precarious authority; at the same time it is very generally asserted, and is corroborated by the name *Maurya*, one of CHANDRAUGUPTA's denominations, which is explained by the commentator on the *Vishnū Purāna* to be a patrimonial name or signifying the son of *Muruā*. It also appears from the play, that CHANDRAUGUPTA was a member of the same family, &c. &c., although it is not there stated that he was NANDA's son.

But whatever might have been the origin of this prince, it is very likely that he was made the instrument of the usurpation of the Brahmins, who having effected the destruction of NANDA and his sons, raised CHANDRAUGUPTA whilst yet a youth, to the throne. In this they were aided by a prince from the south of India, to whom they promised an accession of territory as the price of his alliance. The execution of the treaty was evaded, very possibly by his assassination, and to revenge his father's murder, his son led a mingled host against *Mugadha*, containing amongst other troops *Yavanas*, whom we may be permitted to consider as Greeks. The storm was averted, however, by jealousies and quarrels amongst the confederates. The army dispersed, and MALAYARETI, the invader, returned, baffled, and half-blinded, to his own country. CHANDRAUGUPTA reigned twenty-four years, and left the kingdom to his son. We have now to see how far the classical writers agree with these details.

The name is an obvious coincidence. *Sandracottus* and *CHANDRAUGUPTA* can scarcely be considered different appellations. But the similarity is no doubt still closer. Athenaeus, as first noticed by Wilford (*As. Res.* vol. v. p. 262) and subsequently by Schlegel (*Inwische Bibliothek*), writes the name, *Sandracoptus*, and its other form, although more common, is very possibly a mere error of the transcriber. As to the *Antracottus* of Plutarch, the difference is more apparent than real, the initial sibilant being often dropped in Greek proper names.

This name is, however, not the only coincidence in the denomination that may be traced. We find in the play that *CHANDRAUGUPTA* is often *Chandro* simply, or the moon, of which *Chandramas* is a synonyme; and accordingly we find in *Diodorus Siculus*, the king of the *Gangaridae*, whose power alarms the Macedonian, is there named *Xandrames*. The *Agmannus* of *Quintus Curtius* is merely a blundering perversion of this appellation.

There are other names of the prince, the sense of which, though not their sound, may be discovered in classical writers. These are *Vrishala*, and perhaps *Maurya*. The first unquestionably implies a man of the fourth or servile caste, the latter is said by Wilford to be explained, in the *Jāti Vreka*, the offspring of a barber and a *Sudra* woman, or of a barber and a female slave. (*As. Res.* vol. v. p. 285.) It is most usually stated, however, to mean the offspring of *Muruā*, as already observed, and the word does not occur in any of the vocabularies in the sense attached to it by Col. Wilford.<sup>1</sup> It is sufficient, however, to observe, that the term *Vrishala*, and frequent expressions in the drama, establish the inferior origin of *CHANDRAUGUPTA*, a circumstance which is stated of the king of the *Gangaridae* at the time of Alexander's invasion, by *Diodorus Siculus*, *Quintus Curtius*, and *Plutarch*.

According to the two former of these writers, *Xandrames*, or *Chandramas*, was contemporary with Alexander. They add, that he was the son of the queen by an intrigue with a barber, and that his father being raised to honour and the king's favour, compassed his benefactor's death, by which he paved the way for the sovereignty of his own son, the ruling prince. We have no indication of these events in the Hindu writers, and *CHANDRAUGUPTA*, as has been noticed, is usually regarded as the son of *NANDA*, or at least a relative. It may be observed that his predecessors were *Sedras*, and the character given to *MAHAPADMA NANDA* in the *Vishnū Purāna*, agrees well enough with the general tenor of the classical accounts, as to his being of low origin and estimation, although an active and powerful prince. If *NANDA* be the monarch alluded to, there has been some error in the name; but, in either case, we have a general coincidence to the position of the monarch of the *Gangaridae*, as related by the writers of the east or west.

If the monarch of Behar at the time of Alexander's invasion was *NANDA*, it is then possible that *CHANDRAUGUPTA*, who is seeking, as the Hindus declare, the support of foreign powers to the north and north-west of India, may have visited Alexander, as asserted by *Plutarch* and *Justin*. We cannot, however, attach any credit to the marvellous part of the story.

<sup>1</sup> Colonel Tod considers *Maurya* a probable interpolation for *Muruā*, a branch of the *Pramāṇa* tribe of Rajputs, who in the eighth century occupied Chittore. He observes also, that *Chandragupta* in the *Purāns* is made a descendant of *Schesnay* of the *Takshak* tribe, of which list no other mention has been found, whilst instead of *Schesnay* the name *Sisunaga*; and with respect to the fact of the princes belonging to the *Pramāṇa* tribe no authority is cited. Colonel Tod, like the late Col. Wilford, is sparing of those specific references which in all debatable points are not supported.

See *Transactions Royal Asiatic Society*, vol. i. p. 211. Also *Account of Rāmāchāra*, p. 51.

as told by the latter, nor can we conceive that a mere adventurer, as he makes *Sandracoptus* to have been, should have rendered himself master of a mighty kingdom, in so brief an interval as that between Seleucus and Alexander, or by the aid of vagabonds and banditti alone.

Although, therefore, the classical writers had gleaned some knowledge of CHANDRAGUPTA's early history, it is very evident that their information was but partially correct, and that they have confounded names, whilst they have exaggerated some circumstances and mis-represented others. These defects, however, are very venial, considering the imperfect communication that must have subsisted between the Greeks and Hindus, even at the period of Alexander's invasion, and the interval that elapsed before the accounts we now possess were written. These considerations rather enhance the value of both sets of our materials. It is more wonderful that so much of what appears to be the truth should have been preserved, than that the stories should not conform in every particular.

However questionable may be the contemporary existence of Alexander and *Sandracoptus*, there is no reason to doubt that the latter reigned in the time of Seleucus Nicator, as Strabo and Arrian cite the repeated declarations of Megasthenes, that he had often visited the Indian prince. Seleucus is said to have relinquished to him some territories beyond the Indus, and to have formed a matrimonial alliance with him. We have no trace of this in the Hindu writers, but it is not at all improbable. Before the Christian era, the Hindus were probably not scrupulous about whom they married, and even in modern days, their princesses have become the wives of Mohammedan sovereigns. CHANDRAGUPTA, however, had no right to be nice with respect to the condition of his wife, and in whichever way the alliance was effected, it was feasible enough, whilst it was a very obvious piece of policy in CHANDRAGUPTA, as calculated to give greater security to his empire and stability to his reign. The failure of Seleucus in his attempt to extend his power in India, and his relinquishment of territory, may possibly be connected with the discomfiture and retreat of MALAVAKETU, as narrated in the drama, although it may be reasonably doubted whether the Syrian monarch and the king of *Magadha* ever came into actual collision. It is very unlikely that the former ever included any part of the Punjab within his dominions, and at any rate it may be questioned whether CHANDRAGUPTA or his posterity long retained, if they ever held possession of the north-western provinces, as there is no conjecturing any resemblance between the names of the *Maurya* princes (*As. Res.* vol. ix. talde) and the *Amitrohates* and *Sophagases*, who reinforced the armies of Antigonus the son of Seleucus, and of Antigonus the Great, with those elephants that were so highly prized by the successors of Alexander (Wilford, *As. Res.* vol. v. p. 286 and Schegel, *Indische Bibliothek*), although, as shewn by Schlegel, the names are undoubtedly Sanscrit and Hindu.

All the classical writers agree in representing *Sandracoptus* as king of the nations which were situated along the Ganges, which were the *Gangaridae* and *Prasii*—called however, indifferently but no doubt inaccurately *Gargaridae*, *Gandaridae*, and *Gandarii*, and *Prasii*. *Parchasii*, and *Tabresu*. The first name was probably of Greek origin expressing, as *Raderus* and *Cellarius* justly observe, the situation of the nations in the neighbourhood of the Ganges, but in truth there was a nation called the *Gandhari* or *Gandaridae* west of the Indus, whom the classical authors often confound with the *Gangetic* nations, as has been shewn in another place. (*As. Res.* vol. xv.) The other appellation which is most correctly *Prasii*, is referable to a Hindu original, and is a close approximation to *Prâchi* the eastern country, or *Prâchyâ* the people of the east, in which division of *Bharata Khanda*, or India, *Mithila*, the country opposite to *Behar*, and *Magadhâ* or South *Behar*, are included by Hindu geographers. Both Greek and Hindu account are, therefore, agreed as to the general position of the people over whom CHANDRAGUPTA reigned.

Finally, the classical authors concur in making *Palbothra*, a city on the *Ganges*, the capital of *Sandracoptus*. Strabo, on the authority of Megasthenes, states that *Palbothra* is situated at the confluence of the *Ganges* and another river, the name of which he does not mention. Arrian, possibly on the same authority, calls that river the *Erranobous*, which is a synonyme of the *Sone*. In the drama, one of the characters describes the trampling down of the banks of the *Sone*, as the army approaches to *Pataliputra*, and *Pataliputra*, also called *Kusumapura*, is the capital of CHANDRAGUPTA. There is little question that *Pataliputra* and *Palibothra* are the same, and in the uniform estimation of the Hindus the former is the same with Patna. The alterations in the course of the rivers of India, and the small comparative extent to which the city has shrunk in modern times, will sufficiently explain why Patna is not at the confluence of the *Ganges* and the *Sone*, and the only argument, then, against the identity of the position, is the enumeration of the *Erranobous* and the *Sone* as distinct rivers by Arrian and Pliny; but their nomenclature is unaccompanied by any description, and it was very easy to mistake synonimes for distinct appellations. *Rajmahal*, as proposed by Wilford, and *Bhagalpur* as maintained by Franklin are both utterly untenable, and the further inquiries of the former had satisfied him of the

error of his hypothesis. His death prevented the publication of an interesting paper by him on the site of *Patibothra*, in which he had come over to the prevailing opinion, and shewn it to have been situated in the vicinity of Patna.

It thus appears, that the Greek and Hindu writers concur in the *name*, in the *private history*, in the *political elevation* and in the *nation* and *capital* of an Indian king, nearly, if not exactly cotemporary with Alexander, to a degree of approximation that cannot possibly be the work of accident; and it may be reasonably concluded, therefore, that the era of the events described in the following drama is determined with as much precision as that of any other remote historical fact

## 1.

*Pauranic accounts of Chandragupta*

The son of *Mahānandi*, born of a *Sudra* woman, a powerful prince named *Mahāpadma*, shall put an end to the *Kshetriga* rule, and from his time the kings will be mostly *Sūdras*, void of piety. He will bring the earth under one umbrella, his rule being irresistible, and he will reign like another *Bhārgava*. He will have eight sons, *Sumālyas* and others, who will be kings of the earth for one hundred years. A Brahman will destroy these nine *Nandas*, and after their disappearance the *Mauryas* will reign in the *Kuh* age. That Brahman will inaugurate CHANDRAGUPTA as king.—(*Bhāgavat* 12th *Skandha*)

*Mahānandi* will be the last of the ten *Susunāgu* princes, whose joint regus will be three hundred and sixty-two years. The son of *Mahānandi* or *Nanda*, named *Mahāpadma*, will be born from a *Sudra* mother. He will be avaricious, and like another *Parasurāma* will end the *Kshetriga* race, as from him forwards the king will be all *Sūdras*. He, *Mahāpadma*, will bring the whole earth under one umbrella, his rule being irresistible. He will have eight sons, *Sumālyas* and others who after him will govern the world. He, and these sons will reign for a period of one hundred years, until *Kautilya*, a Brahman, shall destroy the nine *Nandas*.

After their destruction the *Maurya* will possess the earth. *Kautilya* inaugurating CHANDRAGUPTA in the kingdom—(*Vishnu Purāna*)

The comment explains *Maurya* thus—so named from CHANDRAGUPTA the first who derived this name from his mother *Murā*, one of the wives of *NANDA*.

## 2.

*Story of Nanda as related by Vararuchi in the Viśvākāshika*

I now returned from my sojourn in the snowy mountains, where by the favour of *Svāra* I had acquired the *Pāṇiniya* grammar. This I communicated to my preceptor *Versha*, as the fruit of my penance, and as he wished to learn a new system, I instructed him in that revealed by *Śrāni Kamāra*. *Vyāsi* and *Indradatta* then applied to *Versha* for like instructions, but he desired them first to bring him a very considerable present. As they were wholly unable to raise the sum, they proposed applying for it to the king, and requested me to accompany them to his camp which was at that time at *Ayodhyā*: I consented, and we set off.

When we arrived at the encampment we found every body in distress, *NANDA* being just dead. *Indradatta*, who was skilled in magic, said, “This event need not disconcert us. I will transfuse my vitality into the lifeless body of the king. Do you, *Vararuchi*, then solicit the money. I will grant it, and then resume my own person, of which do you, *Vyāsi*, take charge till the spirit returns.” This was assented to, and our companion accordingly entered the carcass of the king.

The revival of *NANDA* caused universal rejoicing. The minister *Sakatala* alone suspected something extraordinary in the resuscitation. As the heir to the throne, however, was yet a child, he was well content that no change should take place, and determined to keep his new master in the royal station. He immediately, therefore, issued orders that search should be made for all the dead bodies in the vicinage, and that they should forthwith be committed to the flames. In pursuance of this edict the guards came upon the deserted carcass of *Indradatta*, and burning it as directed our old associate was

compelled to take up his abode permanently in the tenement which he had purposed to occupy, not for a season. He was by no means pleased with the change, and in private lamented it with us, being in fact degraded by his elevation, having relinquished the exalted rank of a *Brahman* for the inferior condition of a *Súdra*.

*Vyari* having the sum destined for our master, took leave of his companion *Indradatta*, whom we shall henceforth call *Yogananda*. Before his departure, however, he recommended to the latter to get rid of *Sakatala*, the minister, who had penetrated his secret, and who would, no doubt, raise the prince *Chandragupta* to the throne, as soon as he had attained to years of discretion. It would be better, therefore, to anticipate him, and, as preparatory to that measure, to make me, *Voraruchi*, his minister. *Vyari* then left us, and in compliance with his counsel I became the confidential minister of *Yogananda*.

A charge was now made against *Sakatala*, of having, under pretence of getting rid of dead carcases, burnt a Brahman alive; and on this plea he was cast into a dry well with all his sons. A plate of parched pulse and a pitcher of water were let down daily for their sustenance, just sufficient for one person. The father, therefore, recommended to the brothers to agree amongst themselves which should survive to revenge them all, and relinquishing the food to him, resign themselves to die. They instantly acknowledged their avenger in him, and with stern fortitude refusing to share in the daily pittance, one by one expired.

After some time *Yogananda*, intoxicated like other mortals with prosperity, became despotic and unjust. I found my situation therefore most irksome, as it exposed me to a tyrant's caprice, and rendered me responsible for acts which I condemned. I therefore sought to secure myself a participator in the burthen, and prevailed upon *Yogananda* to release *Sakatala* from his captivity, and reinstate him in his authority. He, therefore, once again became the minister of the king.

It was not long before I incurred the displeasure of *Yogananda*, so that he resolved to put me to death. *Sakatala*, who was rejoiced to have this opportunity of winning me over to his cause, apprised me of my danger, and helped me to evade it by keeping me concealed in his palace. Whilst thus retired, the son of the king, *Hiranyakupta*, lost his senses, and *Yogananda* now lamented my absence. His regret moved *Sakatala* to acknowledge that I was living, and I was once more received into favour. I effected the cure of the prince, but received news that disgusted me with the world, and induced me to resign my station and retire into the forests. My disappearance had led to a general belief that I had been privately put to death. This report reached my family. *Upakosa*, my wife, burnt herself, and my mother died broken hearted.

Inspired with the profoundest grief, and more than ever sensible of the transitory duration of human happiness, I repaired to the shades of solitude, and the silence of meditation. After living for a considerable period in my hermitage, the death of *Yogananda* was thus related to me by a Brahman, who was travelling from *Jyothya*, and had rested at my cell.

*Sakatala* brooding on his plan of revenge, observed one day a Brahman of mean appearance digging in a meadow, and asked him what he was doing there. *CHANAKYA*, the Brahman, replied: "I am rooting out this grass which has hurt my foot." The reply struck the minister as indicative of a character which would contribute to his designs, and he engaged him by the promise of a large reward and high honours to come and preside at the *Sraddha*, which was to be celebrated next new moon at the palace. *CHANAKYA* arrived, anticipating the most respectful treatment, but *Yogananda* had been previously persuaded by *Sakatala* to assign precedence to another Brahman, *Subandhu*, so that when *CHANAKYA* came to take his place he was thrust from it with contumely. Burning with rage, he threatened the king before all the court, and denounced his death within seven days. *NANDA* ordered him to be turned out of the palace. *Sakatala* received him into his house, and persuading *CHANAKYA* that he was wholly innocent of being instrumental to his ignominious treatment, contributed to encourage and inflame his indignation. *CHANAKYA* thus protected, practised a magical rite, in which he was a proficient and by which on the seventh day *NANDA* was deprived of life. *Sakatala* on the father's death effected the destruction of *Hiranyakupta*, his son, and raised *Chandragupta*, the son of the genuine *NANDA*, to the throne. *CHANAKYA* became the prince's minister; and *Sakatala* having attained the only object of his existence, retired to end his days in the woods.

## 3

Story of *Nanda* and *Chandragupta*, by a Pundit of the Dekhn

(From a Manuscript in the collection of the late Col. Mackenzie. Sanscrit. Telugu character.)

After invoking the benediction of *Ganesa* the writer proceeds: In the race of *Bharadvaja*, and the family of the hereditary counsellors of the *Bhosala* princes, was born the illustrious and able minister *Bharavi*. He was succeeded by his son, *Gangadhar* surnamed *Adhvani* (a priest of the *Yajus Veda*), who continued to enjoy the confidence of the king, equal to *Vrihaspati* in understanding.

By his wife *Krishnamukhi*, *Gangadhar* had two sons who were both employed by the *Raja*. *Sahaji*, the son of the preceding prince. The favour of the *Raja* enabled these ministers to grant liberal endowments to pious and learned *Brahmans*.

The elder of the two, *Nrisinha*, after a life passed in prayer and sacred rites, proceeded to the world of *Brahma*, but left three sons.

Of these, the elder was *Ananda Raja Adhvarti*. He was noted for his steadiness and sagacity from his childhood, and in adult years deserved the confidence of his prince, *Sahuji*. He was profoundly versed in the *Vedas*, a liberal benefactor of the *Brahmans*, and a skilful director of religious rites.

Upon his death and that of the youngest brother, the survivor, *Tryambaka Adhvarti*, succeeded to the reputation of his ancestors, and cherished his nephews as his own children.

Accompanied by his mother he proceeded to the shores of the *Ganges*, and by his ablutions in the holy stream liberated his ancestors from the ocean of future existence.

He was solicited by *Sahu*, the king, to assume the burthen of the state, but regarding it incompatible with his religious duties he was unwilling to assent. In consideration of his wisdom and knowledge he was highly venerated by the *Raja* and presented with valuable gifts, which he dedicated to pious rites or distributed to the *Brahmans*. Having on a particular occasion been lavish of expenditure in order to gratify his sovereign, he contracted heavy debts, and as the prince delayed their liquidation, he was obliged to withdraw to seek the means of discharging them. On his return he was received by *Sahu* and his nobles with high honours, and the prince by the homage paid to him obtained identification (after death) with *Tyâgî, Nata, Mandhârî*, and other kings.

The brother of the prince, *Sarabhaji*, then governed the kingdom and promoted the happiness of all entrusted to his care by *Sahu*, for the protection of piety, and rendering the people happy by his excellent qualities; the chief of the *Brahmans* was treated by him with increased veneration.

The land of *Chola* is supplied at will by the waters of the *Kaveri*, maintained by the abundant showers poured down constantly by *Indra*, and in this land did the illustrious *Sarabhaji* long exercise undisturbed dominion and promote the happiness of his people.

Having performed with the aid of his reverend minister the late rite to his brother, he liberally delivered *Tryambaka* from the ocean of debt, and presented him with lands on the bank of the *Kaveri* (the *Sahyagirja*), for the preservation of the observances enjoined by religion and law.

And he diffused a knowledge of virtue by means of the *Tantra* of the son of the toe of *Kâma* (*Kârtikeya*), as communicated by *Brahma* or *Nârada* to relieve his distress, and whatever learned man takes up his residence on the hill of *Svâmi* and worships *Skanda* with faith, will undoubtedly obtain divine wisdom.

Thus, on the mountain of *Srâma*, enjoying the favour of *Gîrisa*, does *Tryambaka* reside with uninterrupted prosperity surrounded by his kin-men, and sons, and grandsons, and *Brahmans* learned in the *Vedas*, engaged in the performance of the holy rites and the worship of *Ishvara*. May he live a thousand years!

An object of his ambiended benevolence, and one to be included in those cherished by his bounties, having worshipped the lord of *Sri* (*Vishnu*), and acquitted himself of his debt to the Gods and Mâmes, is rewarded by having it in his power to be respectfully obedient to his (*Tryambaka's*) commands. This individual, named *Dhâru*, the son of the excellent Pundit *Lakshmana*, of the family of *Pûra*, had in his possession, and expounded, the new and wonderful drama entitled the *Mudrâ Râkshasa*, and in order to convey a clear notion of his drama the composition of *Vasatha Datta*, he relates as an introduction the following particulars of the story.

#### Story of *Nanda* and *Chandragupta*

According to the *Puranas* the *Kshetriya* sovereignty was to cease with *Nanda*. In the beginning of the *Kali* age the *Nandas* were kings so named.

Amongst them *SARVARTHASIDDHI* was celebrated for his valour, he was monarch of the earth, and his troops were nine crore and one hundred. *Vaktranasa* and others were his hereditary ministers, but amongst them, the most famous was the Brahman, *Râkshasa*.

He was skilled in government and policy and the six attributes of princes; was eminent for piety and prowess and was highly respected by *Nanda*. The king had two wives, of whom *Sruvala* was the elder—the other was *Sâdra*.

extraction, she was the favorite of the king, of great beauty and amiable character—her name was *Mura*. On one occasion the king in the company of his wives administered the rights of hospitality to a venerable ascetic, and after washing his feet sprinkled the queens with the water; nine drops fell upon the forehead of the elder, and one on *Mura*. This she received with reverence, and the Brahman was much pleased with her deportment.

*Mura* accordingly was delivered of one son, of most excellent qualities, who was named *Maurya*. *Sunanda* was delivered of a lump of flesh.

This RAKSHASA divided into nine portions, which he put into a vessel of oil, and carefully watched.

By his cares nine infants were in time evolved, who were brought up by RAKSHASA and called the nine *Nandas* after their progenitor.

The king when he grew old retired from the affairs of state, consigning his kingdom to these nine sons, and appointing *Maurya* to the command of the army.

*Maurya* had a hundred sons, of whom CHANDRAGUPTA was the best, and they surpassed the *Nandas* in merit.

The *Nandas* being therefore filled with envy, conspired against his life, and inviting him and his sons into a private chamber put them to death.

At this time the *Raja* of *Sinhalā* sent to the court of the *Nandas* a lion of wax in a cage, so well made that it seemed to be alive. And he added this message, "If any one of your courtiers can make this fierce animal run without opening the cage, I shall acknowledge him to be a man of talent."

The dullness of the *Nandas* prevented their understanding the purport of the message; but CHANDRAGUPTA, in whom some little breath yet remained, offered, if they would spare his life, to undertake the task, and this being allowed, he made an iron rod red-hot, and thrusting it into the figure, the wax soon ran, and the lion disappeared.

Although they desired his death, CHANDRAGUPTA was taken by the *Nandas* from the pit into which he had been cast, and continued to live in affluence. He was gifted with all the marks of royalty, his arms reached to his knees, he was affable, liberal, and brave; but these deserts only increased the animosity of the *Nandas*, and they waited for an opportunity of compassing his death.

Upon one occasion CHANDRAGUPTA observed a Brahman of such irascible temperament that he tore up violently a tuft of *kusa* grass, because a blade of it had pierced his foot on which he approached him, and placed himself under his protection through fear of incurring the Brahman's resentment.

This Brahman was named *Vishnugupta*, and was deeply read in the science of government taught by *Usnus* (*Saturn*), and in astronomy; his father, a teacher of *nīti* or polity, was named *Chanaka*, and hence the son is called CHANAKYA.

He became the great friend of CHANDRAGUPTA who related to him all he had suffered from the *Nandas*.

On which CHANAKYA promised him the throne of the *Nandas*; and being hungry, entered the dinner-chamber, where he seated himself on the seat of honour.

The *Nandas*, their understanding being bewildered by fate, regarded him as some wild scholar of no value, and ordered him to be thrust from his seat. The ministers in vain protested against the act; the princes forcibly dragged CHANAKYA, furious with rage, from his seat.

Then, standing in the centre of the hall, CHANAKYA, blind with indignation, loosened the lock of hair on the top of his head, and thus vowed the destruction of the royal race. "Until I have exterminated these haughty and ignorant *Nandas*, who have not known my worth, I will not again tie up these hairs."

Having thus spoken, he withdrew, and indignantly quitted the city, and the *Nandas* whom fortune had deserted, made no attempt to pacify him.

CHANDRAGUPTA being no longer afraid of his own danger, quitted the city and repaired to CHANAKYA, and the Brahman *Kautilya*, possessed of the prince resorted to crooked expedients for the destruction of the *Nandas*.

With this view he sent a friend, *Indrasarma*, disguised as a *Kshapanaka*, as his emissary, to deceive RAKSHASA and the rest, whilst on the other hand he excited the powerful *Parratendra* to march with a *Miechha* force against *Kusumapura* promising him half the kingdom.

The *Nandas* prepared to encounter the enemy, relying on the valours of RAKSHASA. He exerted all his prowess, but in vain, and finding it impossible to overcome the hostile force by open arms, attempted to get rid of *Maurya* by stratagem; but in the mean time all the *Nandas* perished like moth, in the flame of CHANAKYA's *Yajna*, conducted by the troops of *Parratendra*.

RAKSHASA being worn in body and mind, and having lost his troops and exhausted his treasures, now saw that the city could no longer be defended, he therefore effected the secret retreat of the old king SERVARATHASIDDHI, with such of the citizens as were attached to the cause of the *Nandas*, and then delivered the capital to the enemy affecting to be won to the cause of CHANDRAGUPTA.

He prepared by magic art a poisoned maid for the destruction of that prince, but *Kautilya* detected the fraud and diverting it to *Purutasa* caused his death, and having contrived that information of his share in the murder of the monarch should be communicated to his son, MALAYAKETU, he filled the young prince with alarm for his own safety, and occasioned his flight from the camp.

*Kautilya*, though master of the capital, yet knowing it contained many friends of *Nanda*, hesitated to take possession of it, and RAKSHASA, taking advantage of the delay, contrived with *Darneema* and others, machines and various expedients to destroy CHANDRAGUPTA upon his entry; but *Kautilya* discovered and frustrated all his schemes.

He persuaded the brother of *Purvatesvara*, VAIRODHAKA, to suspend his departure, affirming with solemn asseverations, that RAKSHASA, seeking to destroy the friends of CHANDRAGUPTA, had designed the poisoned maid for the mountain monarch. Thus he concealed his own participation in the act, and the crafty knave deceived the prince by promising him that moiety of the kingdom which had been promised to his brother.

SERVARATHASIDDHI returned to the woods to pass his days in penance, but the cruel *Kautilya* soon found means to shorten his existence.

When RAKSHASA heard of the death of the old king he was much grieved, and went to MALAYAKETU and roused him to revenge his father's death. He assured him that the people of the city were mostly mimical to CHANDRAGUPTA, and that he had many friends in the capital ready to co-operate in the downfall of the prince and his detested minister. He promised to exhaust all his own energies in the cause, and confidently anticipated *Malayaketu's* becoming master of the kingdom, now left without a legitimate lord. Having thus excited the ardour of the prince, and foremost himself in the contest, RAKSHASA marched against *Maurya* with an army of *Mlechhas*, or barbarians.

This is the preliminary course of the story—the poet will now express the subject of the drama. It begins with an equivoque upon the words *Kṛārogaha*, in the dialogue of the prelude. This ends the introduction.

#### 4.

Extracts from Classical Writers relating to the History of *Sandracottus*.

He (Alexander) had learned from Phlegon that beyond the *Indus* was a vast desert of twelve days' journey, and at the farthest borders thereof ran the Ganges. Beyond this river dwell the *Tahesuas*, and the *Gandaritæ* whose king's name was *Xandramas*, who had an army of 20,000 horse, 200,000 foot, 2,000 chariots, and 4,000 elephants. The king could not believe this to be true, and sent for *Porsu*, and inquired of him whether it was so or not. He told him all was certainly true, but that the present king of the *Gandarite* was but of a mean and obscure extraction, accounted to be a barber's son, for his father being a very handsome man, the queen fell in love with him, and murdered his husband, and so the kingdom devolved upon the present king.—*Diodorus Siculus*

At the confluence of the Ganges and another river is situated *Patalothra*: it is the capital of the *Prusii*, a people superior to others. The king, besides his birth-name and his appellation from the city, is also named *Sandracottus*. *Megasthenes* was sent to him.

*Megasthenes* relates that he visited the camp of *Sandracottus* in which 400,000 people were assembled.

*Selucus Nicator* relinquished the country beyond the *Indus* to *Sandracottus* receiving in its stead fifty elephants, and contracting an alliance with that prince (contracta cum eo affinitate)—*Strabo*.

*Phlegon* informed him, that eleven days from the river the road lay over vast deserts to the Ganges, the largest stream in India, the opposite bank of which the *Gangaridae* and *Parrhasii* inhabited. Their king was named *Agaramen* who could bring into the field 20,000 horse, and 200,000 foot, 2,000 chariots, and 3,000 elephants. As these things appeared incredible to the king, he referred to *Porsu*, who confirmed what he heard. He added however that the king was not only of low, but of extremely base origin, for his father was a barber, whose personal merits recommended him to the queen. Being introduced by her to the king then reigning, he contrived his death, and under pretence of acting as guardian to his son, got them into his power and put them to death. After their extirpation he begot the son, who was the king, and who more worthy of his father's condition than his own, was odious and contemptible to his subjects.—*Quintus Curtius*.

*Megasthenes* tells us he was at the court of *Sandracottus*.

The capital city of India is *Pataloratho* on the confines of the *Prasii*, where is the confluence of the two great rivers *Erymanthus* and *Ganges*. The first is inferior only to the *Indus* and *Ganges*.

*Megasthenes* assures us he frequently visited *Sandracottus* king of India.—*Arrius*:

*Sandracottus* was the author of the liberty of India after Alexander's retreat, but soon converted the name of liberty into servitude after his success, subjecting those whom he rescued from foreign dominion to his own authority. This prince was of humble origin, but was called to royalty by the power of the gods, for, having offended Alexander by his impudent language, he was ordered to be put to death, and escaped only by flight. Fatigued with his journey he lay down to rest, when a lion of large size came and licked off the perspiration with his tongue, retiring without doing him any harm. The prodigy inspired him with ambitious hopes, and collecting bands of robbers he roused the Indians to renew the empire. In the wars which he waged with the captains of Alexander he was distinguished in the van, mounted on an elephant of great size and strength. Having thus acquired power, *Sandracottus* reigned at the same time that *Seleucus* laid the foundation of his dominion, and *Seleucus* entered into a treaty with him, and settling affairs on the side of India directed his march against Antigonus.—*Justin*.—15—4

The kings of the *Gandarites* and *Prasians* were said to be waiting for them there (*on the Ganges*) with 80,000 horse, 200,000 foot, 8,000 chariots, and 5,000 elephants. Nor is this number at all magnified, for *Androcottus*, who reigned not long after, made *Seleucus* a present of 500 elephants at one time, and with an army of 600,000 men traversed India and conquered the whole.

*Androcottus*, who was then very young, had a sight of Alexander, and he is reported to have said, that Alexander was within a little of making himself master of those countries with such hatred and contempt was the reigning prince looked upon, on account of his profligacy of manner and meanness of birth.—*Plutarch*—Life of Alexander

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Professor Wilson's Preface to the *Retnávali*.

The *Retnávali* is a play of a different character from any of those which we have hitherto examined. Although the personages are derived from Hindu history, they are wholly of mortal mould, and unconnected with any mystical or mythological legend, and the incidents are not only the pure inventions of the poet, but they are of an entirely domestic nature. In this latter respect the *Retnávali* differs from the *Mrichchakatí*, *Malati Málava*, and *Mudrá Rakshasa*, whilst its exemption from legendary allusion distinguishes it from the *Vikramorvási* and *Uttara Ráma* *Cheritra*.

Although, however, the *Retnávali* differs from its predecessors in these respects, and in others of still greater importance, it is well entitled to attention, as establishing an era in the history of both Hindu manners and literature, of which we are able to fix the date with precision.

The story of this drama appears to have been not wholly the invention of the author, but to have enjoyed very extensive popularity, at a period to which we cannot refer with confidence. The loves of Vatsa, prince of Kausambi, and Vásavadattá, princess of Ujain, are alluded to in the *Megha Dúta*, and are narrated in the *Vrihat Kathá* of Soma Deva. The last is a writer of the same period as the drama, but he does not pretend to have invented the story; and the manner in which the tale is adverted to\* in the *Megha Dúta*, the date of which work is unknown, but which is no doubt anterior to the *Vrihat Kathá*, seems to indicate a celebrity of some antiquity †. The second marriage of Vatsa, which forms the business of the *Retnávali*, appears to be the invention of the writer, as it is very differently told in the *Vrihat Kathá*; the heroine being there named Padmávati, and being a princess of Magadha, not of Ceylon. The circumstances under which the marriage is effected are altogether distinct.‡

From whatever source, however, the plot of the drama may have been derived, it is very evident that the author is under considerable obligation to his predecessors, and especially to Kálidás, from the *Vikrama* and *Urvasi* of which writer several situations, and some of the dialogue even, are borrowed. At the same time, the manners described are very different, and the light and loose principles of Vatsa are wholly unlike the deep, dignified passion of Purúravas. If we

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\* The author terms Avanti or "Ougein," great with the number of those versed in the tale of Udayana (Vatsa)

+ The Vasava Dattá of Subandhu, the nephew of Varanéhi, and as well as his uncle patronized by Bhoja, has nothing in common with the story of Vatsa and his bride, except the name of the latter. The *Megha Dúta*, therefore, does not refer to that work. Subandhu also alludes to the *Vrihat Kathá*, to which he is consequently subsequent.

‡ The story is translated from the *Vrihat Kathá*, in the Quarterly Oriental Magazine, Calcutta, vol. i. p. 196.

compare the *Retnávalí* with the *Mrichchakati*, or with the drama of *Bhavabhúti*, the difference is still more striking, and it is impossible to avoid the conviction, that they are the productions of different ages, and different conditions of society, the *Retnávalí* indicating a wider deviation from manners purely Hindu, more artificial refinement, and more luxurious indulgence, and a proportionate deterioration of moral feeling.

The *Retnávalí*, considered also under a purely literary point of view, marks a change in the principles of dramatic composition, as well as in those of social organization. Besides the want of passion and the substitution of intrigue, it will be very evident that there is in it no poetic spirit, no gleam of inspiration, scarce even enough to suggest a conceit in the ideas. The only poetry of the play, in fact, is mechanical. The structure of the original language is eminently elegant, particularly in the *Prákrit*. This dialect appears to equal advantage in no other drama, although much more laboured in the *Malati Mádhava*. The Sanscrit style is also very smooth and beautiful without being painfully elaborate. The play is, indeed, especially interesting on this account, that whilst both in thought and expression there is little fire or genius, a generally correct and delicate taste regulates the composition, and avoids those absurdities which writers of more pretension than judgment, the writers of more recent periods, invariably commit. The *Retnávalí*, in short, may be taken as one of the connecting links between the old and new school; as a not unpleasing production of that middle region, through which Hindu poetry passed from elevation to extravagance.

The place to which the *Retnávalí* is entitled in the dramatic literature of the Hindus is the more interesting, as the date is verifiable beyond all reasonable doubt. It is stated in the prelude to be the composition of the sovereign, Sri Hershu Deva. A king of this name, and a great patron of learned men, reigned over Cashmir. He was the reputed author of several works, being however in fact only the patron, the compositions bearing his name being written, the author of the *Ka'vya Prákás* asserts, by Dhávaka and other poets. That it was fashionable in his reign to take the adventures of Vatsa for the subject of fictitious narrative, we may infer from their being the groundwork of the *Vrihat Kathá*, the author of which was a native of Cashmir, and a cotemporary of the prince. Somadeva, the author, states that he compiled his collection of tales for the amusement of the grandmother of Hersha Deva, king of Cashmir, the son of Kalasa, the son of Ananta, the son of Sangráma. His genealogy is nearly identifiable with that of Abulfazl, which runs in Gladwin's translation of the *Ayin Akberi*, Sungram, Haray, Anunt, Kulusder, Ungrus, Hurruss. The two additional princes, Huray and Ungruss, reigned conjointly but forty-four days, and they are for all chronological purposes non-entities.\* But we have fortunately a better authority than either of the preceding, in the history of Cashmir by Kalhaña Pandit. The first portion of this work, down to the reign of Sangráma Deva, in A. D. 1027, is translated summarily in the fifteenth volume of the Asiatic Researches. Since its publication, the subsequent portion of the original has been procured in Cashmir, and presented to the Asiatic Society by the late enterprising traveller, Mr. Mocroft. From this we are enabled to trace the successors of Sangráma with precision.

Sangráma reigned twenty-five years, and was succeeded by his son Hari, who enjoyed his elevation but twenty-two days, having been removed, it was supposed, by the practices of his mother, who aspired to the regency during the minority of a younger son. She was set aside by the chief officers of the state, under whose ministry Ananta, the next prince, reigned interruptedly fifty-three years, when he was succeeded by his son Kalasa. Kalasa reigned eight years, and being displeased with his son Hersha, left the crown to a kinsman, Utkersha. That prince, however, enjoyed his authority but twenty-two days, having been defeated, and invested in his palace, by the partisans of the legitimate heir, and putting an end to his existence rather than fall into their hands. Hersha succeeded. He consequently ascended the throne A. D. 1113, and the play must have been written between that date and A. D. 1125, the termination of his reign. No mention is made of the composition by the author of the history: but he dwells at much length, and with some acrimony, on Hersha's patronage of poets, players, and dancers, and the prince's conversancy with different dialects and elegant literature. Hersha's propensities, indeed, were not likely to be regarded with a favourable eye by a brahmanical historian, for, in order to defray the expenses into which he was led by them, he made free with the treasures of the temples, and applied their gold and silver vessels, and even the images of the gods, to his necessities. These measures and others of an equally imprudent character, distracted the latter period of his reign with civil broils, and he perished in an insurrection which transferred the crown to a different dynasty. The date thus assigned for the composition refers to a period, which Mohammedan history and Hindu literature sufficiently establish, as pregnant with important changes in the political situation and national character of the natives of Hindustan.

\* See also the Quarterly Oriental Magazine for March, 1824. p. 64.

## APPENDIX V.

## EKUNASATIBIMO PARICHCHHEDO.

*Lankádraikkáya sachiwé lálínó yóilhasammaté patipaddi, samuddlassa samantá sanniyójayi.  
Abhisékamangalatthań pásádádimanékakań kichchań sampádaniyanti sachivań sańniyójayi.  
Wandaniyehi wandańtó padésé nékaké, tahiń netvá, másattayań, ganchhi Pulatthinagarań puna.  
Wissutó ádi Malaya ndmé Balandýako, ujupachchhatthikó hutwá, mahipállassa sabbasó,  
Saṅgámiththayupáganchhi balań sabbań samádiy Andúti wissutammandapańgo gámań purantiké.  
Lankíssuró tahiń gantwá uddharitwá tamuddhatań, Pulatthinagarań ganchhi waséwattiya tambalań.  
Yuvarajápadanýéwa thító santó likhápaya só (\* \* \* \* \*) vassáni sapańqó nagaré sattamó  
Tatónurdhanagurań muhigamma yathdwidhiń anubhutwá widhdnańqú abhisékamahussawań.  
Atthító pápadhammisú surthító setthakamnaní só atthárasamań wassań likhápai susanthito,*

## CHAP. LIX.

He (Wijayabáhu)\* for the security of Lanká (against invasion) placed trustworthy chiefs at the head of paid troops, and stationed them round the sea coast. On the proper caste he imposed the task of making the requisite repairs and embellishments to the palace and other public edifices (at Anurádhapura), in order that he might celebrate his inauguration; and having, during a period of three months, assembled there, and exacted allegiance from all the provincial chiefs from whom allegiance was due, departed for Pulatthinagara.†

A certain "Andúti" chief, previously known in the Malaya division by the name of Balanáyako, in his infatuation, announced himself in the most public manner an uncompromising enemy to the ruler of the land; and collecting the whole of his forces, approached, with hostile intent, a village in the suburb of the capital. The monarch of Lanká hastening thither, and completely extirpating that faction, returned to Pulatthinagara, and incorporated that force with his own.

This wise and virtuous prince, when he had held the dignity of sub-king for seven years, causing to be recorded the‡ \* \* \* \* \*; and thereafter, having repaired to, and observed at Anurádhapura all the prescribed state forms, and celebrated his inauguration with the utmost pomp, occupied himself in the exercise of his royal prerogatives.

He caused it to be registered, as a record to be perpetually preserved, that the period during which he was involved in sinful acts (in warfare,) and had devoted

\* Vide Epitome, A. D. 1071 to 1126, for a sketch of Wijayabáhu's reign, p. 39 Also Appendix II p. LXV

† Now called Pollonnarowa, and Topa're. A description of the ruins of this city, which was the second capital of Ceylon, by Capt. Forbes, will be found in the Ceylon Almanac of 1833.

‡ The meaning of the omitted word cannot be ascertained, as there is no commentary to the Mahawanso subsequent to the reign of Mahaséno

Tato ágamma niwas; Pulatthinagare waré sò Sirisañghabódhiti námadheyyéna wisuto.  
 Anujá sò Wírabhúmoparajjé niwésiya, datwána dakkhinaúlésána tañ sañganhí yathawilhi ..  
 Kanithassátha bhátussa Jayabáhussabáhujo ádipálapadan datwá, ratthan púlsí Róhanaá.  
 Thánantaráni sabbésána manachchánañ yathárahañ, datwá; rajjé yathá náyañ Laruá yójesi ganhituñ.  
 Chirassaá parihinánañ sò dayáwasó mahipati pawattesi yatháidhammar thitadhammò wiñichchhiyan.  
 Ewan samudháhatáneka ripukantakasanchayé nichchañ rajañ pasisenté Lañ.áni summánarissare,  
 Chhattagáhakanáthówa Dhammagéhakanáyalo tathéva Sétthináthócha, ikeché té buñtaró tayó.  
 Rañño viródhítá yátá palatá Jambudipakañ, Lañkáni wisatiné wasé ékénúne samótaruñ.  
 Té sabbé Rohanañ ratthañ, tathá Malayañdañ, sabbañ dalkhinapassancha sabasa paricajjayañ.  
 Nipunó Rohanañ gantwá tathá Malayañdañ nighátentó báhu tattha tattha puchchatthike jané.  
 Sammá úpasametwána, thapetwá sachiwé tahiñ; dalkhinó Dañkhináñ desan sayáñ gantwá mahabbaló.  
 Pésetwá sammanibhátuwañsañ sachiwáñ tadá, gahetwá Sammaroghóró viró té sañavérinó.  
 Samárópiya súlamhi; Lañkáni wigatakanñakañ káretwána nirásáñkañ Pulatthipuramagumi,  
 Wasanti Chólawisayé Jagatipáldarajinti, Cholahatthá pamuchchitwá, sadhlin dhita kumáriyá.  
 Lílawañhiñhánáya náwamáruyha wégasá Lañkálepmahí ótinná, passi Lañ.issarañ tadd.

himself to pious deeds (in the peaceful administration of his kingdom) amounted (then) to eighteen years.

Departing from thence, he established himself at Pulatthinagara, and became celebrated under the title of Sirisanghabódhi. Assigning to his younger brother Wírabáhu the office of sub-king, and placing him in the administration of the southern division, he duly supported him. The monarch conferring also the office of “adipádo” on his younger brother Jayabáhu, placed him over the Róhana division ; and having bestowed on all his officers of state appointments proportioned to their merits, he took steps for defining relationships (and pedigrees) in the kingdom.

This just and benevolent monarch re-established the administration of justice, which had been neglected for a long period, on the most equitable principles.

While this sovereign was thus, in the full exercise of his royal power, eradicating those foes who, like unto thorny bushes, had possessed themselves of Lanká, the Chhatagáhakanáthó, the Dhammagéhakanáyako, as also the Sétthináthó, who were three brothers, becoming hostile to the rája, flying from him, repaired to Jambúpo. After the lapse of nineteen years they returned to Lanká. All these persons quickly seduced the Róhana as well as the Malaya divisions, and all the southern provinces from their allegiance. The accomplished warrior (Wijayabáhu) hastened to the Róhana and Malaya divisions, and slaughtered great numbers of the disaffected inhabitants in those parts. Having thoroughly subdued (those districts), and placed them under the administration of loyal officers, this experienced and powerful (rája) himself repaired to the southern provinces ; sending into the field his trusty brother also, who was as illustrious in descent as himself ; and having then secured his implacable enemies, impelled by a resentment mortal as “Máro” (Death,) indiscriminately impaled them ; and having thoroughly established order in Lanká, which was overgrown with the thorns (of disorder,) returned to his capital Pulatthipura.

The (ex) queen named Lílawañi, the consort of Jagatipálo, who had been (carried

*Sutvā wañsa?kamañ tassā sō yatiwā suddhavañsatañ Lilāwati mahesittē abhisinchī narissava.*  
*Sā tañ patichcharájānañ mahesi dhitarāñ lahi, nāmañ Yasōdharatissi akāst dharanipati.*  
*Mērukandararatthēna sadlhiñ rájā sañdhitarāñ Wírawammasa pálasi. Sā labhi dhitarō duwe.*  
*Samanánamiká jethá samáni mahiyá ahu, Sugalá námiká ási, tásu dwisu kanithiká.*  
*Kálingalharanipdárañsajañ chárudassanañ Tiló asundariñ náma sukumárañ kumári. an.*  
*Kálingurañtható rájá ánapetrá, chiráthiliñ nijawañsassa ichehhantó, mahesittébhishchayi.*  
*Subhaddhácha, Sumittácha Lókanáthavayápicha, Ratnávali, Rúpawati; itimá pancha dhitaro;*  
*Puttañ Wíkkamabáhuncha sá labhi, dhañgalakkhayañ sampañuñ tā pajawudlhiñ harantá rájino manáñ,*  
*Itthágárésu sésisu wind samukulangand gabbhájatu mahi pðluñ tañ patichcha nasanñhi.*  
*Athékañivasañ rájá amachchagayanajjhagó. wilolitya thitá sammá dhitaro patipátiyá.*  
*Dhitúnamawasésánañ thapetu, Ratnávali ñhayyalañ kaya sampannaputtasuppattisúchañ*  
*Lakkhayañ lañ hunañu sō apassañ pémawégawá, Ratnávalitamahúya tassá muñdhaniñ chumbhiya :*  
<“ Téjogunthi chágéhi, dhyásñrattanénacha, bhútécha bháwinóchthwa, sabbé bhúpéti sádhító,  
<“ Nichchañ Lañkañ nirdañkamékachchhattañ kaméwacha, pawidhátuñ, samattassa sammásasanasási,

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away captive during the Chólian interregnum and) detained in the kingdom of Chóla, making her escape from her Chólian captivity, together with her royal daughter, embarked in a vessel ; and expeditiously reaching Lanká, presented herself to the monarch. The sovereign having inquired into her pedigree, and knowing that her family was of illustrious descent, raised her to the station of queen consort. This queen bore a daughter unto the rája. The supporter of royalty conferred on her the name of Yasódhará. The rája bestowed this daughter, together with the province of mountains and torrents (Malaya), on Wírawammo. She gave birth to two daughters : of these two daughters, the eldest was named Samaná, she was as bountiful as the earth ; the younger was called Sugalá.

This rája, intent on the perpetuation of the line from which he was himself descended, caused (also) to be brought from the kingdom of Kálinga a daughter of the reigning monarch of Kálinga, named Tilókasundari, lovely in person, and most amiable in disposition, and installed her (likewise) in the dignity of queen consort. She had five daughters; viz., Subhaddá, Sumittá, Lókanáthá, *Ratnávali*, and Rúpawati; and a son named *Wíkkamabáhu*, endowed with the indications of eminent prosperity. She so entirely captivated and engrossed the rája's affections, that among all the ladies of his palace, none but her, who was as illustrious in descent as himself, could succeed in becoming enciente to him.

At a subsequent period, on a certain day, while surrounded by his ministers, he assembled his daughters, and ranged them in order, according to their seniority. Overlooking the other daughters, this (monarch), who was versed in fortune-telling, fixed his gaze on *Ratnávali*, who, he discerned, was endowed with the signs of good fortune, and with a womb of fecundity. Overpowered by the impulse of his affections, clasping her to him, and kissing her on the crown of her head, he poured forth these endearing expressions : “ Her womb is destined to be the seat of the conception of a son, who will be supremely endowed with the grace of dignity, as well as with benevolent and charitable dispositions; with firmness of character, and energy in

A.D. 1071 TO 1126.]

THE MAHAWANSO.

[A.D. 1614 TO 1669.

"Sóbhanaúnekawuttissa imissá kuchchhi hessati, vuttassuppatti thánanti ;" mudunó só samabrawi.  
Yáchantassápi só Chólamahipállassanékasó, kñlábhímáñin rájá só ulatwána kaniyasiñ,  
Anápetuwá Panđurájan wisúddhanwayasambhawań unujań rájiniń tassa Mittáwhayamádási so.  
Sá Mánábharaṇań Kittisiriméghábhidhánalánu, Siriwallábhánámancha janési tanayò tayó.  
Subhaddánu Wirabáhussa, Sumittá Jayabáhuno mahatápariháreña, pálási dharmípati.  
Adási Mánábharaṇassa dharaná Ratnávalin, Lókanáthawhayáń Kittisiriméghasadási so.  
Rúpawatibhúlhánáya dhetuyóparatáyahi Sasiriwallabhassádá Sugalawhań kumárikáń.  
Madhukáñyawa Bhimárája Balakkárassandmáké mahésibandhává rájaputté, Sihapurágaté,  
Passitwána mahipálo tadá suparipítikó, tésampáddsi pachchékáń wuttiń só anurúpakań.  
Té sabbé luvihasakkárasammáná dharanípatiń árádhayanta satatań niwassinsu yathá ruchiń  
Etéań rájaputtánań Sundaričhań kunitthiká adá Wíkramabáhussa nijavańsathitaththikó.  
Bhigó Wíkramabáhussa tató Líláratísatí sahabhögéna pálási taídá bandhu hitérato.  
Widháya eváń sajane janindó nissésato bhigasamappító só, dayápariñáti janánamattha samdeharenit,  
pathánurúpani.

*Iti sujanappasada sañwegatthiya late Maháwanse "Sangahakaranó" nama Elunusathitimo parichchhédः.*

action: with the power of commanding the respect of men, and of controlling all other monarchs: he will be destined also to sway the regal power, by reducing Lauká, which will be over-run by foreign enemies, under the dominion of one canopy; and blessed will he be with all prosperity."

The rája refused to bestow his daughter, who was the pride of his race, on the reigning king of Chóla, who earnestly sued for her; and sending for a prince of the royal family of Pándu, which was already connected with his own, married him to his younger sister, princess Mitcá. She gave birth to three sons, Mánábháraṇo, Kittisirimégho, and Siriwallábhó. The ruler also wedded, in great pomp, Subhaddá to Wirálálu, and Sumittá to Jayálálu. He bestowed *Ratnávali* on Mánábháraṇo, and Lókanáthá on Kittisirimégho. Of his remaining daughters, he bestowed the one named Rúpawati, as well as the princess Sugalá, on Siriwallábhó.

At that period there were three royal princes, the relations of queen Tilókasundará, who had come over from Sílapura, whose names were Madhulacumáwo, Bhimárája, and Balakkaro. The ruler of the land having received them, and become favorably impressed with them, conferred on them, severally, stations worthy of them. All these three persons, in the full enjoyment of royal favor, and entirely possessed of the confidence of the monarch, resided where they pleased. Bent on the preservation of the purity of his house, he bestowed on this son) Wíkramabáhu, Sundari the younger sister of these princes: and devoted to the interests of his house, he subsequently also gave unto (his said son) Wíkramabáhu, the amiable princess Líláratí, with a (suitable) provision.

Thus this monarch, endowed in the utmost perfection with all regal prosperity, and blessed with a benevolent disposition, seeking the advancement of his own connections, regulated his government on principles conducive to their aggrandizement.

The fifty ninth chapter in the Maháwanso, entitled, "the patronage (of relations)," composed equally for the delight and affliction of righteous men.

The granddaughter is here called a daughter.

## APPENDIX VI.

## A TABLE OF THE CONTENTS OF THE TEXT OF THE MAHAWANSO.

No. of the chapters		No. of verses in each chapter
1.	The visits of <i>Gótamo Buddho</i> to Ceylon.....	85
2.	His genealogy, deduced from <i>Mahásammato</i> .....	34
3.	The first convocation .....	33
4.	The second convocation .....	65
5.	The third convocation .....	285
6.	The genealogy and landing of <i>Wijayó</i> .....	48
7.	The reign of <i>Wijayó</i> .....	77
8.	Do. of <i>Panduváso</i> .....	29
9.	Do. of <i>Abhayó</i> .....	29
10.	Do. of <i>Pandukábhayo</i> .....	106
11.	Do. of <i>Déwananpiyatisso</i> .....	43
12.	The deputation of <i>théros</i> to various countries in India. to propagate Buddhism .....	58
13.	The deputation of <i>Mahindo</i> to Ceylon .....	22
14.	His reception into ( <i>Anurádhapura</i> ) the capital of Ceylon .....	66
15.	His acceptance of the dedication of the <i>Maháviháro</i> .....	234
16.	Do. of the sacred edifices at <i>Mahintallé</i> .....	18
17.	The arrival of the relics of <i>Buddho</i> .....	61
18.	The obtaining the branch of the sacred Bo-tree .....	69
19.	The arrival of do. do. .....	88
20.	The demise of the <i>Théros</i> ( <i>Mahindo</i> and his colleagues).....	59
21.	The reign of five kings.....	63
22.	The origin of (prince) <i>Dutthagámíni</i> .....	89
23.	The formation of his army .....	102
24.	The war between the two brothers ( <i>Dutthagámíni</i> and <i>Saddhátisso</i> ) .....	59
25.	The triumph of <i>Dutthagámíni</i> .....	117
26.	The consecration of the <i>Marichawatti viháro</i> .....	26
27.	Do. of the <i>Lóhapasádo</i> .....	49
28.	The acquisition of the materials for the construction of the <i>Maháthúpo</i> (Ruanwelli) .....	43
29.	The preparations for its construction .....	71
30.	The description of the receptacle (in the <i>Thúpo</i> ) for the relics .....	102
31.	The enshrining of the relics.....	125
32.	The departure to <i>Tusitapura</i> (death of <i>Dutthagámíni</i> ) .....	87

No. of the chapters.		No. of verses in each chapter.
33.	The reigns of ten kings .....	106
34.	Do. of eleven kings .....	93
35.	The reigns of twelve kings .....	125
36.	Do. of thirteen kings.....	134
37.	Do. of seven kings .....	267
38.	Do. of ten kings.....	115
<hr/>		
The translation in the present volume extends to the end of this chapter .....		3282

39.	The reigns of two kings .....	60
41.	Do. of eight kings.....	103
42.	Do. of three kings.....	69
44.	Do. of six kings .....	153
45.	Do. of four kings .....	82
46.	Do. of three kings.....	47
48.	Do. of six kings .....	226
49.	Do. of five kings .....	93
50.	Do. of one king .....	87
51.	Do. of two kings .....	136
52.	Do. of two kings .....	83
53.	Do. of five kings .....	53
54.	Do. of three kings .....	72
55.	The anarchy or interregnum .....	34
56.	The reigns of six kings.....	17
57.	The subjugation of the <i>Róhana</i> division of Ceylon .....	73
58.	The visit to <i>Anurádhapura</i> .....	57
59.	The patronage of relations, or royal intermarriages .....	51
60.	Improvements or reforms in the State and Church .....	91
61.	The reigns of six kings .....	74
62.	The history of the two Princes .....	67
63.	The journey to <i>Sakmantottapura</i> .....	53
64.	The march to the settlements of the <i>Paramandala</i> chiefs .....	64

<sup>1</sup> The first of these "seven kings" is *Maháséno*. The account of his reign terminates at the 48th verse, and there also the first part of the *Maháwanso* concludes, though in the middle of a chapter; which strengthens my opinion that *Maháséno*, wrote the subsequent portion also to the end of the reign of his nephew *Dáthúséno*, being to the close of the 38th chapter.

<sup>2</sup> By mere inadvertence, in the text the words "forty one" have been written for "forty," "forty four" for "forty three" and "forty eight" for "forty seven," omitting "forty" forty three "forty seven."

<sup>3</sup> Printed in this volume as Appendix V

No. of the chapters.		No. of verses in each chapter
65.	The execution of the Minister.....	44
66.	The discovery of the traitorous movements of the <i>Paramandala</i> chiefs.....	157
67.	The appointment (of <i>Parakkamabáhu</i> ) to the office of <i>Mahá Adipádo</i> .....	95
68.	The restoration of order and prosperity .....	59
69.	The conciliation of the army by the distribution of rewards.....	38
70.	The abdication of the kingdom (in favor of <i>Parakkamabáhu</i> ) .....	358
72.	His accession to the kingdom .....	348
73.	The improvement of <i>Polonnaruwa</i> .....	165
74.	The festival in honor of the <i>Dáthádhátu</i> (Tooth relic).....	252
75.	The subjugation of the <i>Róhana</i> division of Ceylon .....	205
76.	The capture of the capital (of <i>Pándi</i> , in southern India; this chapter also con- tains the expedition to <i>Cambodia</i> ) .....	332
77.	The conquest of the kingdom of <i>Pándi</i> .....	107
78.	The construction of viháros (in Ceylon) .....	108
79.	The formation of royal gardens &c. .....	87
80.	The reigns of sixteen kings.....	79
81.	Do. of one king ( <i>Wijayabáhu</i> ) .....	80
82.	The festival of the <i>Dáthádhátu</i> (Tooth relic) .....	52
83.	The subjugation of the foreign usurpers .....	52
84.	The patronage of religion.....	44
85.	The performance of many acts of piety .....	121
86.	The causing of many acts of piety to be performed .....	58
87.	The abdication of the kingdom .....	75
88.	The reparation of <i>Polonnaruwa</i> .....	122
89.	The accession of <i>Bósat Wijayabáhu</i> .....	73
90.	The reigns of eight kings commencing with <i>Bósat Wijayabáhu</i> .....	110
91.	Do. of four kings commencing with <i>Parakkamabáhu</i> .....	37
92.	Do. of seven kings from <i>Wijayabáhu</i> .....	39
93.	The reign of <i>Máyádunné</i> .....	18
94.	Do. of <i>Wimaladhammasuriya</i> .....	24
95.	Do. of <i>Senarat</i> .....	26
96.	Do. of <i>Rájasingha</i> .....	45
97.	Do. of two kings commencing with <i>Wimaladhamma</i> .....	63
98.	Do. of <i>Sriwijayarája</i> .....	98
99.	The accession &c. of <i>Kittisiri</i> .....	191
100.	The conclusion .....	297

## APPENDIX VII.

A synopsis of the Roman characters used to represent the Singhalese-*Páli* letters, in this publication; taken almost exclusively from the scheme recently published in Bengal.

As the *Páli* Alphabet is nearly identical with the *Déwanágari*, it cannot be necessary to define the sounds of the letters composing it.

## VOWELS.

අ a, අ á; ඇ i, ඇ í; උ u, උ ú; ඔ e, ඔ o.

## CONSONANTS.

Gutturals	ං k, එ kh;	ං g, ඈ gh;	ඐ ꝓ
Palatinas	ඒ ch, එ chh;	එ j, ඒ jh;	එ n
Linguals	ඒ t, එ th;	එ d, එ dh;	එ ꝓ
Dentals	ඏ t., එ th;	එ d., එ dh;	ඏ n
Labials	ඏ p., එ ph;	එ b., එ bh;	ඒ m
	ඏ y, එ r, එ l, ඒ w,	එ s, එ h, එ l, එ n (ang).	

There is but one *s* in Páli. The two *ls* have nearly the same sound; and the letter ඒ partakes more of the sound of *w* than *v*.



INDEX AND GLOSSARY.



## INDEX AND GLOSSARY.

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### A

- Abhayagiri* or }  
*Abhayuttaro*      }  
*Abhayagullako*  
*Abhayanágo*  
*Abhayapura*  
*Abhayathéro*  
*Abhayavápi*  
*Abhayébalakapasano*  
*Abhayó*
- Abhinna*
- Abhiwadddhamanu*  
*Achchagullako*  
*Achcharaníttigam*  
*Aggikkhandipaman*
- Aggibrahma*  
*Ahankárapitthiko*  
*Ahógangá*
- Ajatasattu*
- Ajivako*
- Akáschétiyan*
- Alakkhámanda*
- Alambágamo*
- Alasaddá*
- A'malukan*
- A'mandugámam*
- Ambalatthikapásado*
- Ambalatthikalo* or }  
*Ambatthikolo*      }
- Ambamálako*
- Ambatittha*
- a viháro at *Anurádhapura*, 206, 207, 223, 225, 235, 238, 241, 243, 250.  
 a viháro, not identified, 208.  
 227, 228.  
 88.  
 vide *Theraputtábhayo*.  
 also called *Jayavápi*, the first tank formed at *Anurádhapura*, 65, 66, 107, 160, 211.  
 the "cookoo rock" in the *Abhaya* tank at *Anurádhapura*, 99.  
 56, 57, 58, 62, 64, 65, 67 : the rája of Ceylon at the advent of *Kakusandho* *Buddho*, 88, 89, 90 : the first name of *Dutthagámini*, 97 : the father of *Khanjadéwo*, 142.  
 from "abhi" supreme and the root *ya* knowledge, a preternatural gift or wisdom of inspiration, 116.  
 a tank, not identified, 222.  
 a viháro at the *Káhagullako* mountain, 127, 205.  
 Singh. *Anururúttigama*, three yojanas to the north west of *Anurádhapura*.  
 "the similitude to the mountain of flames." *Buddho's* discourse in the *Anguttaranikdyo*, 73, 97.  
 34, 36.  
 a plain near *Anurádhapura*, 217.  
 Trans-Gangetic. In the *Tiká* it is written *Adóganga* which would signify the Subterranean-Ganges, 16, 37, 240.  
 10, 12, 185.  
 a sect of hindu devotees, 67.  
 a viháro on the summit of *Kótipabbato*, 132.  
 residence of *Wessarano*, 242.  
 a tank, not identified, 234.  
 capital of *Yána* a division of India, not identified, 171  
 in Singhalese *nelli*, a fruit, 22, 70.  
 215, 216.  
 a hall in *Bhirani's* palace, also in the *Lóhupasádo*, 162.  
 a cave in the Seven Korles in which the *Ridi* viháro has subsequently been built, 167, 208.  
 at *Anurádhapura*, 125.  
 a ferry near *Bintenne*, not identified, 150.

### B

- Ambatthalō* one of the peaks of the *Missako* mountain (*Mihuntalle*)
- Ambéduḍuggo* a great tank, not identified, 210.
- Ambiliyágo* a village, not identified, 254.
- Ambo* the mango tree, 22, 79.
- Ambutthi* a tank, not identified, 248.
- Amitá* 9.
- Amitódano* brother of *Gétamo Buddho's* father, 9, 55.
- Anágámi* the third state of sanctification, signifying that which does not return: regeneration in the human world being overcome, 77
- A'nandi* 18.
- A'nando* 12, 13, 19.
- Anavataggan* from *ana ava agan*, without beginning or end; Buddho's discourse on *Sansára* or eternity, in the *Sanyuttanikáyo*, 23, 98.
- Anjano* 9.
- Anómadassi* 1.
- Anótatthó* from "na" and "ctathó" that which does not get heated or parched; the name of a lake in *Himavantó* so surrounded by lofty mountains that the meridian rays alone of the sun are stated to fall on it. 2, 22, 27, 70, 169.
- Antardímigiri* a wiháro and tank, not identified, 257.
- Antogiri* a village in *Rihano*, not identified.
- Anulá* the wife of *Mahanágo* the second brother of *Dénánanpiyatissó*, 82, 85, 110, 120; widow of *Khallátanágo*, and wife of *Wattagámáni*, 202, 203, 204; wife of *Choranágo*, 209, 218.
- Anúlatissapabbato* a wiháro, not identified, 225.
- Anurádhapura* the ancient capital of Ceylon, founded by *Anurádho*, minister of *Wijayo*, 50, 56, 65, 67, 117, 118, 128, 133, 134, 139, 153, 218: walls built round it 222, 225.
- Anurádho* minister of *Wijayo*, 50: brother of *Bhaddakachcháná*, 56, 57, 64, 65, 68.
- Anuraniháro* in *Mahagimo*, not identified.
- Anuro* the standard bearer of the king of *Wangu*, 44, 46.
- Anuraddhako* 15, 19.
- Aparantaka* one of the ancient divisions of India, not identified, 71, 73.
- Appamádanaggo* the discourse on non-procrastination, in the *Khudakanikáyo* of the *Pitakattaya*. 25.
- Arahat* *passim*: from "ari" foes (i. e. sinful passions.) and "hattattá" being destroyed or overcome.
- Arawálo* Nága king of Kásmir, 72: a lake in Kásmir, 72.
- Ariṭṭho* now *Ruttigulla*, a mountain in *Neurakalániya*, 63, 64, 127; a wiháro there.
- Aruná* 202: nephew of *Dénánanpiyatissó*, 69, 103, 110, 111, 115, 116, 120, 126
- Asalhi* a clay of a reddish color, possessing medicinal properties, 70.
- passim*: the month of June-July, derives its name from one of the lunar mansions.

- Isandhimittā* the first wife of *Dhammásóko*, 25, 122.  
*Asankhiya n* *passim*: innumerable, surpassing computation.  
*Asélo* 127, 128.  
*Astnísópaman* from *asánisó* the serpent, and *upaman* comparison, the parable of the serpent.  
     a discourse of Buddho in the *Majjhimanikáyo* of the *Suttapitakó*, 73, 97.  
*Asókamála* wife of prince *Sáli*, 200.  
*Asókamalako* at *Anurádhapura*, 95.  
*Asókó* the great Buddhistical emperor of India, subsequently called *Dhammásókkó*, 21,  
     22, 23, 25, 34, 35, 38, 42, 76, 108: a brother of *Dáváñapiyatisso*, 95.  
     (a tree) Singh. *Hópalu*.  
*Asókaramo* the viháro built at *Pátilipura* by *Asókó*, 26, 33, 34, 39.  
*Assamandalo* at *Anurádhapura*, 100.  
*Assayujo* *passim*: the month of September October, the name of one of the lunar mansions.  
*Attalho* a viháro and tank, not identified, 257.  
*Attihadassi* 1.  
*Attvakatha* Commentaries or explanatory discourses, the title of the sacred commentaries  
     on the *Pitakattaya*, 207, 251, 252, 253.  
*A'wanti* also called *Ujjéni*, modern Oujein in India, 16, 76.  
*A'yupala* 37.
- 

## B

- Bahalamussutiso* 207.  
*Báhiyo* 204.  
*Bahúlka* one of the Buddhistical schisms, 21.  
*Balattho* *passim*: a messenger of a king, an executive officer.  
*Bali* tribute, also offerings in the yakkha religion, 230.  
*Báránsi* on the *Ganges*, the capital of *Kásu*, the name derived from two tributary rivers *Bárá* and *Nasi*, 2, 24, 95, 171, 180; the modern Benares.  
*Bhaddakachchána* the daughter of *Amitódawo* the paternal uncle of *Gótamo Buddho*. By her marriage with *Panduwásadéwo*, the *Wijeyan* dynasty of Ceylon became allied to the *Sakyān* family, 55, 56, 65  
*Bhaddasalo* 71, 127.  
*Bhaddanaggi* an Indian tribe, 2, 180.  
*Bhaddaji* 183, 184.  
*Bhaddétumbaro* at the *Cetiyō* mountain, 103.  
*Bhagíraso* 8.  
*Bhakkharahobbho* a port in *Róhano*, supposed to be near the salt marshes of Hambantotte, 217  
*Bhallátako* a tank and viháro, not identified, 257.  
*Bhallatitho* a sea port on the western coast, not identified, 227.  
*Bhalluko* nephew of *Eliro*, 155, 156.  
*Bhamini* on the line of *Dutthagámīni*'s march, not identified, 151

<i>Bhándu</i>	77, 80.
<i>Bharano</i>	137, 141.
<i>Bharato</i>	8.
<i>Bhátiko or Bhatikáhhayo</i>	210, 213.
<i>Bhátinanko</i>	not identified, 178.
<i>Bhátikatisso</i>	224, 225.
<i>Bhátiyo</i>	father of <i>Bimbisáro</i> , 10.
<i>Bhattasálá</i>	the refectory at <i>Anurádhapura</i> , 101.
<i>Bhaycluppalo</i>	not identified, 210.
<i>Bhillináno</i>	a viháro, not identified, 257.
<i>Bhirani</i>	162.
<i>Bhutárámo</i>	225.
<i>Bimbisáro</i>	10, 83, 180.
<i>Bindusáro</i>	21.
<i>Bódhimando</i>	the terrace of the Bo-tree at <i>Buddhaghya</i> in India, 171.
<i>Bódhisattó</i>	<i>passim</i> : a Buddho elect.
<i>Brahma-lóka</i>	<i>passim</i> : the heavenly mansions of <i>Brahma</i> .
<i>Brdhmo</i>	<i>passim</i> : a bráhman.
<i>Brahmá (Maha)</i>	one of the Hindu triad. 17, 180, 189, 190.
<i>Buddhadáso</i>	243, 246, 247, 256.
<i>Buddharakkhi</i>	171.
<i>Buddho</i>	<i>passim</i> : from the root <i>buddha</i> to comprehend.

## C

<i>Chakkaválań</i>	the circle or boundaries of the universe, 114.
<i>Chakkawatti</i>	from <i>chakka</i> , a wheel or circle, also the circle of the universe, and <i>watti</i> the ruler or sustainer, applied to Buddho, as well as to the emperors of Asia. 29
<i>Champóka</i>	Singhalese <i>sapu</i> ( <i>michelea champaka</i> ).
<i>Chávakkó</i>	minister of <i>Chandagutto</i> , 21.
<i>Chandagutto</i>	the <i>Chandragupta</i> of the <i>Hindus</i> , and the <i>Sandracottus</i> of the classics. 21
<i>Chanḍálo</i>	(adjective) low caste, <i>passim</i> .
<i>Chandamo</i>	9
<i>Chandamukhasímo</i>	216, 218.
<i>Chandamukho</i>	9.
<i>Chandanaggámo</i>	in <i>Róhana</i> , not identified, 119, 120.
<i>Chandanájji</i>	28, 31, 32.
<i>Chando</i>	son of <i>Pandulo</i> , 60, 61, 62, 65.
<i>Charako</i>	8.
<i>Cháti</i>	an earthen vessel, commonly called a chatty. 167

- Chatummahárájá* the four kings of the *Chatummahárájíka* heaven.  
*Chatusálá* the quadrangular hall, the refectory of the priesthood at *Anuradhapura*. 87.  
 88, 221.
- Chétiya* the mare *yakkhini* 63. (*Déwi*, the mother of Mahindo). 76.
- Chétiyagiri* the capital of *Dakkhinágiri* in India, 76.
- Chétyán* *passim*: an object of worship, whether an image, a tree, an edifice or a mountain, from the root *chitti* to meditate or think.
- Chétyo* 8, the mountain and viharo at *Mihintallé* near *Anuradhapura*.
- Chéto* a village to the southward of *Anurádhapura*, not identified, 109.
- Chetta* vide also *Missako*. 102, 103, 104, 105, 106, 122, 123, 124, 125, 128, 138.  
 202, 216, 221: wife of *Wasabhó*, 220.
- Chhadanta* a lake in the *Himálayan* regions, not identified. 22, 134.
- Chhatto* a malabar who commanded at *Mihiyangano*. 150.
- Chirawápi* a tank, not identified. 237.
- Chitta* *passim*: one of the asterisms which gives its name to the month *chitta* March.—  
 April.  
 (mother of *Pandukábhayo*). 56, vide *Ummádachitta*.
- Chittagutto* a théro of *Boðhimañdo*, 171.
- Chittapabbato* a mountain and viharo in *Rohano*, Singh. *Sittulpow*, not identified. 130, 143,  
 145, 221.
- Chóla* Singh. *Soli*, *Solimandalum* of the classics, comprising probably *Mysore* and *Tanjore*. 128.
- Chólo* a mountain two yojanas to the southward of *Anurádhapura*, not identified, 68.
- Choranágo* 209.
- Chuddanágo* 225.
- Chulábhayo* 216.
- Chúlagullo* a viharo on the Góno river, 216.
- Chúlahatthipádópanan* the parable of the footsteps of the small elephant, a discourse of Buddho  
 in the *Majjhimanikáyo*, 79.
- Chúlámani* a dágoba in the heavenly mansions of *Sakko*. 106
- Chúlanágo* a mountain in *Róhano*, not identified. 214.
- Chulánganiyapitthi* Singh. *Sulagunupittiyé* in *Rohano*, not identified, 146, 195.
- Chulódaro* 45.

**D**

- Dágoba* *passim*: from “*Dhátu*” and “*gabbhan*” the womb, receptacle, or shrine of a relic.
- Dakkhinágiri* in India, situated between *Pátilipura* and *A'wanti*, the territory of Mahindo's mother. 76: a viharo at *Ujjeni*. 171; a viharo at *Anurádhapura*. 200.  
 another. 257.

- Dakkhinakkhaṇa* the right collar bone relic of *Buddho*, 105, 106, 107, 108.
- Dakkhinaviharo* at *Anurádhapura*, 206, 225.
- Damiládevi* wife of *Chandamukhasiwo* 218.
- Dandanáyako* the chief dispenser of punishment, criminal judge, 69.
- Dandapáni* 9.
- Dantagebo* a hall for priestesses, 210.
- Dásako* 28, 29, 30.
- Dasasulan* *passim*: the ten precepts or commandments.
- Dáthadhatu* the tooth relic of *Buddho*, 105, 240, 248, 258.
- Dáthiyo* a damilo usurper, 204, 206; another, 256.
- Datto* a gate porter, 218.
- Dáyagámo* viháro and tank in *Róhano*, not identified, 257.
- Deradaho* 9.
- Deradatto* 9.
- Deradután* the parable of the messengers of the gods, one of *Buddho's* discourses in the *Majjhimanikáyo*, 73, 83.
- Derakuto* Adam's peak, 88, 89.
- Dénananpiyatissu* 4, 68, 69, 70, 71, 77, 78, 96, 105, 106, 111, 117, 121, 122, 124, 130, 161.
- Deratá* *passim*: inferior déwos.
- Déro* *passim*: from the root “*déra*,” rejoicing: celestial and felicitous beings or deities: the first name of *Khanjadéro*, 142.
- Dhammó* *passim*: righteousness; also one of the three divisions of the *Pitakattaya*. from the root “*dhara*” to sustain; and treats of faith and doctrine.
- Dhammachakko* an edifice at *Anurádhapura*, 241.
- Dhammachakkaparavattanán* the supremacy of Dhammo or religion, a discourse of *Buddho* in the *Suttapitako*, 2, 74, 101.
- Dhammadassi* 1.
- Dhammadinno* théro, 197.
- Dhammaguttiko* the designation of one of the schisms in Buddhism, 21.
- Dhammagutto* théro, 197.
- Dhammakkhando* sections of *Dhammo*, the divisions of the Buddhistical scriptures, 201
- Dhammapaláti* 37.
- Dhammarakkhito* (a théro of Yóna) 71, 73; (a théro of Ujjéni) 171.
- Dhammaruchiá* one of the schisms in Buddhism in Ceylon, 21.
- Dhammaséno* a théro of Báránesi, 171.
- Dhammásokó* emperor of India and the great patron of Buddhism, 23, 35, 37, 39, 69, 71, 78, 105, 110, 111, 112, 115, 116, 122, 185, 240, 256, vide *Asáka*.
- Dhananando* 21.
- Dháta* 254.
- Dhátusénapabbato* a viháro, not identified, 237, 257.
- Dhátuséno* 209; (another) 254; the rájá, 254, 255, 256, 261.
- Dhótédano* paternal uncle of Gótamo *Buddho*, 9.

- Dhūmarakkhapabbato* now *Hunasgiri* or *Dumbara* peak near Kandy. 62, 63, 250.  
*Dighábáhugullo* a viharo, not identified, 208.  
*Dighabhayo* son of *Kákawanno*, 138; a chief, 150.  
*Dighachaukamanan* the perambulation hall for priests at *Anurádhapura*, 101.  
*Dighagamíu* son of *Dighayú* 57, 58.  
*Dighajuntu* a minister of *Eláro*, 153, 154, 155.  
*Dighapásáno* now called *Dhiggalla* at *Anurádhapura*, 99.  
*Dighasando* a minister of *Déránanpiyatisso* 102, a pariweno at Anurádhapura, at which the *Maháwanso* was compiled, 102, 254.  
*Dighathúnika* *Dutthagámíni*'s charger, 146.  
*Digharapi* or } now called *Dhigáwéwa*, by the Singhalese, in the Batticaloa district. 7, 56-  
*Digháywápi* } 145, 146, 148, 193, 201; the dágoba, 201.  
*Dighayu* brother of *Bhaddakachcháná*, 57.  
*Dipankuro* 1.  
*Dipavanso* the *Maháwanso*, 257.  
*Disála* daughter of *Wijayo* by *Kunéni*, 51.  
*Dolópabbato* a mountain, not identified, 62.  
*Dvána* a measure containing four *álhakań*, Singh. *bihá*.  
*Douć* a minister of *Déránanpiyatisso*, 110; a town, Singh. *Deanagama* situated among the marshes near *Bintenné*, not identified but probably near *Ho. Vera*, a viharo, not identified, 200, 225.  
*Dubbalañapitiso* a tank, not identified, 201, 217, 235.  
*Duratissakanápi* (vide *Gámani Abhayo*), 4, 97, 130, 145, 146, 148, 150, 153, 154, 155, 161, 162, 165, 169, 186, to 201.  
*Dwáramandálako* a village to the northward of *Upatissa* near *Mihintalle*, 59, 109, 138.  
*Dnijagáwo* a village, not identified, 224.

**E**

- Ekabbyoharika* the designation of one of the schisms in Buddhism, 20.  
*Ekadwaro* a wihamo near a mountain of that name, not identified, 219.  
*Elaro* The Chóláian conqueror of Ceylon, 128, 130, 133, 134, 137, 139, 153, 154, 155.  
*Erakanillo* a wihamo, not identified, 237.

**G**

- Gujabahukagamini* 223, 224.  
*Gajákumbhakapasanan* at *Anurádhapura*, 99.  
*Gallakapítho* a village, not identified.  
*Galambatittho* a *thápo*, not identified, 221.  
*Gaminí* brother of *Bhaddakachcháná* 56; a town, not identified, 145.

- Gámini-Abhayo* the infant name of *Dutthagámíni*, 135, 136, 138, 140, 141, 142, 143, 144, 145, 146.
- Gamini nápi* a tank near *Anurádhapura*, 66, 67 ; another 223, neither identified.
- Gamitharál* a vihāra in *Róhano*, not identified, 131.
- Gandambo* a mango-tree miraculously raised by Buddha at *Sarathinagara*, in *India*.
- Gandhabbo* celestial choristers, 72,
- Gandhárá* now *Candahar* in *India*, 71, 72, 73.
- Gangá* the *Ganges*, 185.
- Gangarajyo* a vihāra, not identified, 225.
- Gangárohana-suttan* one of Buddha's discourses in the *Suttanipátan*.
- Gangásénapabbató* a vihāra, not identified, 237.
- Ganthákaro* a vihāra at *Anurádhapura*, at which the *Atthakathá* were translated into Páli, 252.
- Gavaratisso* a vihāra, not identified, 224.
- Gavaro* a dāmilo chief, 150.
- Ghatítádano* 9.
- Ghásito* a vihāra at *Késambíá* in *India*, 171.
- Gijjakúta* a tank, not identified, 248.
- Giri* a *nighanto*, 66 ; another, 203.
- Giridípo* 3, the rocky isles situated to the south-east of Ceylon, supposed to be the great and little Basses.
- Girikáñdako* or } brother of *Abhayo*, 64, 65.
- Girikáñdasíwo* }
- Girikáñdopadéso* now, *Giriwáya*, a division of the Tangalle district, 64, 65, 140, 142.
- Girkumbhilo* a vihāra, not identified, 201, 202.
- Girinélapatákáñdo* a vihāra, in Singhalese *Nílgiri*, north of Anurádhapura, not identified, 153.
- Givatthi* the throat relic of *Gótamó*, Buddha which is stated to have consisted of a single hollow bone in the form of the case of a hand-drum, 4, 104.
- Gódho* the *inguana* called in Ceylon the ant-eater, 148, 166.
- Gókanno* a vihāra, not identified, 237.
- Gókuliká* the designation of one of the schisms in Buddhism, 20.
- Gómayapiñḍikáń* a discourse of Buddha in the *Majjhimanikáyo*.
- Gónagámakatittha* the port of *Gónagámó* at the mouth of the *Kanduro* river, 54, 55.
- Gondhigámó* a tank, not identified, 248.
- Gounagiri* a vihāra towards *Dráramañdalo*, not identified, 127.
- Gónó* a river, now *Gónú oya*, 255, 256.
- Gótamo* Buddha 1, 2, 19 ; a théro, 146, 147.
- Góthábhayo* son of *Yattálakatíssó*, 97, 130, 141 ; another, 228, 231, 233.
- Góthaimbaro* a warrior of *Dutthagámíni*, 137, 140, 141, 152, 153.
- Góríto* a village near *Chittalapabbato*. Singh. *Godigamo*, not identified, 143
- Guttahálo* Singh. *Guthala* now *Butila* in *Rohano*, 146, 150.
- Guttiko* a malabar usurper, 127.

**H**

- Hálakila* a town, not identified, 150  
*Hálawabhánako* a town, not identified, 151.  
*Háli* a viharo at *Antágiri*, not identified.  
*Hálibráhmano* (ambassador of *Déránanpiyatissó*). 69.  
*Hambugallako* a viharo, not identified, 204.  
*Háritá* a *Yakkhini* of *Kásmir*, 72.  
*Harítakan* *bignonia indica*, in Singh. *Aralu*, 22, 70.  
*Hattálako* a nunnery at *Anurádhapura*, 120, 121, 123, 125.  
*Hatthibhógajanapado* a division of *Malayá*, 218.  
*Hatthikkhando* a viharo at *Dváramayañdalo*, 127.  
*Hatthipóró* near *Wijita*, 151.  
*Héligámo* a village eight "karissa" in extent, in *Rohano*, not identified, 221.  
*Hellólígámo* a village, not identified, 244.  
*Hémanto* *passim*: the cold or snowy season, from the full moon of November to the full moon of March.  
*Hémawálo* or *Y* *Hémamálako* *vide Maháthúpo*, the *Ruwannelli* dágoba at *Anurádhapura*, 88, 97, 108, 125, 202.  
*Himarantó* the snowy regions generally: also the *Himálya* country in particular, 22, 71, 72, 74, 105, 169.  
*Hémawatá* one of the schisms in Buddhism, 21  
*Hiyagullo* at *Anurádhapura*, 100.  
*Hundaranapi* Singh. *Hendaranewa* in *Róhano*, not identified, 140  
*Huwachakanniko* a division of *Róhano*, not identified, 214.

**I**

- Ilanage* 216, 218.  
*Imbaro* *vide Gótaimbaro*.  
*Indagutto* a théro of *Asókárámo*, 34; of *Rájagaha*, 171; of *Anurádhapura*, 182, 190, 191, 192.  
*Isi* *passim*: from the root *isa* to investigate, a sanctified personage.  
*Isibhúmanganan* at *Anurádhapura*, the site of *Mahindo's* funeral pile, 125  
*Isipattano* a viharo at *Baranasi*, in *India*, 171  
*Issarasamanako* a viharo at *Anurádhapura*, 119, 123, 218, 221  
*Itthigo* a théro, 71, 240.

**J**

- Jah* 9.  
*Jalluro* a tank, not identified, 237.  
*Jambudravé* *pr. sim*: one of the four quarters of the human world, being the *tirtha* region, of the Buddhists. The name is derived from the Jambu-tree.

- Jambugamo* a village, not identified. 151.
- Jambukślo* in ancient Nágadipo, probably the present *Colombogam* in the Jaffna district. 69, 70, 110, 117, 119.
- Jantu* the *Chhatagáhako*, 253.
- Jatilo* an Indian seet from " *Jatan assa attīti*." " he who has a top-knot of matted hair." 2.
- Janumálitittha* a ferry of the *Kappakanduro* in Ráhano, Singh. *Millánantotta*, not identified. 146.
- Jayamangalań* the name of a chant, literally " the rejoicings of success." 93, 94, 95.
- Jayasino* 9.
- Jayanápi* vide *Abhayavápi*, 65.
- Jétananno* viharo and thúpo at *Anurádhapura*, 236, 239.
- Jeto* a viharo at *Sávatthipura* in India, not identified. 4, 5, 6, 7, 171.
- Jeṭṭhalisso* 233, 234; another, 242.
- Jeṭho* the month of May—June, so called from one of the asterisms: also, senior, elder. 77.
- Jinahatto* son of *Wijayo* by *Kunéni*. 51, 52.
- Jótinanan* vide *Nandano*, 100.
- Jótigo* the chief architect of *Pandukábhayo*. 66, 67.
- Jutindaro* a yakkho. 63.

**K**

- Kácharaggamo* now *Katragam* near the southern coast, so called from a temple to the god *Katragam*, or *Kartikáya*. 119, 120.
- Kachcháno* 9.
- Kachchhakatittha* Singh. *Kasembilitotta* or *Kasátotta*, not identified, 63, 135, 138, 139.
- Kadambo* the *Malwattu Oya* or *Aripo* river near which Anurádhapura is situated. 50, 84, 88, 134, 166, 213, 222; also the Kolong-tree, *nauclea cordifolia*, 100; likewise a creeper, 106; a viharo, 206.
- Kahápanan* a gold coin, worth 10 *másakan*, which is a silver coin, called in Singhalese *massa* and now valued at eight pence.
- Kákandako* 15, 18, 19.
- Kákawannatisso* son of *Gothábhayo*. 97, 130, 131, 134, 138, 140, 144, 145, 162
- Kakudapáli* at *Anurádhapura*, not identified, 99.
- Kakudháravápi* *Kubukwewa* a tank at *Anurádhapura*. 88
- Kakusandho* a Buddho. 1, 88.
- Kalárajanako* 9.
- Kallakallo* a viharo, not identified.
- Kálakanatisso* 210.
- Kálakarámo* a viharo at *Sákétápura* an ancient city of India, not identified; at which Buddho delivered his discourse bearing that name in the *Anguttaranikayo*.

- Kalanago* see *Mahanágo*: 180, 185, 189.  
*Kalando* a viharo situated on the *Maninágo* mountain, not identified, 214; another at a brahman village, 237.  
*Kalapánagara* in *Rohanó* not identified, 62.  
*Kálapasádápariméno* at *Anurádhapura*, 101, a tank, 239.  
*Káláséno* 49, 50.  
*Káláséko* 15, 19, 21.  
*Kálarapi* now "Kalarewa tank in *Neurakalániya*, 256, 257, 260, 262.  
*Kalarelo* fortune teller, 55; a slave, 57, 58, who becomes a yakkho, 59, 65, 67; a thúpo, 237.  
*Kali* 48.  
*Kálinga* the Northern Circars of India, 43; their ancient capital also called *Davatapura*, 241.  
*Kalo* a tank, not identified, 221.  
*Kalyani* six miles from *Colombo*, on the right bank of the *Kalyáni* river, 6, 7, 8, 96, 130, 131, 197, 225.  
*Kalyano* 8.  
*Kambanitti* a viharo and tank, not identified, 257.  
*Kammáchariyo* the teacher, or conductor of the *Kammawáchan*.  
*Kammárachan* literally signifies rules of action or procedure, but is chiefly applied to the rules which regulate buddhistical ordination, 37.  
*Kanakadatta* 92.  
*Kandánámika* 49.  
*Kandárahinaku* a viharo, not identified, 202.  
*Kandúlo* a fisherman, 134; *Duṭṭhagámini*'s state elephant, 134, 137, 146, 147, 150, 151, 152, 153, 154, 155, 156, 186.  
*Kanduro* a river, probably the *Kadambo* nearer the sea, 54; a viharo, 201.  
*Kanijánutisso* 215, 216.  
*Kaniththatisso* 224.  
*Kannaváddhamano* a mountain, not identified, 5.  
*Kapallakhando* near one of the gates of *Anurádhapura*, 217.  
*Kapillawatthu* supposed to be in the neighbourhood of *Hurdnur*, in India, derives its name from *Kapillo*, the name of *Gótama Buddho* in a former existence, 9.  
*Kapilo* a minister, 227.  
*Kapisiso* an officer of *Wattagamini*, 204.  
*Kapittho* a species of wood apple.

\* This tank, situated 20 miles to the north west of the temple of *Dumbulla*, on the road to *Anurádhapura*, and which has hitherto attracted little notice, exhibits perhaps the remains of one of the greatest of the ancient great works of irrigation. In Ceylon The circumference of the area of the tank, when the embankment was perfect, could not have been less than 19 miles. The embankment, with the lateral mound of the *Balalu weva* is at least 10 or 12 miles long. The stone spell-water in the broken bank of *Kalá weva* is, perhaps, one of the most stupendous monuments, in the island, of misapplied human labor. The canal by which the waters of this tank were conducted to *Anurádhapura* may still be partially traced: and in its vicinity the remains of the ancient fortress of *Wigita* are to be found.

- Kappukandaro** Singh *Kapukandaragama* a village in *Róhano*, not identified, 141; also a river in *Róhano*, 146, 197.
- Kappo** *passim*: the term of the duration of the world in each of its regenerations or re-creations; derived from *Kappiyati pubbata-sásapāpomádihiti*, "the comparison of a grain of mustard with a mountain," as illustrating the undefinable duration of a *kappo*, in reference to the number of mustard seeds which would be contained in a mass of matter to form a mountain one *yójano* in height.
- Karindo** the *Kirindi* river in *Róhano*, 194.
- Karisan** a measure equal to four annunas, 61.
- Kásapabbato** a mountain to the southward, not identified, 62; another near *Anuvadhapura*, 153.
- Kasi** the division of *India* of which Benares was the capital, 29.
- Kásmira** *Kásmir* in *India*, 70, 71, 73, 171.
- Kassapitthako** a viharo and tank, not identified, 257.
- Kassapiya** the designation of one of the schisms in Buddhism, 21.
- Kassapo** the Jatilian, 1; the hierarch, 11, 13; a théro, 74; a prince, 257.
- Kassapo Buddha** 93, 94, 161.
- Kattikó** *passim*: the month of October—November, derives its appellation from one of the constellations.
- Kawisiso** a chief of *Kachchho*, 150.
- Kéháló** a tank near *Mahátittha*, not identified, 222
- Kéláso** in *India*, not identified, 172, 197.
- Khajjanío** a discourse of Buddha in the *Majjhimanikáyo*, 100, 202.
- Khallátanágó** a tank and viharo, not identified.
- Khandarajá** a fort of *Dutthagamini* near *Wijita*, 151.
- Khandawárapittho** Singh. *Kaḍdawithigama*, not identified, 138
- Khandawiththiko** a warrior of *Dutthagámíni*, 137, 143.
- Khanjadéro** a tank, not identified, 237.
- Khanu** royal, one of the four original casts.
- Khattiyo** (adjective) previously *Ambatittha*, not identified, 150
- Khémarámo** the capital of *Khemarajá* in *India*, 90
- Khémawattinagara** *Kshemarája* of the Hindus, 90.
- Khémo**
- Khuddamátalo** 99
- Khuddaparindo** 255
- Khuddatisso** théro, 197.
- Kidabbika** 5
- Kinñari** *f.* } a fabulous animal or rather bird with a human form above the waist, 37
- Kinñaro** *m.* }
- Kiso** 95
- Kittigámo** a village near *Kotawéra* in the Tangalle district, 14

- Kóhaváto* a tank, not identified, 237.  
*Kólambagámo* a tank, not identified, 221.  
*Kólambálako* a viharo at the *Rutérako* mountain, 127, 155, 203.  
*Kóliyá* in *India*, not identified, from which also the name of one of the Indian dynasties is derived, 184.  
*Konágamano* 1, 90.  
*Kondáñño* 1.  
*Kósambyá* in *India*, not identified, derives its name from the *Isi. Kusambo*, 16, 171.  
*Kóti* 100 lacks or 10,000,000 ; also innumerable as surpassing computation.  
*Kótipabbato* Singh. *Kotapora*, now *Kotawerra* in the Tangalle district, 132, 141, 195, 224, 250, 257.  
*Kólináta* Singh. *Koṭalidannīwa*, not identified, 138, 176, 237.  
*Kótó* Singh. *Wétánuwara*, not identified, 150.  
*Kotṭa* now *Kotmalé*, in *Malayá*, 145 ; also a division near Bintenne, 150, 225.  
*Kububandano* on the sea coast, not identified, 214.  
*Kujjasóbhito* 18, 19.  
*Kukkutagiri* a pariwéno at *Anurádhapura*, 225, 235.  
*Kukkutárámo* a viharo or temple at *Pupphapura* in *India*, 30  
*Kulatthanápi* a tank at *Anurádhapura*, 153.  
*Kulumbalo* a viharo, not identified, 200.  
*Kulumberikannikaya* a division of *Rehano*, not identified, 140.  
*Kumáro* (an uncle of *Kuréni*), 52.  
*Kumbagámo* a village, not identified, 151.  
*Kumbálako* a tank, not identified, 237.  
*Kumbandho* (a *nighanṭo*), 67 ; also celestial choristers of (*Asurás*), 72.  
*Kumbhigallako* a viharo, not identified.  
*Kumbhikárvátan* a clay pit at *Anurádhapura*, 99.  
*Kumbakata* (a slave girl), 59.  
*Kummantagámo* a village, not identified, 137.  
*Kundalo* a brahman of *Dwaramandalo*, 138.  
*Kunjaro* a state elephant, 99.  
*Kuntamálako* at *Anurádhapura*, 99  
*Kurindipásako* a viharo, not identified, 202  
*Kuruwindá* sand stone, 169.  
*Kusáwati* one of the ancient capitals of *India*, not identified, 8.  
*Kusinárá* a city in *India*, supposed to be *Húrdwar* where *Gótamo Buddha* died, 11.  
*Kusumapura* vide *Pátilipura*, 115.  
*Kuṭáli* a viharo in *Rehano*, not identified, 131.  
*Kuṭumbiko* *passim* : the head of a family, a man of property.  
*Kutumbígingano* a village in *Giri*. Singh. *Kellabannánangama*, not identified, 142  
*Kutwikkulo* a viharo Singh. *Kemgulla*, not identified, 203

## I

- Labhiyavasabho* a warrior of *Duṭṭhagamini*, 137.  
*Lábúgamo* a village near the *Ariṭṭhó* mountain, not identified, previously called *Nagara-kagámo*, 64.  
*Lajjitisso* 201, 202.  
*Lála* situated between *Wangu* (*Bengal*) and *Mágadha* (*Behar*), 43, 46, 47.  
*Lanká* *passim*: the oldest name of Ceylon in the literature connected with the religion of *Gótamo* Buddha, and derived from its beauty and perfection.  
*Lankápura* the ancient capital of Lanká, supposed to have been submerged, 49, 52.  
*Lankáviháro* at the *Ariṭṭhó* mountain, 127.  
*Lóhadwararalaggámo* a viharo in the *Keti* mountain, 150.  
*Lóhakumbhi* one of the hells, the name signifies a caldron of molten lead, 18.  
*Lóhapásádo* the brazen palace for priests at *Anurádhapura*, 101, 161, 163, 164, 165, 195, 200, 202, 210, 215, 225; (stone pillars thereof reset), 232, 239, 257.  
*Lóhitawákado* now *Léwákaḍa* or *Léwáya* in *Róhano*, 62.

## M

- Madda* one of the ancient subdivisions of the Gangetic provinces, not identified, 54.  
*Madhura* (*Dhakkhiná*) the southern *Madura* in the peninsula of India, 51.  
*Mágadhá* comprising the modern Behar and perhaps the adjacent provinces, 1, 43, 251, 253.  
*Mágasiro* the month November-December, deriving its name from an asterism, 68, 70.  
*Maggaphalan* from *Maggan* path and *phalaṇi* blessing, probation and sanctification, 74  
*Maha-ásanasálá* a great hall at *Anurádhapura*, not identified, 224.  
*Mahábrahmá* *vide* *Brahmá*.  
*Mahachúliko* or *Mahachálo* } son of *Khallátanágo*, 202, 203, 208, 209  
*Maha-angano* a tree at *Anurádhapura*, 99.  
*Mahadaragullo* a tank, not identified, 237.  
*Mahaddítiko* 210, 213, 215  
*Mahadéwo* théro 37, 71; the disciple of *Kakusandho*, 90; a minister of *Dhammdsoko*, 111; a théro of *Pallavabhógo*, 171.  
*Mahadhammarakkhito* théro, 33; 34, 71, 74; a théro of *Yóna*, in India, 171.  
*Mahágallako* a tank, not identified, 237.  
*Mahágámano* a tank, not identified, 224.  
*Mahágámo* the ancient southern capital of Ceylon, now Mágama in Róhano, 130, 134, 135, 145, 146, 147, 148, 150.  
*Mahagandínápi* a tank to the southward of *Anurádhapura*, not identified, 215  
*Mahákdló* king of the celestial Nágos. See *Kálanágo*, 221.  
*Mahákassapo* the Buddhistical heirarch at the time *Sákhya* died, 11, 14, 20, 42, 185.

- Mahattakó nago* 224.  
*Mahamála* wife of *Wankanásiko*, 223.  
*Mahámangalo* a wiharo on the *Gonno river*, not identified.  
*Mahámani* a tank, not identified, 221.  
*Mahamégo* a royal garden at *Anurádhapura*, 67, 68, 84, 85, 88, 97, 98, 100, 101, 102, 104, 106, 118, 121, 122, 162, 163, 186, 209, 225.  
*Mahamuchalo* 8.  
*Mahanágá* the garden in which Gótamó alighted at Mahiyangano in Bintenne in his first visit to Ceylon, derived from *Maha* and *nágú* the great iron wood trees with which it abounded, 3 ; another at Anurádhapura 106.  
*Mahanágó* the second brother of *Dewánanpiyatisso*, 82, 97, 130, son of *Waṭtagámíni*, 203.  
*Mahánámo* (garden) 91, 92, 93 ; a rájá 250, 252, 253 ; the author of the *Maháwanso*, 254, 255.  
*Mahánáradakassapo* one of the incarnations of Gótamo Buddha, in the character of a bráhmarájá of that name, the subject of one of the discourses of Buddha in the *Khudakanikáyo*.  
*Mahanikawitthi* a tank, not identified, 221.  
*Mahánipo* a tree at *Anurádhapura*, 99.  
*Mahanuggalo* a dágoba in *Róhano*, not identified, 145.  
*Mahápalbato* *Eláro's* state elephant, 154.  
*Mahapadháno* a hall in the *Muhaviháro* at *Anurádhapura*, 252.  
*Mahápadumo* 99.  
*Mahápáli* a refectory at *Anurádhapura*, 123.  
*Mahápanádo* 8, 184, 239.  
*Mahápatápo* 8.  
*Mahappamadañ* a discourse of *Buddho* on non-procrastination in the *Anguttaranikáyo*, 102.  
*Maharakkhitó* a théro, 71, 74.  
*Mahárantako* the usurper, 202.  
*Maháratthan* the Maratta country in *India*, 71, 74.  
*Mahárittho* vide *Arittho*.  
*Maháságara* at *Anurádhapura*, 93, 95.  
*Mahasammato* the "great elect" the first monarch of this *Kappa*, 8  
*Mahasangíti* the designation of one of the schisms in Buddhism, 20.  
*Mahásango* a théro, 197.  
*Mahásano* at *Anurádhapura*, 119  
*Maháséno* 233, 234, 238.  
*Mahásíwo* 127 ; a théro of *Bhitiwanko*, 178  
*Mahásóno* a warrior of *Eláro*, 137, 152.  
*Mahásumbho* disciple of *Kéndgamano* Buddha, 93 ; a théro, 141  
*Mahásusáno* the great cemetery at *Anurádhapura*, 66, 99.  
*Mahátisso* a théro, 203.  
*Mahátitha* Mantotta near Manar, where extensive ruins are still to be seen, 51, 155, 217 ; also an ancient name of Mahamégho, 88, 89, 90

- Mahāthupo* Ruanwelli dágoba at *Anurádhapura*, 88, 165, 168, 169, 170, 171, to 193, 195, 198, 200, 201, 203, 211, 213, 215, 221, 225; (pinnacle of glass) 229.
- Mahāranno* a temple at *Wésáli* the capital of *Wajji* in *India*, 16, 17, 18, 19, 171.
- Mahāvanso* the title of this historical work, 1 ; *vide* the Introduction.
- Mahāriharo* at *Anurádhapura*, 122, 123, 125, 107, 219, 224, 225, 233, 134, 235, 236, 237, 238, 252.
- Mahélo* near *Anurádhapura*, not identified, 142.
- Mahindadipo* the land in which the banished children of *Wijayo* and of his companions settled, 46, not identified.
- Mahindo* (son of *Asóko*) 36, 37, 39, 71, 76, 77, 81, 82, 85, 88, 90, 91, 92, 94, 96, 97, 105, 106, 111, 117, 118, 119, 124, 161, 237, 151.
- Mahisadóniko* Singh. *Midéniyé* in *Girijanapado*, not identified, 142.
- Mahisamandala* one of the ancient divisions of India, not identified, 71, 73.
- Mahiyangana* still bears the same name, the post of *Bintenne*, 3, 4, 104, 150, 228
- Mahódaro* 4, 5, 6.
- Majjhantiko* 37, 71.
- Majjhimo* a théro, 71, 74.
- Makhádéwo* 8, 73.
- Malabars* *passim* : the appellation of the natives of the peninsula of India generally, as well as of their descendants naturalized in Ceylon : *Páli*, *Damilo*.
- Málakó* terrace, but particularly applied to the terrace of the *Uposathó* hall at *Anurádhapura*, 86.
- Malayá* the mountainous districts of which Adam's peak was the centre, 52, 167, 217, 228, 234, 235.
- Malla* ambassador of *Dévánanpiyatisso*, 69.
- Maliyadéwo* théro, 197.
- Mandadípo* 93, 94.
- Mandalágiri* a viharo, not identified, 225.
- Manḍanápi* a viháro, not identified, 208.
- Manḍháto* 8, 231.
- Mangalika* an ornamental scroll used in architecture as well as on banners, 164, 1.
- Mangalo Buddho* a viharo and tank, not identified, 257
- Mangáthúpaniṭi* in *India*, not identified, 197.
- Mangano* 67, 96.
- Maniakkikho* a viharo and a great tank, now *Minnairy* tank near *Trinkomale*, 236.
- Manihiro* a tank, not identified.
- Manikáragámo* a mountain also called *Káliyanakaniko*, not identified
- Maninágopabbata* a division of the *médos* ; also incantations, 56, 71, 72.
- Manto* a dagoba and viharo at *Anurádhapura*, 159, 160, 161, 164, 195, 223.
- Marichavatti* a ferry near *Anurádhapura*, 100.
- Marumba* at *Anurádhapura*, 102.
- Marunganápariṇéno*

## INDEX AND GLOSSARY.

17

- |                                |   |
|--------------------------------|---|
| <i>Marupiyo</i>                | vide <i>Déwananpiyatissō</i> .  |
| <i>Marutta</i>                 | at <i>Anurádhapura</i> .  |
| <i>Másā</i>                    | a general name for pulse or beans. 140  |
| <i>Mattakutumbiko</i>          | father of <i>Wásabho</i> . 143.   |
| <i>Mattábhayo</i>              | a brother of <i>Déwananpiyatissō</i> . 108.   |
| <i>Máturiháro</i>              | in the <i>Kadambo</i> forest. 223.  |
| <i>Máyá</i>                    | (mother of <i>Gótamo Buddha</i> ). 9.   |
| <i>Máyo</i>                    | a tank, not identified.   |
| <i>Méghawannabhayo</i>         | minister of <i>Maháséno</i> , 235. 236.   |
| <i>Méru</i>                    | the mountain in the centre of the earth. 187, 189.  |
| <i>Metteyyo</i>                | the fifth Buddha of this <i>kappa</i> , not yet manifested. 199. 252, 258.  |
| <i>Migagámo</i>                | a wiháro, not identified, 237.  |
| <i>Mihintalle</i>              | vide <i>Chétijo</i> and <i>Missako</i> , the sacred mountain near <i>Anurádhapura</i> .   |
| <i>Millo</i>                   | a minister of <i>Eláro</i> . 137.   |
| <i>Missakapabbato</i>          | now Mihintalle, a mountain near <i>Anurádhapura</i> , 77. 78. 84. 106. 213. 225.<br>237. 240.   |
| <i>Mithila</i>                 | <i>Tírhat</i> in India. 8.  |
| <i>Mittaseno</i>               | 254.  |
| <i>Mittinno</i>                | a theró of <i>Pupphapura</i> . 171.   |
| <i>Moggali</i>                 | the bráhmaṇa, father of the theró <i>Tisso</i> . 26. 31   |
| <i>Moggaliputtatissō</i>       | 26. 28. 33. 34. 39. 40. 73, 111. 112. 240.  |
| <i>Moggalláno</i>              | 259.  |
| <i>Mokkha</i>                  | the <i>moksha</i> of the Hindus, death, final emancipation, 23.   |
| <i>Mórako</i>                  | a tank, not identified, 237.  |
| <i>Móriya</i> or <i>Mayure</i> | the capital of the Móriya dynasty, on the borders of the Himalayan moun-<br>tain; its site not precisely ascertained. 21. 254: also a <i>pariveno</i> at<br><i>Anurádhapura</i> . 247, 257. |
| <i>Muchalindo</i>              | 3.  |
| <i>Muchalo</i>                 | 3. also a tree, in Singhalese <i>midel</i> . 86.  |
| <i>Muchelapat̄ano</i>          | <i>Singh</i> . <i>Midelpatanam</i> , not identified. 226.   |
| <i>Mulakádēwo</i>              | 74.   |
| <i>Múlanitti</i>               | 237.  |
| <i>Múlava</i>                  | an officer of <i>Wattagamini</i> , and a wiháro built by him. 246   |
| <i>Mundé</i>                   | 15.   |
| <i>Mum</i>                     | <i>passim</i> : a sage, a divine sage from the root <i>mum</i> , wisdom.  |
| <i>Mutasim</i>                 | 67. 76.   |

2

- Nacheti* a wihāro in *Dīrīgāmo*, 224  
*Nagachatukko* a tank at *Mihintalle*, 103

- Nágasako* 15.  
*Nágadipo* the northern and western portion of the island, its limits not ascertained with precision, 4, 5, 118, 224, 225.  
*Nágalata* the betel vine, 22, 27.  
*Nágálóho* the world of the Nágas, under the earth, 185.  
*Nágamahanihāro* in *Róhano*, not identified.  
*Nágamálako* at *Anurádhapura* in the time of *Konágamano* Buddha, 93, 95.  
*Nagaraguttiko* custos or conservator of a city, 65.  
*Nagarakagámō* a village near the *Arittho* mountain subsequently named *Lubugamo*, 64.  
*Nágo* *passim*: the snake called cobra de capello, as also snake worshippers. *vide Chóranágó*.  
*Naggadipo* the land in which the banished wives of *Wijayo* and his band settled, not identified, 46.  
*Nakulanagara* Singh. *Muhuñaru* in *Girijanapado*, not identified, 142.  
*Nakulo* a town of *Róhano*, not identified.  
*Náli* a marsh, not identified.  
*Nandano* a pleasure garden near the southern gate of *Anuradhapura*, 84, 97, 98, 100, 101.  
*Nandasarathū* one of *Eláro's* warriors, 134.  
*Nandatisso* a wiḥáro, not identified, 225.  
*Nandigámō* and *wapi* a village and tank, not identified, 151, 254.  
*Nandimitto* a warrior of *Dutthagámini*, 137, 188, 151, 152, 253.  
*Nando* 21.  
*Nanduttaro* a théro, 183, 184.  
*Nánódayań* a work composed by *Buddhaghósó*, 251.  
*Narúchanu* a ring, with a rope attached to it, to serve for a noose, 48.  
*Nárado* 1.  
*Nawanita* a clay found at *Satatatintako*, 169.  
*Nagélatissáramo* a wiḥáro, not identified, 225.  
*Nérū* 8.  
*Nibutti* from *n* not and the root *watu* to exist, the final death or emancipation of the buddhists.  
*Nichichandalo* the menials, and cemetery men of low casts, 66.  
*Nighanṭo* a sect of devotees among the Hindus, 66.  
*Nighantárámo* the temple of *Giri* the *nighanṭo*; also *Sittháramo*, on the site of which *Abhaya-giri* was subsequently built, 203, 206.  
*Nigródhó* 23, 25, 26.  
*Niliyo* a próhitta brahman, 210.  
*Nimilo* *vide Súranimilo*, 138.  
*Nindagámō* a wiḥáro on the *Kachchá* river, not identified.  
*Nipuro* 9.  
*Nittulawitthiko* Singh. *Nittulawitthi* in *Róhano*, not identified, 140.  
*Nivatti* a dágoba at *Anurádhapura*, 84.

**O**

- Ojadipo* 88, 89.  
*Okkákamukho* 9.  
*Okkáko* *Irkswaku* of the Hindus, 9.

**P**

- Pabbatáramaya* a wiháro at *Auurádhapura*, 207.  
*Pabbato* an officer of *Wattagáini*, 207.  
*Pachché* *passim* : from *Patí* and *ékañ*, individually, or severed from unity (with supreme buddhthood) ; inferior Buddhos, who are manifested in the intervals between the *uibbánañ* of one, and the advent of the succeeding supreme or *Lókuttara* Buddho.  
*Páchino* (*adjective*) east, eastern, 18.  
*Pachinatissapabbato* a wiháro, not identified 234.  
*Padumassaro* a garden at *Anurádhapura*, 210.  
*Padumo* 1. a wiháro at *Anurádhapura*, 123 ; a wiháro at *Jambukolo*, 117 ; a wiháro to the eastward of *Wanjuttaro*, 127 ; an island, 229.  
1.  
9.  
*Padumuttaro*  
*Pajápati*  
*Pallawabhogo* in India, not identified, 171.  
*Páli* consort of *Pandukábhayo*, 61.  
*Pamojo* a yakkho, 106.  
*Panchako* a yakkho of *Kásmir*, 72.  
*Panchasiko* the chief of *Sakko*'s celestial band, 180, 189.  
*Pamitu* 9.  
*Panádo* 8.  
*Panayamáro* a damillo usurper, 204.  
*Pandánápi* a wiháro, not identified, 214.  
*Pandú* son of *Amithódhano*, 55 ; a usurper, 254, 255.  
*Paudukabhayo* 58, 60, 61, 64, 65, 67, 203.  
*Pandalo* the bráhmaṇ, 60, 62.  
*Panduráso* 54, 55, 56, 57, 58, 61.  
*Panduro* king of southern *Madura*, 51, 51, 53.  
*Panhambamálo* the spot on which the hall of offerings to the priesthood was built at *Anurádhapura*, 85.  
*Panjali* a mountain at the source of the *Kariudo* river, not identified 194.  
*Pannatti* the designation of one of the buddhistical schisms, 21.  
*Pannárwallako* a wiháro and tank, not identified, 257.  
*Paribbájaka* *passim* : from *pari* and the root *waja*, to quit or depart from, the relinquishment of worldly cares ; a devotee, religious mendicant.  
*Paribbájaka-arámo* temple built for the above sect at *Anurádhapura*, 67.  
*Pariko* a tank, not identified, 237.

- Pasandhiko* devotees ; a term applied by buddhists to those of a different creed. 66.
- Pásáno* hill near *Anurádhapura*, 66.
- Pátaliputto* or *pura* *vide also Pupphapura*. 22, 30, 37, 69, 70, 85, 111, 114, 115.
- Patápo* 8.
- Pathamo chétiyo* a dágoba at *Anurádhapura*, 119, 123.
- Pathéyaká* western, also written *Paríeyaká*, and supposed to be derived from *Pára*, the position of which Indian city has not been ascertained, 16, 18.
- Pañisdráṇiyán* the sacerdotal sentence of admonition, conducive to repentance. 16.
- Patto* the refection dish of Buddho, 105, 106, 204, 248.
- Paráranaán* from the root *wara* to arrest, or terminate ; any final or concluding act, and generally applied to the termination of the observance of *Wasso*.
- Payágupatána* on the Ganges. 113.
- Payangullo* a wihamáro in *Kotthirálo*. 176, 177
- Péjalako* a wihamáro, not identified, 224.
- Pélagdmo* a wihamáro situated in a delta of some river, not identified, 210.
- Pélinapigámó* a village seven yojanas north of *Anurádhapura*, not identified 168.
- Pétawatthu* the account of the *Peta* or spirits, one of the books of the *Khudanikayo*. 83.
- Péttanganáváli* a wihamáro not identified 200.
- Phalika* crystallised 169.
- Phaluggaparíwéno* at *Anurádhapura*. 102.
- Pharindo* 255.
- Phassadéwo* a warrior of *Dutthagámíni* 137, 143, 154, 155, 156, 157, 158.
- Phusso* *passim* : an asterism, or lunar mansion which gives the name to the month .. " *Phusso*" December-January.
- Phusso* a Buddho 1.
- Pilapitthi* a wihamáro not identified 225.
- Piliyamáro* a damillo usurper 204.
- Pitakkattayu* the three *Pitaka* or divisions of the buddhistical scriptures 207, 247, 251. 252, 256.
- Pithiyo* a damillo usurper 256.
- Piyadassi* a Buddho 1 ; a théro of *Jéto* wihamáro 171, 173.
- Piyańgudípo* Singhalese *Puwanga diwayina*, some islet or neck of land, not identified 146, 157, 197.
- Pokkharapásaya* a tank, not identified 248.
- Pujáparíwéno* at *Anurádhapura*, 183.
- Pupphapura* from *Puppha* and *pura* the floral city, the *Palibotra* of the western classics, the modern Patna : *vide Pátaliputto* 17, 23, 105, 110.
- Puradéwo* a deity or tutelar of *Anurádhapura*, whose temple stood on the northern side of the great cemetery, where *Bhalluko* was defeated, 156.
- Puróhito* the king's almoner and spiritual minister—the office appears to have been always held by a person of the bráhman caste ; also family priest 61, 65, 69.
- Pusamittá* 49

## R

- Raduppollo* a tank, not identified, 221.  
*Ráhagullako* a mountain to the eastward of *Anurádhapura*, not identified, 127.  
*Rahérako* a mountain, not identified, 127.  
*Ráhulo* son of Buddho, while Prince *Siddhattho*, 9.  
*Rájagaha* *Rájamáhl* in *India*, 8, 12, 29, 171, 185, 240  
*Rájagiriya* one of the schisms in buddhism, 21.  
*Rájamaháviháro* not identified, 225.  
*Rájananda* 90.  
*Rajataléno* the *Ridi* viháro in the seven korles, 215  
*Rájuppala* a tank, not identified, 248.  
*Rakkhito* a théro 71, 73.  
*Rámagámo* a town on the *Ganges*, not identified, 184, 185.  
*Rámagónó* one of the towns founded in the reign of *Panduwáso*, not identified, 56; a viháro, 225.  
*Rámuko* a viháro in the western division, not identified, 224.  
*Ratanamálá* at *Anurádhapura*, 90, 93.  
*Rutanasuttaán* a discourse of Buddho, in the *Suttanipátań*.  
*Ratanattayań* *passim*: the three treasures; an appellation assigned to the three divisions of the buddhistical scriptures.  
*Ratiwáddhano* a pleasure garden at *Pupphapura*, 41.  
*Rattamálakanduko* a tank, not identified, 237.  
*Rattannannéko* a tank, not identified, 224.  
*Réwato* *Buddho*, 1; the théro, 16, 17, 18, 19; the instructor of *Buddhaghósó*, 258.  
*Róhano* the southernmost division of the island, a portion of it near Tangalle is still called Roona, 57, 130, 138, 148, 254, 256.  
*Rohano* brother of *Bhaddakachcháná*, derived his title from the above province, 57  
*Rojó* 8  
*Ruchi* 8.  
*Rúpárámo* 237.  
*Ruvanwelli* the Singhalese for *Hémamálako*, and *Sowannamálako thúpo*, the dágóba at *Anurádhapura*. 88, 89, 96, 165.

## S

- 227  
*Sabbadéwo* the buddhist hierarch at the second convocation, 18, 19.  
*Sabbákámi* the disciple of *Kassapo Buddho*, 96.  
*Sabbanando* from *sachcha* certainty, truth, and *saññuta* comprised; a division of the *Sanyuttakanikáyo*, containing the *Chatusachchaya* or four sublime truths.  
*Saddhátiſſo* *vidc Tisso* brother of *Duṭṭhagámani*.  
*Ságaliyá* one of the schisms in Buddhism in Ceylon, 21.

- Ságaradémo* 8.  
*Ságaro* 8.  
*Saggo* salvation, heaven, the *swarga* of the bráhmans, 159.  
*Sahasadévo* a théro, 74.  
*Sahassakariso* a tank of a thousand karissa of land, not identified, 221.  
*Sakko* the chief of the dévos, *Indra*, 47, 105, 128, 165, 166, 180, 189.  
*Sákyá* *passim*: the appellation of a royal race ; its derivation explained in the Introduction ; an appellation of Gótamo *Buddho* as a descendant of that race.  
*Sal (tree)* *passim* : shorea rohusta (Wilson's Sans. Dic.)  
*Sálagallo* *Moragulla* in *Malayá*, not identified, 204.  
*Salákagga* the hall in which the "saláka" (tickets for the distribution of alms to the priests) are drawn, 101.  
*Sálawano* a wiáro and tank in *Róhano*, not identified, 257.  
*Salho* 17, 18, 19.  
*Sali* son of *Duttthagámáni*, 199, 200 ; an officer of *Wattagámíni* and his wiáro, 207.  
*Saliló (adjective)* aquatic, 78.  
*Sálipabbato* a wiáro in *Nágadípo*, not identified, 224.  
*Samáchittan* Buddha's discourse on unity in faith, in the *Anguttaranikáyo*, 81.  
*Samádhí* *passim* : meditative abstraction, from the root *dhara* to bear or endure.  
*Samápatti* *passim* : the state of enjoyment of *samádhí* abstraction, or sanctification.  
*Sámanéro* *passim* : is the contraction of *Sámanassa apachcho*, the son of a priest, the designation of a buddhist priest from the period of his admission into the sacerdotal fraternity till he is ordained *upasampadá* or full priest.  
*Sambalo* a théro, 71.  
*Sambhúlo* 16, 17, 18, 19.  
*Samidho* 91, 92, 93.  
*Sammalo* *Eláro*'s charger, 134.  
*Sammuddásannasála* a temple at *Jambukólo*.  
*Sána* a division of India, not identified, 16, 18, 19.  
*Sandhimitta* 25, 27.  
*Sanghd* daughter of *Mahanámo*, 253.  
*Sanghabódhi* 228, 229, 230, 231.  
*Sanghamittá* 34, 36, 37, 76, 85, 110, 111, 115, 116, 119, 120, 121, 125, 126.  
*Sanghamitto* 23, 232.  
*Sanghapálo* théro, 232 ; another, 252.  
*Sanghatisso* 228, 229.  
*Sangiti* from the preposition *sañ*, united, collected, and the root *gr* to sound or rehearse, a convocation, 20.  
*Sango* a caravan chief, 138.  
*Sankantiká* the designation of one of the schisms in Buddhism, 21.  
*Santusito* one of *Sakko*'s celestial musicians, 185.

- Sarabhu* 4.  
*Sáriputto* 4, 81, 251.  
*Sassata* one of the creeds which the buddhists pronounce to be an heresy.  
*Sasuro* a brother in law, also any another near connection, 224.  
*Satalatintako* a cataract flowing from *Anótatthó* lake.  
*Sattapanni* a cave near *Rájagaha*, derives its name from the *sattapanni* tree, Singh.  
*Rukkattana*, 12.  
*Sávatthipura* the capital of *Kósale*, 240; a division of *India*, not identified.  
*Sélesumano* the rock of *Sumano*, Adam's peak, 3.  
*Séliyá* a schism in Buddhism, 21.  
*Sénápoti* the chief of an army, 69.  
*Sénápotigumbako* a forest near the *Ariñho* mountain, 64.  
*Sénindagutto* Singh. *Mittaséna rāja*, 100.  
*Séno* the malabar usurper, 127.  
*Setthi* cashier, treasurer, now called "chetty," 69, 76.  
*Siddhaitho* the name of *Gótomo* when a layman, 1, 9, 10; (a théro), 172.  
*Siddhattiká* one of the schisms in huddhism, 21.  
*Siggavo* 28, 30, 31, 32.  
*Sihabháhu* (lion-armed) father of *Wijayo*, 43, 45, 46, 47, 50, 51, 54.  
*Sihahanu* 9.  
*Sihald* the name given to Ceylon subsequent to the landing of *Wijayo*, from *siho*, the lion, and the root *lu* to destroy, 50, 51, 239.  
*Sihaló* the lion slayer, a Ceylonese or Singhalese, 50, 203.  
*Sihapura* the capital of *Lála* whence *Wijayo* embarked for Ceylon: probahly the modern *Singhya* on the *Gunduck* river, in the vicinity of which the remains of dágobas are still to be seen, 46, 54.  
*Sihasina* a ferry near *Anurádhapura*, 100.  
*Sihas.wali* streaked like a lion, 43, 46.  
*Sihassaro* 9.  
*Sihaváhano* 9.  
*Sildchétiyo* a dágoba at *Anurádhapura*, 7.  
*Silan* *passim*: precept or commandment of *Buddho*.  
*Silásobbhakandhako* a dágoba at *Anurádhapura*, 93, 206; one of the places where *Wattagámani* concealed himself, not identified, 204.  
*Silápasso* a pariwéno of the *Ráhano Tissirámo*, 131.  
*Siláthúpo* at *Anurádhapura*, 202.  
*Silátissabódhi* 254.  
*Sindhawo* a particular breed of horses, from *Sighan* swift and the root *dhána*, to run, 142, 187.  
*Sirigutto* *Eláro*'s second charger, 134  
*Siriméghanawanno* 238.  
*Sirinágo* 225, 228

- Sirisa* a tree Singh. *márá*, 90, 93.  
*Sirisanchhayo* 9.  
*Siriwadho* 31.  
*Siriwatthapura* one of the ancient cities of Ceylon, not identified, 49, 63.  
*Siróruho* the lock of hair relic of Buddho, 4, 104.  
*Sivalí* daughter of *Amandagámani*, 216.  
*Siwo* Siva, one of the hindu triad, 67 ; a porter, 209.  
*Sóbhavatti* 92.  
*Sóbhavattinagara* 92.  
*Sóbhito* 1.  
*Sómadévi* wife of *Wattagámini*, 203, 204, 206.  
*Sómanamálako* 96.  
*Somárámo* a dágoba built in honor of *Sómadéwo*, not identified, 206.  
*Sónako* 28, 29, 30 ; a warrior of *Dutthagámini* 140, 153 ; a minister of *Mahasíno*, 235, 236, 238.  
*Sondipassó* the name of the eastern division of the town of *Anurádhapura*, 81.  
*Sonqawali* *Ruanwelli* dágoba at *Anurádhapura*, 161.  
*Sónó* a théro, 71, 74.  
*Sónuttaro* the appellation of a royal race from *sono* and *utturo* 75 ; a sámanéro, 183 to a division of *India*, not identified.  
*Soréyya*  
*Sótápatthi* *passim* : from “sótá” a rushing torrent, the first stage of sanctification, which conveys the individual attaining it to other stages, in Singhalese *sówan*.  
*Sotthi* 28.  
*Sotthiséno* 253.  
*Sotthiyákaro* a wiháro on the *Chétiyo* mountain, 240.  
*Sóvannamálako* the Ruwanwelli dágoba, at *Anurádhapura*, 88.  
*Sóvannapáli* wife of *Pandukábhayo*, 62, 65, 67.  
*Subhaddakachcháná* 9.  
*Subhaddo* 11.  
*Subhakúto* Adam's-peak, 94.  
*Subbattha* one of the schisms in Buddhism, 21.  
*Subho* the usurper, 218, 219, 220, 222, 254.  
*Sudassanamálako* at *Anurádhapura*, 93 (Málako) 96.  
*Sudassano* 8.  
*Suddhadévi* the first name of *Wiháradévi*, 131  
*Suddhódano* 9.  
*Sudhammá* 95.  
*Sudhánásá* the mansion of the pure or virtuous, one of the heavens, 17.  
*Sugato* one of the appellations of Buddho, equally signifying felicitous advent, and felicitous departure from *sutthú* and *gato* or *ágato*  
*Sujáto* 1.  
*Sukkódano* 9.

- Sumanakuto* the peak of *Sumano* Adam's-peak, 7, 52, 91, 197.  
*Sumananapi* four *yojanas* to the south east of *Anurádhapura*.  
*Sumano* a *Buddho*, 1; one of the *dévros*, 3; a *Pathéyan* théro, 18, 19; brother of *Isikó*, 23; son of *Sanghamittá*, 34, 76, 77, 80, 104, 105, 106, 115, 117, 118, 122; a native of *Mahágámo*, 142; a *samanéro*, 179; a village, 247.  
*Sumedo* *Buddhò*, 1.  
*Sumitto* a théro, 37, 38; king of *Lala* the next brother of *Wijayo*, 46, 53, 54.  
*Sunaháta* a *parinéno* at *Anuradhapura*, 101.  
*Supanní* supernatural beings partaking of the nature of birds, the *garuda*, 116.  
*Suppabuddho* 9.  
*Suppadewo* 43.  
*Suppárakapatanam* a port in India, not identified, where *Wijayo* attempted to land in his passage to Ceylon, 46.  
*Suranimile* a warrior of *Dutthagamini*, 137, 139, 140, 152, 155, 154.  
*Súratisso* 127.  
*Suruuchi* 8.  
*Susimá* mother of *Panduwaso*, 56.  
*Susunago* 15.  
*Suttá* the designation of one of the schisms in Buddhism, 21.  
*Suwannabhumi* the Burmese country, 71, 74.  
*Suwappapundaríssso* the name of *Suratisso* before he ascended the throne, 127.  
*Suyámo* a déwata of the *Sugámo* heavens, 189.

**T**

- Talochhatukka* at *Anuradhapura*, 100.  
*Talango* *Singh*. *Talaguru-nihare* in *Rohano*, not identified, 197.  
*Tálavachara* a band of musicians from the *tala* to beat (drums &c.)  
*Támali* a port on the Indian ocean, near one of the mouths of the *Ganges*, 70, 115.  
*Tambapani* the place at which *Wijayo* landed in Ceylon, supposed to be near Putlam, 47, 53; also a name of Ceylon, 50.  
*Tambanithi* seven *yojanas* to the south east of *Anuradhapura*, beyond the river, 166.  
*Tanasivo* a wild hunter, who protected *Wattagámani*, 204.  
*Tarachchanap*: *Singh*. *Walaswena*, a tank near *Anuradhapura*, not identified, 130.  
*Tathágato* *passim*: an appellation of the Buddhos, *vide* derivation in the Introduction.  
*Tawatinso* one of the Déwalóka heavens, in which *Sakko* himself dwells, 162, 164, 178.  
*Telumapal*: at *Anurádhapura*, 100.  
*Thérappassayapariweno* 102.  
*Thérapputtabháyo* a warrior of *Dutthagamini*, 137, 141, 152, 153, 159, 194, 197.  
*Théraváda* discourses of the théros, on the schisms in the Buddhistical church, 252.  
*Ther-* *passim*: the designation of the senior buddhist priests, literally an aged person

- Thullatthanaku* 201.  
*Thúpárámo* a dágoba at Anurádhapura, 7, 90, 96, 100, 106, 108, 109, 119, 122, 125  
 125, 139, 201, 211, 215, 221, 224, 234, 250.  
*Thípo* *passim*: a dágoba or shrine of a relic.  
*Thusawatthi* a yard where rice was pounded at Anurádhapura, 99 : a village, 243.  
*Tila* a grain, Singh. *Tala*.  
*Timbaru* one of Sakkó's celestial band, 189.  
*Tissumahaniharo* built by Kákawanno in *Róhano*, not identified, 131, 146, 150.  
*Tissárámo* a wiháro at *Anurádhapura*, 97, 123 : a wiháro in *Róhano*, 132, 195.  
*Tissawadḍha* mountain, the source of a great canal of irrigation, not identified, 221.  
*Tissárvápi* the Tissa tank at *Anurádhapura*, 123, 128, 139, 159, 218, 243 ; another in *Róhano*, 217.  
*Tissávassso* a tank, not identified, 237.  
*Tiso* a *Buddho*, 1: father of *Sono*, 140; minister of *Dutthagamini*, 146; a théro, 197.  
*Dérvánapiyatatto*, 25, 78 ; son of *Moggali*, 26, 28, 31, 40, 42 ; brother of *Aséko*, 33, 39 ; son of the *Kinnari*, 37, 38 ; brother of *Ibbayo*, 63. Ambassador of *Dérvánapiyatatto*, 69 ; Rájá of *Kalyani*, 131 ; brother of *Dutthagámini*, 135, 136, 145, 146, 147, 148, 193, 198, 200, 201 ; an officer of *Wattagámani*, 207 ; a théro in the time of *Wattagámani*, 307 ; son of *Mahámúchalo*, 209 ; a firewood cutter, 209.  
*Titthárámo* a wiháro and gate at *Anurádhapura*, 203.  
*Tittira* the snipe or sand lark, the designation of one of the *Jatakas* or incarnations of Buddho, from his having been incarnated in that form, in one of his former existences  
*Tivakko* a bráhman, 119.  
*Túládháro pabbato* a mountain in *Rohano*, not identified, 143, 217.  
*Tumbariunganaán* a marsh near *Dhúmarakkhopabbato*, 63.  
*Tumbaro* a mountain stream between *Upatissa* and *Dwáramandalako*, 59.  
*Tumbo* a chief, 151.  
*Tumbanijo* a village, not identified, 151.  
*Tusutapura* one of the *Déralokas*, 199, 200, 201.

**U**

- Ubbáhika* rules by which order was preserved at sacerdotal convocations, 13.  
*Udakapásano* a wiháro, not identified, 224.  
*Udáyibhaddako* 15.  
*Uddhakondaro* a wiháro built by *Mahanago*, not identified, 130.  
*Uddhanchulábhaya* 4.  
*Udumbaro* Singh. *Dmehul* (= *Ficus glomerata*), 143.  
*Ujjéni* vide *Avanti*, 23, 76, 171.  
*Ukkhépaniyán* the sentence of sacerdotal expulsion, 16.  
*Ukkunagara* a town, not identified, 197.

- Ummaduachitta* the mother of *Pandukabhaya*, 56, 57, 58, 59
- Uṇḍu* a chief, 151.
- Upacharako* 8.
- Upajjhayo* from *upa* near, and the root *jhe* to meditate—thence *upatthānanjhāyati*—“he who assists the lover of good works,” is contracted into *upajjhāyo*, and forms the appellation of the preceptor and sponsor, among the priesthood, who has the power of conferring *upasampadā* ordination, 37.
- Upali* 13, 28, 29.
- Upasako* (*adjective*) *passim*: devotees from *upa* and *asə*, to live near or with (*Buddho*), at *Anurādhapura*, 110, 120, 123.
- Upasakanihāro* *passim*: from *upa* near, *sāñ* united, and the root *pada* to progress, signifies perfect attainment, and is the designation of the order, as well as of the ordination, of full priest; the *Sāmanero* being the intermediate stage between admission into priesthood and the full ordination.
- Upatissa* one of the ancient capitals of Ceylon, situated to the north of *Anurādhapura* on the *Malwatte oya*, 50, 53, 54, 55, 57, 62, 63, 65, 109.
- Upatisso* an officer of *Wijayo*, 50; a rāja, 247.
- Upasathō* (*adjective*) *passim*: from *upa* near, by, with, and *wasatho*, sojourning, observing,—hence the name given to certain religious observances, days, and edifices.
- Uppalan* 8,
- Uppalo* in Singh, *maha nel*, the lotus, 22, 133, 139.
- Uppalawanno* father of *Phussadēro*, 143.
- Urūvelā* *Vishnu* 47.
- Urūvelapattanam* founded by an officer of *Wijayo* Singh, *Mahawelligama*, not identified, 50, 219.
- Urūvelaya* five yojanas west of *Anurādhapura*, near the pearl banks, 163.
- Urūvela* from “*uruwelāyaBuddhaghu*.
- Urūvelo* in India, where the bo-tree still flourishes, 1, 4.
- Usabho* an officer of *Wijayo*, 50; brother of *Bhaddakachchana*, 56.
- Uttaniya* a measure, vide *yójano*.
- Uttarakuru* a wihāro in *Winjija* in India, 171.
- Uttaralissaramayo* one of the four *dipos*, or great divisions of the human world, the northern division, 2, 178.
- Uttaro* a wihāro at *Anurādhapura*, 206.
- Uttinno* a thérō, 71, 74; a *samanero*, 178.
- Utnyo* a thérō of *Kāsmira*, 171.
- Utu* a thérō, 71, 96; brother of *Dīvānaupiyatissa*, 124, 125, 126, 127, of *Kalyāni*, 131; an officer of *Wattagāmani*, 204.
- from the root *u* to arrest or terminate, as one season arrests or terminates the preceding one—the name of the moiety of each of the three seasons—*hemanto* snowy or cold, *gimhano* hot, and *wassáno* rainy.—An *utu* therefore is a term of two months—the following is their denominations, the first commencing with the first day of the last quarter of the month of *Katikō*, i.e., *Hemanta*, *Sisira*, *Wasantō*, *Gumhan*, *Wassana*, *Saruto*.

## W

- Waddhamann* the name of *Anurádhapura*, in the time of *Konagamano* Buddha. 91 : a tank and wiháro, 257.
- Wáhano* a tank, not identified, 237.
- Wahit̄a* a town, not identified, 151.
- Wajji* a part of *Bahar* in *India* over which the *Lichchani rājas* ruled. 15, 17
- Wálagamo* a wiháro, Singh. *Wélagáma*, not identified. 208.
- Walápasso* a tank, not identified, 248.
- Walli* a wiháro in *Ururélo*, not identified. 219.
- Wallyéro* in *Réhano*, not identified, 221.
- Wálukrámo* a temple at *Wésáli*, the capital of *Wajji*, 19, 29.
- Wanawási* a country to the south of the *Jambuná*, in *India*. 71, 73, 172.
- Wangapat̄ankagullo* a wiháro, not identified, 208.
- Wangu* one of the divisions of the ancient *Majjhadéso*. In P. Wilson's Dictionary " Bengal, or the eastern parts of the present province." 43, 44, 45.
- Wangurdjá* the grand-father of *Wijayo*. 43, 45.
- Wanguttaro* a mountain, not identified. 127.
- Wankanásiko* 223.
- Wannakanno* a great canal of irrigation, not identified. 210.
- Waradípo* name of Ceylon in the time of *Konágamanó* Buddha. 91
- Warakalyáno* 8.
- Wararajó* 3.
- Waruno* 24, 37.
- Wásabhagámiko* a théro, 18.
- Wasabhó* father of *Wélusumano*, 142, 143, 144 : an usurper. 219, 220, 222, 223
- Wásawo* *vide Sakko*, 235.
- Wasso* *passim* : the four months of the rainy season from the full moon of July to the full moon of November ; during which period, buddhist priests are permitted and enjoined to abstain from pilgrimage, and to devote themselves to stationary religious observances ; this religious term or sacred season is called in Singhalese *mass*.
- Wásuladatto* nephew of *Kálanágó*, 187.
- Wassúpanáyaho* a section on *wasso* in the *Maháwaggo*, 103.
- Walamangano* a tank, not identified, 222.
- Watō* also called *Nigródho*. *Ficus indica*. 44.
- Wat̄tagámáni* 202, 207, 208, 209.
- Watuko* a carpenter, 209.
- Wébhára* a mountain near *Rájagaha* in *India*. 12.
- Wédo* *passim* : the védas, the scriptures of the bráhmans divided in the *Ric*, *Yogus* and *Sáma*. The circumstance of three of the védas only being mentioned in the *Maháwanso* is a mutual corroboration of the antiquity of the first portion of the *Maháwanso*, and of the fact of the more modern compilation of the fourth veda called the *Athava*.

- Wélangawitti* a tank, not identified, 237.  
*Wélango* a forest near *Sálagullo*, 204.  
*Welujanapado* a division of *Róhano*, not identified, 142.  
*Welusumano* one of *Dutthagámáni's* warriors, 134, 137, 142, 150.  
*Weluwano* a temple at *Rágagaha*, also a bamboo forest; the name of the viháro is derived from the garden in which *Bimbisáro* rája erected it, 29, 85.  
*Wesákho* *passim*: the asterism or constellation which gives the name to the month. April May.  
*Wesáli* the capital of *Wajji*, the country of the *Lichcháni* rájas, 15, 16, 17, 18, 240.  
*Wessabhúnibhu* 1.  
*Wessagiri* a viháro at *Anurádhapura*, 123; also a forest in the neighbourhood of *Anurádhapura*, 203, 204.  
*Wessantaro* 9.  
*Wessawanó* a dévatá, chief of yakkhos, also called *Kuwíro*, 66, 163, 242.  
*Wibhajja* from the root “*bhañja*” to pound, thoroughly dissect, and the intensitive “*ni*,” signifies investigated, analyzed, dissected.  
*Wibhisano* a viháro, 257.  
*Widúdhabho* son of the king of *Kósala*, by a slave, who had been treacherously affianced to the king of *Kósala*, as a pure descendant of the *Sákya* line, the discovery of which imposition led to a war between the *Kósala* and *Sákya* families, 55.  
*Wihirabyo* a village, not identified, 109.  
*Wiháradeví* mother of *Dutthagámáni*, 130, 131, 132.  
*Wihárawassigamo* near *Súladháro pabbato*, 143.  
*Wijayarámo* a garden at *Anurádhapura*, 99.  
*Wijayi* 51.  
*Wijayo* the founder of the *Wijayan* dynasty in Ceylon, 46, 47, 51, 52, 53, 54; another, 228, 229.  
*Wijitapura* a town and fort in the district of *Neurakalániya*, 50, 55, 151, 153, 155.  
*Wijito* (an officer of *Wijayo*), 50; (brother of *Bhaddakachcháná*), 56, 57.  
*Wimánaratthu* the account of the mansions of the gods, one of the books of the *Khudakani-káyo*, 83.  
*Wineyo* *passim*: one of the three divisions of the *Pitakattaya*, from the root “*ni*” to establish. It is the portion of the buddhistical scriptures which regulates discipline in that church.  
*Winjha* a wilderness among the *Vindhya* mountains of India, 115, 171.  
*Wipassaná* from the root *disa* to see or be enlightened, one of the minor inspirations or sanctifications, considered to be still attainable, in a mitigated degree.  
*Wipassi* 1.  
*Wissakammo* an agent or artificer of *Sakko*, 111, 166, 186, 189.  
*Wisuddhimaggan* an epitome of the *Pitakattaya*, composed by *Buddhaghosó*, 252.  
*Wiyádho* a dévatá who presides over wild hunters and foresters, 66.  
*Wéhárakatissu* 226

## Y

- Yakkho*      *passim* : the designation of a class of demons, derived from the root “*yajja*” to make offerings; the worshippers of these demons are also called “*yakkhos*” and “*yakhhinīs*.”
- Yaso*      15, 16, 17, 18, 19, 42.
- Yasodara*      9.
- Yassalālako*      218, 219.
- Yatthālatissō*      son of *Mahānāgo*, 97, 130; a viharo, 130.
- Yojanañ*      *passim* : a measure of distance, equal to four “*gānutan*” and each *garutan* called *gow* in Singhalese, is equal to four *hætakmas*, and an *hætakma* is considered to be equal to one English mile, which would make a *yojanan* to be 16 miles. The following, however is the table of Long Measure in Páli literature, which though sufficiently minute, does not define distance with precision.
- |                   |                                       |
|-------------------|---------------------------------------|
| 7 lice equal to   | 1 grain of paddy, (rice in the husk.) |
| 7 grains of paddy | 1 <i>angulañ</i> , (inch.)            |
| 12 <i>angulañ</i> | 1 <i>widatthi</i> , (span.)           |
| 2 <i>widatthi</i> | 1 <i>ratanan</i> . (cubit.)           |
| 7 <i>ratanan</i>  | 1 <i>yatthi</i> , (pole.)             |
| 20 <i>yatthi</i>  | 1 <i>usabhan</i> .                    |
| 80 <i>usabhan</i> | 1 <i>gānutan</i> .                    |
| 4 <i>gānutan</i>  | 1 <i>yōjanan</i> .                    |
- Yōna*      an ancient division of India, of which the northern *Madura* was the capital. 71, 73, 74, 171.

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THE MAHAWANSO

AND

Translation.



## The Mahawanso.

Namó Tassa, Bhagavatō, Arahatō, Sammo, Sambuddhassa !

Va nassitwāna Sambhuddhañ, susudihān, sudhavarisajañ; MAHAWANSAN puraśikhāni... anu cūḍādīkāraṇi  
Praṇēhi katopésō, atiwiththarítō kicachi, atiwickachi sañkhittō, anéka punaruttakū :  
Wajjitan tēhi dīsēhi, sukhaggahañadháraṇāi, pasúdaśañwégakaraṇi, sutitócha upégatan,  
Pasúdajanaké tháné, tathá sañwégakáraké, janayantai pasálancha, sañwégancha, sunátha tan.  
Dipankarāni sambuddhañ passitwā nō, Jinó purá, lókan dukkhá pamchétuñ, bádhaya panidhiñ akit. [more]  
Tatō tanchewa sambuddhañ Kondanñam, Mangalamunin, Sumanañ, Revatambudhān, Sóbhitañcha mahū.  
Anomadassiñsambudhān, Padumān. Náradāñjinéh, Pañumuttarasambuddhañ, Sumedancha tathégatan.

### CHAP. I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme, BUDDHO !

Having bowed down to the supreme BUDDHO, immaculate in purity, illustrious in descent; without suppression or exaggeration, I celebrate the MAHAWANSO.

That which was composed by the ancient (historians) is in some respects too concise in others, too diffuse; abounding also in the defects of tautology. Attend ye to this (Mahawanso) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered, and inspiring sentiments both of pleasure and of pain; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme Buddho DIPANKARO, formed the resolution to attain buddhhood;—in order that he might redeem the world from the miseries (of sin.)

Subsequently, as in the case of that supreme Buddho, so unto KONDANNO, the sage MANGOLO, SUMANO, the Buddho REVATO, and the eminent sage SÓBHITO, the supreme Buddho ANOMODASSI, PADUMO, NARADO the vanquisher, the supreme Buddho PADUMETARO, and SUMEDO the deity of similar mission, SUJATO and PIADASSI, the supreme ATTHADASSI, DHAMMADASSI, SIDDHATTHO, TISSO, and, in like manner, the vanquisher PHUSSO, WIPASSI, the supreme Buddho SIKHI, the supreme Buddho WESSABHIUWIBHO, the supreme Buddho KAKUSANDHO, in like manner KONAGAMO, and KASSAPO of like

*Sujátam-Piyadassincha, Attahadassincha náyakań, Dhammadassincha, Siddhatthań, Tissań, Phussajinan tathá, Wipassiń Sikkisambuddhań, sambuddhań Wessabhúvihúń, Kakusandhancha sambuddhań, Konágamaname-Kassapań sugatanchémé sambuddhé chaturvisáti, árádhetwá Maháwíró, téhi bódháya wyákutó. [wachá. Púretwá páramí sabbá, patwa sambódhimuttamań, uttamó GOTAMO BUDDHO satté dukkha pamóchaye. Magadhésu Uruwéláyań bódhimúlé, Mahámuni, wisákhapunnamáyan, só pattó sambódhimuttamań. Sattá hání tahin satta, só winuttisukhań parań windantam madhurattancha dassayantó. wasí wasí. Tató Báráyasiń gantwá, dhammachakkappawattayi ; tatha wassań wasantówa, saithin arahatań aká. Te, dhamman désanattháya, wissajjetwána bhikkhwá, winetwácha tató tińsa sahíyé Bhaddawaggiyé. Sahassa Jatilé Náthó winétuń Kassapálíké, hémanté Uruweláyań wasite paripáchayań. Uruwélakassapassa maháyápné upaṭhité, tassattano nágamané ichchháhárań wíjániya, Uttarakuruto bhikkhań áharitwárimaddanó, Anótattadahé bhutwá, sáyanhasamayé, sayai, Bódhitó nawamé másé, phussapuṇyamíyan, Jinó, Lańkádípań wisódhetuń, Lańkádípanupágamí.*

tous advent,—unto all these twenty four supreme Buddhos likewise, (in their respective existences), the indefatigable struggler having vouchsafed to supplicate, by them also his admission into buddhhood was foretold.

The supreme GOTAMO BUDDHO (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhhood ; that he might redeem mankind from the miseries (of sin )

At the foot of the bo tree, at Uruwéláya, in the kingdom of Magadha, on the day of the full moon of the month of wisákho, this great divine sage achieved the supreme all-perfect buddhhood. This (divine) sojourner displaying the supreme beatitude derived by the final emancipation (from the afflictions inherent in the state of transmigration) tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Báránesi, he proclaimed the sovereign supremacy of his faith ; and while yet sojourning there during the “wasso” he procured for sixty (converts) the sanctification of “arahat.” Dispersing abroad these disciples, for the purpose of promulgating his doctrines, and, thereafter, having himself converted thirty (princes) of the inseparably-allied tribe of Bhadda, the saviour, with the view to converting Kassapo and the thousand Jatilians, took up his abode at Uruwéláya, during the “hemanto,” devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honor) of the said Kassapo of Uruwéláya, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttaraku, and having partaken thereof at the lake of Anotatto (before mid-day) on that very afternoon, being the ninth month of his buddhhood, at the full moon of the constellation pusso, unattended, visited Lanká, for the purpose of sanctifying Lanká.

It was known (by inspiration) by the vanquisher, that in Lanká filled by yakkhos, and therefore the settlement of the yakkhos,—that in the said Lanká would (nevertheless) be the place where his religion would be glorified. In like manner knowing that in the centre

Sásanujjótanan thanań Lańká ęatá Jinéahi, yakkhapuṇṇáya Lańkáya, yakká tibbásiyáticha : Nátówa Lankámajjhambi gangatíré manórame, tiyójanáyaté rammé, ekayójana withaté, Mahánogawanuyáné, yakkhasangámabhúmiyá, Lańkádípatthayakkhánań, maháyakkhasamágamá, Upágató tań Sugató maháyakkhasamágamań, samágamassa majjhambi, tattha, téśan sirópari ; Mahiyanganathúpassa thánéwe, hásayań titkó, wüthiwútandhakárddi téśan sańwèjanań akú. Te bhayań bhayań áyáchuń abhayań Jinań : Jinó abhayadó áha, yakké téti bhayadditè ; “Yakká, bhayań wo dhukkhancha harissámi, idań, ahań; tumhé nisajjatthánam mè samaggá detha nō idha. Ahu té, Sugatań yakká “déma, márisa, té imań sabbépi sakalań dípań ; dethi nō abhayań tuwań.” Bhayań, sitań, tanuń téśan hantvá ; tań díunabhúmiyá, channakhanḍáń attharitvá, tathásinó Jinó tatò. Channakhanḍáń pasárési ádittan tań samantató; ghammábhibhútá té bhítá thitá anté samantató. Giridipań, tató Náthó rammań téśan idháneyí, téśu tatthá paritthésu, yatháitháné thapésicha. Náthó tań sańkhipi channań; tadá déwú samágamuń. Tasmíń samágamé téśan Satthá dhammadésayí, Nékésan pánukóńinań dhammábhisamayo ahú; sarańésucha sileśu thitá ásuń asańkhiyá.

of Lanká, on the delightful bank of a river, on a spot three yojanos in length, and one in breadth, in the agreeable Mahanága garden, in the assembling place of the yakkhos, there was a great assemblage of the principal yakkhos in Lanká : the deity of happy advent, approaching that great congregation of yakkhos,—there, in the midst of the assembly, immediately above their heads, hovering in the air, over the very site of the (future) Mahiyangana dágoba, struck terror into them, by rains, tempests, and darkness. The yakkhos overwhelmed with awe, supplicated of the vanquisher to be released from their terror. To the terrified yakkhos the consoling vanquisher thus replied : “I will release ye yakkhos from this your terror and affliction : give ye unto me, here, by unanimous consent, a place for me to alight on.” All these yakkhos replied to the deity of happy advent, “Lord, we confer on thee the whole of Lanká, grant thou comfort (in our affliction) to us.” The vanquisher, thereupon, dispelling their terror and cold shivering, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, resplendent with a fringe of flames, to extend itself on all sides ;—they, scorched by the flames (receding) stood around on the shores (of the island) terrified.

The saviour then caused the delightful isle of Giri to approach for them. As soon as they transferred themselves thereto (to escape the conflagration) he restored it to its former position. Immediately, the redeemer folded up his carpet, and the devos assembled. In that congregation, the divine teacher propounded his doctrines to them. Innumerable kotis of living creatures received the blessings of his doctrines : asankhyas of them attained the salvation of that faith, and the state of piety.

The chief of the devos, Sumano, of the Sélésumano mountain, having acquired the sanctification of “sótápatti” supplicated of the deity worthy of offerings, for an offering. The vanquisher, out of compassion to living beings, passing his hand over his head, bestowed on him a handful of his pure blue locks, from the growing hair of his head, Receiving and depositing it in a superb golden casket, on the spot where the divine

*Sótáppattíphalań patwá Silésumanakútaké Mahásumanadéwindó pújiyán yáchi pújiyán.  
 Sirán parámásitwána nilámalasirórühé pánimatti adi késé tassu pánihító Jinó.  
 Só tan suwannachangótawarén ádláya, Satthunó nisinnathánarnchitě núnáratanasanchayé,  
 Sabbatú satta ratane thapetwána, sirórühé, só iutanilathúpena pidahesi, namassicha.  
 Parinibbutanhi Sambuddhé chítakáttócha, iddhiyá, ádláya ginagwaththi, theró Sarabhí námakó,  
 Theróssa Sáriputtassa sissó, ániya, chétiyé tasminyéwa thapetwána, bhikkhúhi pariwáritó,  
 Chhádápetwámedawannapásánéhi mahiddhikó, thúpani dwántasahathhuchań kárúpetwána, upakkami.  
 Dwánanpiyatissassa raŋgó bhátukumárákó Uddhańchulábhayonúna, diswá chetiyamabbhutań,  
 Tań chhádayitwá kárési tiásahathhuchachétiyań. Mađdantó Damilé rájá tatratthó Dutthagámani,  
 Asítihatthań kárési tassa kanchukachétiyań. Mahiyangana thúpójamésó ewampatiñhitó  
 Ewań dipamimań katwá manussárahamissaró, Uruwélamagamá dhiro uruwíraparakkamóti  
 Mahiyangana gamarań niñhitań.*

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*Mahákáruniço Satthá, sabbalókahítérató, bódhito panchamé wassé, wasań Jétawané, Jinó  
 Mahódarassa nágássá, tathá Chulódarassacha, málulahaginlyáncá, manipallańkahétukań,  
 Diswá saparisajjánań sangámuń pachchúpatithánań, Sambuddhó, chittamásassa kúlapakkhe uphsathé,  
 Pátóyéwa samádáya pawarań pattachíwarań, anukanpáya nágánań nágadi pamipágamí.*

teacher had stood, adorned (as if) with the splendor of innumerable gems, comprehending (all) the seven treasures, he enshrined the lock in an emerald dágoba, and bowed down in worship.

The théro Sarabhú, disciple of the théro Sáriputto, at the demise of the supreme Buddho, receiving at his funeral pile the “giwatthi” (thorax bone relic) of the vanquished, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dágoba. This inspired personage, causing a dágoba to be erected of cloud colored stones, twelve cubits high, and enshrining it therein, departed.

The prince Uddhnachulábhayo, the younger brother of king Déwánanpiatisso, discovering this marvellous dágoba, constructed (another) encasing it, thirty cubits in height.

The king Dutthagámani, while residing there, during his subjugation of the mala-bars, constructed a dágoba encasing that one, eighty cubits in height.

This Mahiyangana dágoba was thus completed.

In this manner, the supreme ruler, indefatigable as well as invincible, having rendered this land habitable for human beings, departed for Uruwéláya.

The visit to Mahiyangana concluded.

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The vanquisher (of the five deadly sins), the great compassionating divine teacher, the benefactor of the whole world, the supreme Buddho, in the fifth year of his buddhthood, while residing at the garden of (the prince) Jeto, observing that on account of a disputed claim for a gem-set throne, between the nága Mahódaró and a similar Chulódaró, maternal uncle and nephew, a conflict was at hand, between their respective armies; on the last day of the last quarter of the moon of the month chitta, at day light, taking with him his sacred dish and robes, out of compassion to the nagas, visited Nagadipo.

*Mahódarópi só nágó tadá rájá mahiddhikó, samuddé nágabhwani, dasaddha sata yójané,  
 Kanithaká tassa Kannawaḍḍhamánamhi pabbaté nágarajassa dinási : tassa Chulódaró sutó.  
 Tassa mátúmahámátá manipallañkamuttamán datwú, kálakatá nági, mátuléna tatháhisó.  
 Ahósi bhaginéyassa sangámó pachupaṭhitó : pabbatéyápi nágá té ahésuṇhi mahiddhiká.  
 Samiddhisumano náma dewó Jétawáné thitań, rájáyatanañmádáya attanó bhawanań subhań,  
 Bhuddhánomatiyáyéwa chhattákárań Jinópari dhárayantó upáganchhi thanan tań pubba wuttakan.   
 Dewóhi só Nágadípé, manussánantaré bhawé ahósi rájáyatanań thitáththané sa addasa  
 Pachhékabhuddhí bhunjanté diswá, chittań pasidiya, pattasódhanaśákháni tesań púdási. Téná só,  
 Niibatti tasmíń rukkhasmiń Jétáyáné manó ramé, dwárakoṭṭhakapassamhi, pachhá bahi ahosi só.  
 Déwátidéwó déwassa tassa wurdhimapassiya, idáń thanamhi, tatthancha tancha rukkhań idhánayí.  
 Sangámamajjhé ákásé nisinnó tattha Náyakó, tamań ta:nanudó, tesań nágánań bhiñsanáń aká.*

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At that time, this Mahódaró aforesaid was a nága king in a nága kingdom, half a thousand (five hundred) yojanos in extent, bounded by the ocean ; and he was gifted with supernatural powers. His younger sister (Kidabbiká) had been given in marriage to a nága king of the Kanawaddhamáno mountain. Chulódaró was his son. His maternal grandmother having bestowed this invaluable gem-throne on him,—that nága queen thereafter died. From that circumstance, this conflict of the nephew with the uncle was on the eve of being waged. These mountain nágas were moreover gifted with supernatural powers.

The devo Samiddhisumano, instantly, at the command of Buddho, taking up the raja-yatana tree, which stood in the garden of Jéto, and which constituted his delightful residence, and holding it over the vanquisher's head, like an umbrella, accompanied him to the above named place.

This devo, (in a former existence) had been born a human being in Nágadípo. On the spot where the raja-yatana tree then stood, he had seen Paché Buddhos taking refec-tion. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From that circumstance, he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jéto. Subse-quently (when the Jeta vihara was built) it stood without (it was not built into the terrace on which the temple was constructed). The devo of devos (Buddho) foreseeing that this place (Nágadípo) would be of increasing advantage to this devo (Samiddhisumano) brought this tree to it.

The saviour and dispeller of the darkness of sin, poising himself in the air, over the centre of the assembly, caused a terrifying darkness to those nágas. Attending to the prayer of the dismayed nágas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation.—Both parties rejoicing thereat, made an offering of the gem-throne to the divine sage. The divine teacher, alighting on

*Assusentō bhayatthē té, álōkań wáyidańsiya. Té diswá Sugatan tuíthá; pádē wandinsú Satthunó. Tesán dhammamadési sámaggikaranań Jino. Ubhópi té patítátan pallankań Munińo aduń. Satthā bhumiń gato, tattha nisiditwána ásané, téhi dibbannapanéhi nágarajéhi tappító, Té jalańthé, thalańthécha bhujangésiti kótiyó, suranésucha silesú patitihápési náyakó. Mahodarassa nágassa mótu Maniakkhiko Kalyániyan rája yuddhań kátuń tahiń gató, Bhuddhágamamhi pañhamé sutwá, saddhammadésanan, thító saranasilesu: tattha yáchi Tathágatai, "Mahati anukampá nō katá, Nátha, tayá ayań; tayá nágamané sabbé mayań bhasmibhawámahé: "Anukampáya mayipité wisuń hotu, mahódaya, punarágamané néththa, wásabhumiń mamágamí." Adhiwásayetvá Bhagawá, tunhibháwénidhágamań, patitihápési tathhéwa rájáyatanańchétiyań. Tanchápi rájáyatanań, pallankancha mahárahań, appesi nágarajúnań Lókanáthó namassituń: "Paribhógachétiyań mayhań, nágarajá, namassatha; tań bhawissati wó, tátá, hitáyacha sukháyucha." Ichhewamádi, Sugató, nágánań anusásanań katvá, Jétawanań subbańgató lókánukampakótí. Nágadípagamań.*

*Tató só, tatiyé wassé, nágindó Maniakkhikó upasańkamitwá Sambuddhań, sahasańghań nima ntayi.*

earth, seated himself on that throne, and was served by the nága kings with celestial food and beverage. The lord of the universe procured for eighty kótis of nágas, dwelling on land and in the waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahódaró, Maniakkhikó, the nága king of Kalyáni, proceeded thither to engage in that war. Having, at the first visit of Buddho, heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhos: "Oh! divine teacher, such an act of mercy performed unto us, is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes." "All compassionating deity! let thy protecting mercy be individually extended towards myself: in thy future advent to this land, visit thou the place of my residence." The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rajayatana tree to be planted. The lord of the universe bestowed the aforesaid inestimable rajayatana tree, and the gem-throne, on the nága kings, to be worshipped by them. "Oh! nága kings, worship this my sanctified tree; unto you, my beloved, it will be a comfort and consolation." The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nágas, departed to the garden of Jeto.

The visit to Nágadípo concluded.

In the third year from that period, the said nága king, Maniakkhikó, repairing to the supreme Buddho, supplicated his attendance (at Kalyáni) together with his disciples. In (this) eighth year of his buddhthood, the vanquisher and saviour was sojourning in the garden of Jeto, with five hundred of his disciples. On the second day, being the full moon

*Bódhitó atthamí wassé, wasań Jétawané, Jinó, Náthó, panchahi bhikkhúnań satéhi pariwáritó ;  
 Dutiyé diwasé, bhattakálé aróchité, Jino, rammé wesákhamásamhí puṇyamáyan Munissaró ;  
 Tatthewa, párupitwána sañghátiń, pattamádiya, agá Kalyánidésantan Maniyakkhaníwésanań,  
 Kalyánichetiyattháné katé ratanamundapé mahárahámhi pallanké sahasanghénupáwisi.  
 Dibbéhi khajjabhójjéhi saganó saganan Jinań nágarájá dammarájan santappési sumánasó.  
 Tatha dhammań désaitwá Satthá, lókánukampakó, uggannatwá Sumanékuté pádań dasséhi nayakó :  
 Tasmíń pabbatapádamhi sahasángho yathásukhan diwávihárań katwána ; Dighavápi upágami.  
 Tattha chétiyathánamhi sasanghóhi nisidiya, samádhíń appayí Náthó thánágáravapattiýá.  
 Tató wutjháya thánáma, thánáthanésu kóvidó, Maháméghawanañámañagá Mahámuni.  
 Mahábhódhí thitañtháné niśidítwa sasávaké, samádhíń appayí Náthó ; mahathúpémító tathá ;  
 Thúpárámamhi thúpassa thitañtháné tathéwacha ; samálhítóthawutjháya Siláchetiyathainagó  
 Sahágaté déwagané ganí samanusásiya ; tató Jétawanam Bhuddhó bhuddasabbatthagó aṣá.*

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of the delightful month of wesákho, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant, adjusting his robes and taking up his sacred dish, departed for the kingdom of Kalyáni, to the residence of Maniakkhikó. On the spot where the Kalyáni dagoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself, together with his attendant disciples. The overjoyed nága king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakúto (by imprinting it there.) On the side of that mountain, he, with his disciples, having enjoyed the rest of noon-day, departed for Díghawápi; and on the site of the dagoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samádhi." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhos) departed for the station where the Méghawana establishment was subsequently formed (at Anúradhapura.) The saviour, together with his disciples, alighting on the spot where the sacred bo tree was (subsequently) planted, enjoyed the bliss of the "samádhi" meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built.) Similarly, at the site of the dagoba Thuparamo, indulging in the same meditation; from thence he repaired to the site of Síla dagoba. The lord of multitudinous disciples preached to the congregated devos, and thereafter the Buddho omniscient of the present, the past, and the future, departed for the garden of Jetó.

Thus the lord of Lanká, knowing by divine inspiration the inestimable blessings vouchsafed to Lanká, and foreseeing even at that time the future prosperity of the devos, nágas, and others in Lanka, the all-bountiful luminary visited this most favoured

*Ewañ Lanküyanáthó hitamitamatimá áyatíñ pekkhamánó, tasmin kálumhí Lanká surabhujangagañádi namathancha passanágá tikkhattumétañ atiwi puladayó lókádipó súdipan ; dipó tényamási sujanabahumato dhammadipáwa bhásiti.*

*Kalyánigamnan.*

*Sujanappasádasañwegattháya katé mahawansé “Tathágatamhi gamanañ nama,” patíhamó parichchhédó.*

#### DUTIYO PARICHCHEDO.

*Mahásammatarájassa wansajóhi Mahámuni, kappassádimhi rájási Mahásammata námakó : Rójócha, Wararójócha, tathá, Kalyániká duwé, Upósathócha, Mandhátá, Charakópacharáduwé Chétiyó, Muchalochéwa, Mahámuchalalandmako, Muchalindo, Ságáróchéwa, Ságarodéwanámakó, Bharato, Bhágirasóchéwa, Ruchiha, Suruchiha, Patápócha, Mahapatápo, Panádócha, thathá duwé. Sudassanócha Nérúcha, tathá ewañ duwé, pachhimádátháti rájánó tassa puttapapuththáká Asankhéyáyuká, été, aṭṭhawisati bhúmipá, Kusáwatiñ, Rájagahañ, Mithilañchápi áwasuñ. Tatō, satancha rájánó, chhappaññása, satjicha, chaturásítisahassáni, chhattinsácha ; tatóparé Dwáttinsa, aṭṭhawisádcha, dwávisati ; tatóparé, atjhárasa, satturasa, pancha dasa, chatuddasa, Nawa, satta, dwádasancha, panchawisa : tatóparé, dwádasardwa, navápicha ;*

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land of the world, thrice. From this circumstance, this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyáni concluded.

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The first chapter of the Mahawanso, entitled, “the visits of the successor of former Buddhos,” composed equally for the delight and affliction of righteous men.

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#### CHAP. II.

THE great divine sage, the descendant of the king MAHASAMMATO, at the commencement of this “kappo,” was himself the said king named MAHASAMMATO.

Rojo, Wararojo, in like manner two Kalyáños, (Kalyáno and Warakalyáno.) Upo-sathó, two Mandhátós, Charako, and Upacharáko, Chetiyó, also Muchalo, Mahamuchalo, Muchalindo, also Ságaro, and Ságaradévo, Bharato, Bhágiraso, Ruchi, Suruchi, Patápo, Mahapatápo ; and in like manner two Panádos, Sudassano and Nérú, likewise two of each name. These above-named kings were (in their several generations) his (Mahasammato’s) sons and lineal descendants.

These twenty eight lords of the land, whose existence extended to an asankheya of years, reigned (in the capitals) Kusáwatti, Rájagaha, Mithila.

Thereafter (in different capitals reigned) one hundred, fifty six, sixty, eighty four thousand, then thirty six kings : subsequently thereto, thirty two, twenty eight, twenty two : subsequently thereto, eighteen, seventeen, fifteen, and fourteen; nine, seven, twelve, twenty five, again the same number (twenty five), two twelves, and nine. Makhadévo, the first

*Chaturásiti sahassáni Makhadewádikánicha ; chaturásiti sahassáni Kalárajanakádayó,  
Solasayáwa Okkákapaputtárási : té imé, wisuń wisuń, puré, rajjań kámató anusásiyuń.  
Okkákamukhó jeþhaputtó Okkákassási bhúpati ; Nipuró, Chandimó, Chandamukhócha, Sirishanchhayo.  
Wessantaramáharájá, Jálcha, Sihawáhanó, Sihassarócha ichehé té tassa puttappaputtaká.  
Dué asiti sahassáni sahassarassa rájínó puttappaputta rájánó ; Jayasénó tadantímó :  
Eté Kapilawatthusmiń Sakyarájáti wissutá : Sihahanu mahárájá Jayasénassa atrajó.  
Jayasénassa dhitáchá náménási Yasódhará : Déwadaho, Déwadahá sakkó námási bhúpati.  
Anjanóchatha, Kachchána ásuń tassá sutá dué ; mahésichási Kachcháni rájñó Sihahanussa sa.  
Asi Anjanasakkassa mahési sá Yasódhará : Anjánessa duwé dhitá, Máyácháha, Pajápati  
Puttá duwé, Dandapáni Suppabuddhócha sákiyó : pancháputtá, duce dhitá, ásun Sihahanussatu.  
Suddhódanó, Dhotódanó, Sukkódanó, Mitódanó : Amitá, Pamitácháti ; ime pancha, imá duwé,  
Suppabuddhassa sakkassa mahési Amitá ahu ; tassá Subhaddakachchána, Dewadatta, duwe sutá.  
Máyá, Pajápaticháeca, Suddhódanamahésiyó Sudhódanamahárajuńó puttó Máyáya no Jíno,  
Mahásammatawaisamhi asambhinné Mahámuni, ewáń pawattasanjátó, sabbañhattiya muñdhani.  
Siddhatthassa kumárassa Bodhistattassa sá ahu mahési Bhaddakachchána : puttó tassási Ráhulo.*

of eighty four thousand ; Kalárajanako, the first of eighty four thousand kings : and the sixteen sons and lineal descendants terminating with Okkáko ; these were those (prinees) who separately, in distinct successions, reigned each in their respective capital.

Okkákamukho, the eldest son of Okkáko, became sovereign : Nipuro, Chandamo, Chandamukho, Sirisanchhayo, the great king Wessantaro, Jálí, Sihawáhanó, and Sihassaro, in like manner : these were his (Okkákamukho's) sons and lineal descendants.

There were eighty two thousand sovereigns, the sons and lineal descendants of king Sihassaro,—the last of these was Jayaséno. These were celebrated in the capital of Kapillawatthu, as Sakya kings.

The great king Sihahanu was the son of Jayaséno. The daughter of Jayaséno was named Yasódará. In the city of Dewadaho there was a Sakya ruler named Dewadaho. Unto him two children, Anjano, then Kachchána, were born. This Kachchána became the queen of king Sihahanu.

To the Sakya Anjano the aforesaid Yasódará became queen. To Anjano, two daughters were born—Máyá and Pajápati; and two sons of the Sakya race—Dandapáni and Suppabuddho.

To Sehanu five sons and two daughters were born—Suddhódano, Dhotódano, Sukkódana, (Ghattítodano) and Amitódano ; Amita and Pamita ;—those five, these two. To the Sakya Suppabuddho, Amita became queen. Subhaddakachchána and Dewadatta were her two offspring.

Máyá and Pajápati both equally became the consorts of Suddhódano. OUR VANQUISHER was the son of the Maharaja Suddhódano and Máyá. Thus the great divine sage was, in a direct line, descended from the Mahasammato race, the pinnacle of all royal dynasties. To this prince Siddhatto, a bodhisatthó, the aforesaid Subhaddakachchana became queen. Ráhulo was his son.

*Bimbisarócha Siddhatthakumárácha saháyaká; ubhinnáń pitaróchápi saháyá éwa té ahú.  
Bódhisattho Bimbisárassa panchawassádhikó ahu. Ekúñatińso wayasá bodhisattópi nikkhami.  
Padahitwána chhabbassań, BODHIN patwá kaménacha; panchatinsóca wayasá Bimbisáramupágami.  
Bimbisáro pannarasa wassótha pitará sayan abhisítto mahapańño patto rajjassa tassatú.  
Patto solasamé wassé, Satthá dhánmamulésayé. Dwápańñásé wassáni rajjań karési só pana.  
Rajje samá pannarasa pubbé Jinasamágamá: sattatińsa samátassa; dhamámé Tathágaté.  
Bimbisarasutójdtósattu tań ghátiyámáti, rajjań dwattińsa wassáni, mahámittaddukáraví,  
Ajásattuń wassé aṭhamé Muni nibbuto; pachchá só káraví rajjań wassáni chatuwisati*

*Tathágató sakalagunaggatań gató, anichchatáwasma wasó upágató; itidayó bhayajananiń anichchatan  
awékkhaté, sabhawati, dukkapáragúti*

*Sujanappasádasanwégattháya katé maháwansé “Mahásammattawansónama” dutiyo parichchhédó.*

The princes Bimbisáro and Siddhatto were attached friends. The fathers of both those (princes) were also equally devoted friends. The bodhísattho was five years the senior of Bimbisáro. In the twenty ninth year of his age, the bodhísattho departed (on his divine mission.)

Having for six years gone through the probationary courses, and having in due order of succession attained BUDDHOHOOD, he repaired in the thirty fifth year of his age to Bimbisáro.

The eminently wise Bimbisáro had been installed himself in the fifteenth year of his age, by his father (Bhátiyo) in the sovereignty of his realm. In the sixteenth year of his reign, the divine teacher propounded his doctrines (to him). He ruled the kingdom for fifty two years : fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher,—after his conversion, thirty seven years ; during which period this successor of former Buddhos still lived.

The weak and perfidious son of Bimbisáro, Ajásattu, having put him to death, reigned for thirty two years. In the eighth year of king Ajásattu's reign, the divine sage died. Thereafter he reigned twenty four years.

The successor of former Buddhos, who had attained the perfection of every virtue, arrived at that final death, (from which there is no regeneration by transmigration.) Thus, from this example, whosoever steadfastly contemplates terror-inspiring death, and leads a righteous life, he will be transported (after death) beyond the realms of transmigratory misery.

The second chapter in the Mahawanso, entitled, “the Mahásammatta genealogy,” composed equally for the delight and affliction of righteous men.

## TATIYO PARICHCHHEDO,

*Pancha nettó, Jinó, pancha chattálisa samásamó, thatwá sabbáni kichchháni, katwá lókassa sabbathá,  
Kusináráyań yamakasálanamantaré, wésákha punnamayán, só dipó lókassa nibbutó.  
Sankýápathamatiikkantá bhikkhu, tattha, samágatá, khattiyyá, bráhamayań, vessá, suddá, dewá, tathewacha,  
Satta satasahassáni téusu pámonkhabhikkhawó, théro Mahákassapócha sanghatthéró tadá ahu.  
Sarerasáririkadhátu kichcháni káriya ichchhanto, só maháthero, dhammań Satthuchiratthitiń,  
Lókanáthé dasabulé sattáhapanibbuté, dubbhásitań subhaddassa Budhassa wachanań sarań ;  
Saran chíwarælánancha samathé thapanatthatá, saddhammań thapanattháya Muniná anuggahań katań,  
Kátuń saddhammasangitiń, sambuddhánumatéyati nawangasásanadháré, sabbanga, samupágaté,  
Bhikkhú pancha satéyéwa Mahákinásawé waré sammanni : éknénétu Anandatthérakárań.  
Puna Ananda théropi bhikkhúhi abhiyáchito, sammanni kátuń sangítin : sá nasakkáhi, tan winá.  
Sádhukláñasattáhań sattáhań dhatupújanań, ichchaqđhamásan khépetwá, sabbalokánukampaká :*

## CHAP. III.

The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty five years (as Buddho); and fulfilled in the utmost perfection, every object of his mission to this world ; in the city of Kusinára, in the sacred arbor formed by two “sal” trees, on the full moon day of the month of wesákho, this luminary of the world was extinguished. On that spot, innumerable priests, princes, brahmins, traders, and suddras, as well as devos, assembled. There were also seven hundred thousand priests, of whom the théro Maha Kassapo was, at that time, the chief.

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher ; and being desirous of perpetuating his doctrines for ever ; on the seventh day after the lord of the universe, gifted with the ten powers, had demised ; recollecting the silly declaration of the priest Subaddo, who had been ordained in his dotage ; and moreover recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines ; this all-accomplished disciple of Buddho, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification (however) attending the théro Anando, there was one deficient of that number. Subsequently the théro Anando also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassionating (disciples) having passed half a month,—in celebrating the funeral obsequies seven days, and in the festival of relics seven days,—and knowing

“Wassań wasantá Rájagahé, karissána dhammasańgahań ; náyéhi tatha watthabbamiti, natvána nich-Sókáтурá, tatha, tatha, assásentó mahájanań Jambudípamhi, té therá wícharitwána chárikan : [chhayán. Asáhi sukkapakkhámhi, sukkapakkhámhi, tatthiká upágamúń Rájagahan sampannachatupachchayán, Tatthéwa wassúpagatá, te Mahákassapádayó thérá, thiragunapétá, sambuddhamatakówidá, Wassánań páthamánań másań sabbasénásanésupi karésuń, patisánkharanáń ; watvánájátasattunó, Wihárapańisankharé nińthité áhu bhúpatin : “Idáni dhammasangitiń karisána mayań iti” [tehi, v. “Kattabáń kinti putthassa ; “nisajjańthánam” áhu te “Rájá kattháti :” puchchhitwa ; wuttathánamhi Sighan, Webhára sélassa passé, kárési manđapań Sattapanínguhálwáré, rammań, dewasabhópani, Sabbathá manđaitwá, tań atharápési tatha, só, bhikkhúnań gananáyewa anagghattharań ánicha, Nissáya dakkhińań bhágań uttarámukhamuttamań, thérasanań supańnattań ási tattha mahárahań, Tasmíń manđupamajjhásmíń, purathá mukhamuttamań, dhammásanań supańnattań ahósi, Sugatárahan. Rájá róchayi theránań “kammań nō nińthitań” iti, thérá théramánanda mánanda karamabruwuń. “Swé, sannipátó, Ananda ; sékhéna gamanáń tahiń nayuttanté, sudatthé, twáń, appamańto, tató bhaná.”

what was proper to be done, thus resolved : “Keeping ‘wasso’ in the city of Rájagaha, let us there hold the convocation on religion : it cannot be permitted to other (priests) to be present.”

These théros making their pilgrimage over Jambudípo as mendicants, administering consolation in their affliction (at the demise of Buddho) to the vast population spread over the various portions thereof; in the month of “asala,” during the increase of the moon, being the appropriate bright season, these supports of the people in their faith, reached Rájagaha, a city perfect in every sacerdotal requisite.

These théros, with Kassapo for their chief, steadfast in their design, and perfect masters of the doctrines of the supreme Buddho, having arrived at the place aforesaid, to hold their “wasso,” caused, by an application to king Ajásattu, repairs to be made to all the sacred buildings, during the first month of “wasso.” On the completion of the repairs of the sacred edifices, they thus addressed the monarch : “Now we will hold the convocation on religion.” To him (the king) who inquired “What is requisite ?” they replied, “A session hall.” The monarch inquiring “Where ?” in the place named by them, by the side of the Webhára mountain, at the entrance of the Sattapaní cave, he speedily caused to be built a splendid hall, like unto that of the devos.

Having in all respects perfected this hall, he had invaluable carpets spread there, corresponding with the number of the priests. In order that being seated on the north side, the south might be faced, the inestimable, pre-eminent throne of the high priest was placed there. In the centre of that hall facing the east, the exalted preaching pulpit, fit for the deity himself of felicitous advent, was erected.

The king thus reported to the théros : “Our task is performed.” Those théros then addressed Anando, the delight (of an audience) “Anando, to-morrow is the convocation : on account of thy being still under the dominion of human passions, thy presence there

*Ichchewai choditó théró, katwána wíriyań samań, iriyápatható muttań arahattamap ápuń,  
Wassánań dutiyé másé, dutiyé diwasé pana, ruchiré mandapé tasmíń théró sannipatińsu té.  
Thapetwánandathérassa anuchchhawikamásanań, ásanésu nisidińsu arahańto, yathá rahań.  
Théró rahattapattiń só nápétuń, téhi mágamá "kuhiń Anańda thérótí?" wuchchamánésu kethiehi,  
Nimmujitwá pañhawiyá, gantwájótípathénawá, nisidi théró Anandó attanó thapitásané.  
Updithérań winayé, sésadhammé asísakí Anańdatthéraramakaruń sabbé théró dhurańdhárá.  
Maháthéró sakattánań winayań puchchhituń sayáń, sammańnúpáli thérócha wissajjetuń naméwatu.  
Thérásané nisiditwá winayań tamapuchchhi só; dhammásané nisiditwá wissajjesi taméwa só.  
Winayańnúnamaggéna wissajjitakaména, té sabbé sajjháyamakaruń winayań náyakówidá.  
Aggań, bahússutádinań, kósárrakhan mahésinó, sammańnitwána attánań théró dhammamapuchchhi só.  
Tathá sammanni attánań dhammásanagató sayáń, wissajjesi tamándathéró dhammamasésató.  
Wédehamuniná téna wissajjitakaména, té sabbé sajjháyamakaruń dhammuń dhammatthakówidá.*

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is inadmissible : exert thyself without intermission, and attain the requisite qualification." The théro, who had been thus enjoined, having exerted a supernatural effort, and extricated himself from the dominion of human passions, attained the sanctification of "arahat."

On the second day of the second month of "wasso," these disciples assembled in this splendid hall.

Reserving for the théro Anando the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring, "Where is the théro Anando?"— in order that he might manifest to the (assembled) disciples that he had attained the sanctification of "arahat"—(at that instant) the said théro made his appearance, emerging from the earth, and passing through the air (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these théros, accomplished supporters of the faith, allotted to the théro Upáli (the elucidation of the) "winaya;" and to the théro Anando, the whole of the other branches of "dharma." The high priest (Mahákassapo) reserved to himself (the part) of interrogating on "winaya," and the ascetic théro Upáli that of discoursing thereon. The one seated in the high priest's pulpit interrogated him on "winaya;" the other seated in the preaching pulpit expatiated thereon. From the manner in which the "winaya" was propounded by this master of that branch of religion, all these théros, by repeating (the discourse) in chants, became perfect masters in the knowledge of "winaya."

The said high priest (Mahákassapo) imposing on himself (that task), interrogated on "dharma" him (Anando) who, from among those who had been his auditors, was the selected guardian of the doctrines of the supreme ruler. In the same manner, the theró Anando, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on "dharma." From the manner in which that sage (Anando), accomplished in the "wédeho," propounded the "dharma," all these priests, repeating his discourse in chants, became perfect in "dharma."

*Evan sattahì māsēhi dhamma sangīti niñhitā, sabbalókahitattháya sabbalókahitēhi sā ;  
 Mahákassapathéréna idań Sugatasásanań, panchawassa sahassáni samatthań watténekatań.  
 Atíwajátapamojjá, sandhárakajalantiká, sangīti pariyósáné, chhaddá kampi mahámahi.  
 Achhhariyánicháhésuń lóké nékáni nékadhdá, théréhewa katattácha, "thériyá" ayam parampará.  
 Pathamań sañgahańkatwá, katwá lókahitań bahuń, té yáwutáyuká ɏhatwá, thérá sabbépi nibbutá.  
 Thérápi té mati, padipahatandhakárá, lókandhakárahananamhi mahápadípá nibbápítá, marañá ghéra-  
 mahániléna ; ténápi jívitamidań, matimá, jahéyuti.*

*Sujanappasádasániwégattháya katé maháwansé "pañhamadhammasańgítin áma," tatiyo parichchhédó.*

Thus this convocation, held by these benefactors of mankind for the benefit of the whole world, was brought to a close in seven months; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years, by the high priest Mahákassapo.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean.

By various means, in this world, divers miracles have been performed. Because this convocation was held exclusively by the théros, (it is called) from generation to generation the "thériya convocation."

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence (of that period), all these disciples (in due course of nature) died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By (the ravages of) death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man (the desire for) this life should be overcome.

The third chapter in the Maháwanso, entitled, "the first convocation on religion," composed equally to delight and afflict righteous men.

## CHATUTTHO PARICHCHHEDO.

*Ajátasattuputtó tań ghátetwádáyibhaddakó, rajań sólasa wassáni karési, mittadúbhikó.  
Udáyibhaddaputtó tań ghádtewá Anuruddhakó, Anuruddhakassa puttó tań ghádtewá Muñdanámakó.  
Mittadunó, dummatińó, tépi rajańamakárayun : tésań ubhinnaní rajańu atthawassani tikkamur.  
Muñdassa puttópi tareń ghátetwá Nágadásakó chatúrisati wassáni rajań kárési pápakó.  
“Pitu ghátkawańśyam” iti kuddhátha nágará, Nágadásakarájánań apanetrá, samágatá :  
Susunágóti paññattán amachań sádusammatán rajańe samabhisinchinsu, sabbésan hitamánasá.  
Só atthárasa wassáni rája rajańamakárayi. Kálásóko tassaputto atthawisati kárayi.  
Atité dasamé wassé Kálásókassa rájinó, Sambudhuparinibbáná evań wassa satuń ahu.  
Tadá, Vesdliyá, bhikkhú unéká Wajjiputtaka, “sińgilónańcha” “dwangulancha” tathá “gámarataranapicha” “áwásánumatá” “chińpań” “amathitan” jalóhicha” “nisidanań” “adasakań” iatarúpálikán” iti.  
Dasawatthúni dípésuń kappantíti alajjinó. Tan sutwána Yasatthéro charań Wajjisú chárikan  
Chhalabhińńó, balappattó, Yasó, Kákandakatrájó ; tań sameturi saussáhó tatthágami Maháraná.  
“Thapetwápósathaggé té, kańsapátiń sahódakań, kahápauádi sanghassa, dethétáhu upásaké.”*

## CHAP. IV.

Udáyibhaddako, the perfidiously impious son of Ajásattu, having put (his parent) to death, reigned sixteen years.

Anúruddhako, the son of Udáyibhaddako, having put him to death; and the son of Anúruddhako, named Mundo, having put him to death; these perfidious, unwise (princes, in succession) ruled. In the reigns of these two (monarchs) eight years elapsed.

The impious Nágadásako, son of Mundo, having put his father to death, reigned twenty four years.

The populace of the capital infuriated (at such conduct), designating this “a parricidal race,” assembled, and formally deposed Nágadásako; and desirous of gratifying the whole nation, they unanimously installed in the sovereignty, the eminently wise minister bearing the (historically) distinguished appellation of Susunágo. He reigned eighteen years. His son Kálásóko reigned twenty years. Thus in the tenth year of the reign of king Kálásóko, a century had elapsed from the death of Buddho.

At that time a numerous community of priests, resident in the city of Wisáli, natives of Wajji—shameless ministers of religion—pronounced the (following) ten indulgences to be allowable (to the priesthood): viz.,\* “salt meats,” “two inches,” “also in villages,” “fraternity,” “proxy,” “example,” “milk whey,” “beverage,” “covers of seats,” “gold, and other coined metals.” The théro Yaso having heard of this heresy, proceeded on a pilgrimage over the Wajji country. This Yaso, son of Kákandako the brahman,

\* These are the opening words of the sentences descriptive of the ten new indulgences attempted to be introduced into the discipline of the Buddhistical priesthood; an explanation of which, would lead to details inconvenient in this place.

*"Nakappantán mágétha" iti théró sawárayi. Patíṣáraṇiyán kammań Yasathérassa tíkarun. Yáchitwá anudútań, só sahaténa puruńgato; attanó dhammawalittań saññápetwána nágari. Anudútawachò sutwá, tam ukkhipítumdgatá, parikkhipiya uṭhańsu gharan théressa, bhikkhawó. Théró uggańma nabhasá, ganatwa Kósumbiyań; tató Pátheyakáwaníkánań bhikkhúnań sańtikan láhuń Pesesi dítetu: sayáń gantwáhógańgapabbatań; áha Sambhútathérassa nań sabbań Sánawásino. Páthéyuká satți thérá, asitáwaníkápicha, mahakhińásawá sabbé Ahógańgamhi ótaruń. Bhikkhawó sańnipatitá sabbé tuttha, tató tátó, dsuń navuti sahássáni, mantetwd, akhilápi té, Sóréyyaréwatathérań bahussatamanásavuń, tań klapamukhań yatwá, passítuń nikkhamsu tań. Thérá tań mantanań sutwá, Wesálín gantuméwa só, ichchhańto phásugamanań, tato nikkhani tań khanań. Pdlo pátówa nikkhantá, thánań téna mahattand, sáyań sáyań múpentánań sahajátiyanaddasuń. Tattha Sambhútathérána Yasathéró niyójító, sadilhammasawanań nétań Réwatatthéraramuttamań, Upéchha, dasawatthúni puchchhi: théró "patikkhipi" sutwádhikarań "tancha nisédhémáti" abruwi. Pápápi pakkupekkhantá Réwatatthéraramuttamań, sámanakaparikkhárań pańiyádiya té bahuń Sigań náváya gańtwána, sahajáti samipagá; karontá bhatta wissaggáń, bhuttakále upańthité.*

versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place (Wisáli), devoting himself at the Mahawana vihare to the suppression of this heresy.

They (the schismatic priests) having placed a golden dish filled with water in the apartment in which the "upósatha" ceremony was performed, said (to the attendant congregation of laymen), "Devotees, bestow on the priesthood at least a kahapanan." The théró forbade (the proceeding), exclaiming "Bestow it not; it is not allowable." They awarded to the théró Yaso (for this interference) the sentence of "patisáraniyan." Having by entreaty procured (from them) a messenger, he proceeded with him to the capital, and propounded to the inhabitants of the city, the tenets of his own faith.

The (schismatic) priests having learned these circumstances from the messenger, proceeded thither, to award to the théró the penalty of "ukkhipétan," and took up their station surrounding his dwelling. The théró (however) raising himself aloft, proceeded through the air to the city of Kósambiyá: from thence speedily dispatching messengers to the priests resident in Pathéya and Awanti, and himself repairing to the Ahógańga mountain (mountain beyond the Ganges), reported all these particulars to the théró Sambúto of Sána.

Sixty priests of Pathéya and eighty of Awanti, all sanctified characters who had overcome the dominion of sín, descended at Ahógańga. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having deliberated together, and acknowledged that the théró Réwato of Sóréya, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither for the purpose of appearing before him.

The said théró having attended to their statement, and being desirous (on account of his great age) of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Wisáli. On account of the importance of that mission,

*Sahajátin áwasanto Sálhathéró wichiñtiya Páthéyyaká dhammawádi ; ití passi andsawó.*  
*Upéchoha tań Mahábrahmá “dhammé tiñtháti” abruwi : nichchań dhammé thitattań só attanó tassa abruwi.*  
*Té paríkháramádáya Réwatathérámaddasun. Théró nagañhitán, pakkhan páhisissań panamayi.*  
*Wésálin té tató gañtwá, tató Pupphapurań gatá, wadinsu Kálásoká tassa narindassa alajjinó :*  
*“Satthussa nó gundhakútiń, gópayaitá mayána takin Maháwanawihárasmín wasána Wajjabhúmiyon.”*  
*“Gáñhissáma wiháranti gámañwásika bhikkhunó, ágachchhańti, Mahárája, patisédhaya te iti.”*  
*Rájá tań duggahitańte katwá, Wésálimágamuń, Réwatathérámulamhi sahajítiyametthatuń.*  
*Bhikkhú sato sahassáni ekádassa mágatá nawtińcha sahassáni dhu tań watthusańtiyá.*  
*Mulathéhi wínd watthú samanańnáwa róchayi · thérá sabbépi bhikkhú té Wésálinagamu tato.*  
*Duggahítócha só rájá tatthá machché apésayi : mulhádevánubháwéna anñattha agamińsu te.*  
*Pesetwá té mahipáló ; rattin tań supinéna só apassi sakamańtánań pakkhitán Lóhakumbhiya.*  
*Atibhito dhu rájá : tamassásétumigamá bhagininanandathéritu ákáséna anásavá :*

departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again (for consultation) in the evenings.

At a place (where they had so assembled), the théro Yaso, under the directions of the chief priest Sambhútó, at the close of a sermon, addressing himself to the celebrated théro Réwato, inquired what the ten (unorthodox) indulgences were. Having examined those rules, the théro pronounced them “inadmissible;” and said, “Let us suppress this (schism.)

These sinners with the view to seducing the renowned théro Réwato to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel arrived at the place where the principal priests were assembled ; and at the hour of refection, set forth the chant of refection. The théro Sálhó, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Patheya priests was orthodox, it appeared to him to be so. The Maha-Brahma (of the world Sudháwasá) descending unto him (Sálhó) addressed him thus : “Adhere to that doctrine.” He replied,—that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent théro Réwato. The théro declined accepting the offerings, and dismissed the pupil of the sinful fraternity (who presented them).

These shameless characters departing thence for Wisali, and from thence repairing to the capital Pupphápura, thus addressed their sovereign Kalásoko : “We, the guardians of the dwelling of our divine instructor, reside there, in the land of Wajji, in the Maháwana wihare.” “The priests resident in the provincial villages are hastening hither, saying, ‘Let us take possession of the wihare.’ Oh, Maha-rája, prevent them.” They having (thus) deceived the king, returned to Wisali.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the thero Réwato, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests congregated. He had decided (however) not to suppress the

"Bhārīkaante katan kāmīnā: dhammītayyē khamāpaya: pakkhē tēsañ bhāwituñ, tuañ kura sisānapaggahan." "Ewañ jā' : atthitughañ hessatī" apakkam. Pabbat, gewi Wisālin gañtuñ nikhami bhūpati.  
 Gañtuñ M. "awanañ bhikkusañgīn sō sañnipātiy: vīvī ubhīnañ mādāñcha, dhārañpañkhancha rochīga. Khamī, vīvī khamīl éte bhīk hū sabbe mahipati, aññāñ dhammāpakkhattuñ watvā ; "tumhē yathā mūhīn." "Sampagñakun sisānassa karbhādīcha" bhāsiy: dīvīcha tēsañ arakkhāñ agamāñi sakāñ parā. Nichchāñ tāni watthūni sañghō sañnipati talā : anagz iai tattha bhūssāni sañgamajjhē ajāyisūn. Tāto : Rewatathérō sāvetwā, sañgu nañjhañ, ubb ubhāyā, tuñ witthuñ samētuñ nichchayan akā. Pāchinal ecāna chaturō, chāturo Pāthēyyañ ipiche, ubb ubhāyā samāñti bhikkhūnāñ watthū santiyā. Sabhalā nicha, Sālhōka, Kujjasobhito nā'o, Wāsabhāgāmikōchāti, thérā Pāchinalā imē. Rewato, Sānasambhūtō, Yasō Kā' arđakattrajō, Sumanchāti, chāttāro thérā, Pāthēyyakā imē. Samētuñ tāni watthūni appasaddāñ, anākulañ, agamāñ Wālu'kārāmañ aṭhatthérā andisawā.

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heresy at any place but that at which it had originated. Consequently the théros, and all these priests repaired to Wisáli. The deluded monarch dispatched his ministers thither. Misguided however, by the interposition of the gods, they proceeded in a different direction.

The sovereign having (thus) deputed these ministers (to the priesthood), in the night, by a dream, he saw that his soul was cast into the Lóhokumbiyā hell. The king was in the greatest consternation. To allay that (terror) his younger sister, the priestess Anandi, a sanctified character, who had overcome the dominion of sin, arrived, travelling through the air: "The act thou hast committed is of the most weighty import: make atonement to the orthodox ministers of the faith: uniting thyself with their cause, uphold true religion. By adopting this course peace of mind will be restored unto thee." Having thus addressed him, she departed.

At the very dawn of day, the monarch departed to proceed to Wisáli. Having reached the Mahawana vihāre, he assembled the priesthood; and having examined the controversy by listening to both parties, he decided in favour of the cause of true religion. The sovereign having made atonement to all the ministers of true religion, and having avowed his adherence to its cause, he said : "Do ye according to your own judgment, provide for the due maintenance of religion;" and having extended his protection to them, he departed for his capital (Pupphápura.)

Thereupon, the priesthood assembled to inquire into these indulgences: there in that convocation (however) endless and frivolous discussions arose. The théro Réwato himself then advancing into the midst of the assembly, and causing to be proclaimed the "ubbahikāya" rules, he made the requisite arrangements for the purpose of suppressing this heresy.

By the ubbahikāya rules, he selected, for the suppression of the sacerdotal heresy, four priests of Pāchīna and four of Pathéya. These were the Pāchīna priests,—Sabbakāmi. Sālho, Kujjasobhito, and Wasabhagāmiko. These were the four Pathéya priests,—Réwato, Sambuto of Sāna, Yasō the son of Kákondako, and Sumano. For the purpose

*Tesu watthusu ékéka kamato Réwato maháthéro thérá Sabbakámi puchchhi puchchhásu Éawia,  
 Sabbakámi maháthéro téna putthói wiyákari : " sabbáni tání watthúni naṭapantíti suttató,"  
 Nihariwádhikaraṇaí tań té tattha yáthákkamañ ; tatthéwa saṅghamajjháñhi puchchhá wissajjaṇaí karu.  
 Niggahañpáphabhlkhúnaí dasawatthukadipinaí tésti dasasahasránaí maháthérá akaṇu tc.  
 Sabbakámi puthuriyá saṅghathéró tadá ahu, só wiṣan wassasati, tuṇaí upasampudá.  
 Sabbakámicha, Sálhócha, Réwato, Kujjasóbhitó, Yaso:kákanḍakasutó, Sambúto Sánawasiko.  
 I'ha thérá Anañdathérassa été sadhiwihárinó, Wásabhagámikóchéwa, Sumanocha duwé pan i.  
 Theránuruddhathérassa été sadhiwihárinó. Atjathérápi paññá té dithapubhá Pathágatan.  
 Bhikkhú satasahassáni dwálasásuñ samúgatá : sabhésaí Réwatathéró bhiññhúnaí panuñhó tatu.  
 Tadá só Réwatathéró salihannatthitiy í chirán kárétná dhamañazití sabbabhlkhúsa náhata.  
 Pabhiñnatthádiyanánaí pi'a' attayadhltrinai satáni satta bhikkhúnaí arzhattáni mūchchini  
 Té sabbé Wálukárámé Kalásókéna rakkhitá, Réwatathérápamoñlhá, akarúñ dkanvizznágar.*

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of examining into these (controversied) indulgences, these eight sanctified personages repaired to Wálukaráma vihare, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men. The high priest Réwato, the chief of the interrogating party, questioned the théró Sabbakámi in due order, on these indulgences, one by one. The principal théró Sabbakámi, who had been thus interrogated by him (Réwato), declared : " By the orthodox ordinances, all these indulgences are inadmissible." There (at the Wálukaráma vihare), having in due form rejected this heresy, in the same manner in the midst of the convocation at Maháwana vihare (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests, who had put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakámi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of " upasampada."

Sabbakámi, Sálho, Réwato, Kujjasóbhitó, Yaso the son of Kákondako, and Sambúto, a native of Sána,—these six thérós were the disciples of the théró Anando. Wásabhagámiko and Sumano,—these two thérós were the disciples of the théró Anuradho. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhos.

The priests who had assembled were twelve hundred thousand : of all these priests, the théró Réwato was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Réwato théró, the leader of these priests, selected from those who were gifted with the qualifications for sanctification, and were the depositories of the doctrines contained in the three " pitakas," seven hundred sanctified disciples (of Buddho, for the purpose of holding the convocation on religion ) All these thérós having Réwato for their chief, protected by king Kálásóko, held the convocation on religion at the Wálukaráma vihare. According-

*Pubbe katan tathá éwa dhammań puchchháva, khásitań ádáya tiṭṭhapésańtań etan masehi athahi.  
Ewań dutiyasańgitiń katvá, tépi maháyasá thérá dósakkhań pattá pattákádéná nibbutiń.  
Iti paramamatináń pattipattabakánań tibhawahitakaráná lókanáthórasánań sumariya; marayáń tan  
saíkhatasárakuńtań pariganiyamaséań, appamattó bhaweyáti.*

*Sújanappasádaśańwégajananattháya katé Mahawańse “dutiyasangítináma” chatattho parichchhédó.*

#### PANCHAMO PARICHCHHEDO.

*Yá Mahákassapádihi mahátheréhi adító katá saddhammasaṅgiti, thériyáti pawuchchatí.  
Ekówa thirawádó só ádiwassa saté ahu : aṇṇá chariyawádátu tató órań ajáisun.   
Téhi saṅgítikáréhi théréhi dutiyéhi, té niggahítá pápabhikkhu sabbé dassahassiká.  
Aka ñsáchariyáwádań Mahásańghika námikań : tató Gókuliká játá Ekabbyóháriká picha.  
Gókulikéhi, Pannatti wádá, Báhuliká picha Chetiya wádá : té swécha bhikkhú. Sabbatthawádino Dhamma-  
guttika bhikkhúcha játá, khalu imé duwé.*

to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these théros who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained “nibbuti.”

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of “arahat,”—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three “bhawas,” recollecting also the liability of the rest of mankind to an interminable transmigration, let (the reader) steadfastly devote himself (to a life of righteousness.)

The fourth chapter in the Mahawanso, entitled, “the second convocation on religion,” composed equally to delight and afflict righteous men.

#### CHAP. V.

The convocation which was held in the first instance by the principal théros, having Mahákassapo for their chief, is called the “Thériya Sangiti.”

During the first century after the death of Buddho, there was but that one schism among the théros. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the théros who had held the second convocation, originated the schism among the preceptors called the Mahásangika heresy.

Thereafter arose the Gókulika and Ekabbyóhárika schisms.

*Játá Sabbatthawádihí Kassapiyá tató pana : játá Sańkańtiká bhikkhu Suttavádań tató pana.*  
*Théravádéra sahaté hońti dwádasamépicha : pubbé wuttá chhawáddácha iti atihárasákhilá.*  
*Sattarasápi dutiyé játá wassa saté iti : aṇṇáchariyawádátu tató oramajáyisun.*  
*Hémawatá, Rájagiriyá, tathá Siddháttikápicha : Pubbáséliyabhiikkhucha, tathá Aparaséliká,*  
*Wádariyá. Chha é tihí Jambudípamhi bhinnaká : Dhammaruchiýá, Ságaliyá, Láńkádipamhi bhinnaká.*  
*Achariyakulahédó.*

*Kálásokassa puttátu ahesuń dasa bhátińká ; dwáwísatin té wassáni raijań samanusásiyuń.*  
*Nawabhátaró tutó ásuń, kaménéwa narádhípá tépi dwáwisa wassáni raijań samanusásiyuń.*  
*Moriyánań kattiyánań wańsejátań sirúlharań “Chandaguttóti” páññattan Chánakko bráhmano tato.*  
*Navamań Dhananańlań tań ghátevá, chańdakódhásá, sakalé Jambudípamni raije samabhisinchí sō.*  
*Só chatuttińswansáni rájá rojamańkárayi. Tassá puttó Bindusáro atihawisati kárayi.*  
*Bindusárasutá ásuń satań ekócha wissutá : Asókó ási tisantu puññatijumahiddhikó.*  
*We maticé bhátaré só hańtvá ekúnakań satań : salalé Jambudípamni ekárajjamapápuńi.*

From the Gókulika schismatics the Pannatti, as well as the Báhulika and Chetiya heresies proceeded. Those priests, again, gave rise to the schisms of the Subbattha and the Dhammagúttika priesthood. These two (heresies) arose simultaneously. Subsequently, from the Subbattha schismatics, the Kassapo schism proceeded. Thereafter the Sankantika priesthood gave rise to the Sutta schism. There were twelve théra schisms : together with six schisms formerly noticed, there were eighteen inveterate schisms.

Thus, in the second century (after the death of Buddho), there arose seventeen schisms. The rest of the schisms of preceptors were engendered subsequently : viz., Hemawatá, Rájagiriyá, as also Siddháttiká, in like manner (that of) the eastern Séliyá, the western Séliya priesthood, and the Wádariyá. These six secessions (from the true faith) took place in Jambudipo ; the Dhammaruchiýá and Ságaliyá secessions in Lanká.

The schismatic secessions of the preceptors concluded.

Kálásóko had ten sons : these brothers (conjointly) ruled the empire, righteously, for twenty two years. Subsequently there were nine : they also, according to their seniority, righteously reigned for twenty two years.

Thereafter the brahman Chánakó, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nando, having put him to death, he installed in the sovereignty over the whole of Jambudipó, a descendant of the dynasty of Moriyán sovereigns, endowed with illustrious and beneficent attributes, surnamed Chandagutto. He reigned thirty four years.

His son Bindusáro reigned twenty eight years. The sons of Bindusáro were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asóko by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers,

*Jinanibbhánato pachchhá, puré tassábhisekátó, atthárusań wassa satań dwayáméwań wijāniyaní.  
 Patwá chatuhí wasséhi ekarujjamaháyasó, puré Pátaliputtasmiń atlánamabhiséchayi.  
 Tassábhiseké samaklánań ákásé bhúmiyań tathá ; yójané yójané ánd nichchań patthaṭá ahú.  
 Anótattodáké kújé atthánésuń diné, diné, déwadéwó aká téhi sañvibhágujanassacha.  
 Nágalatá dantakatthań ánésuń Himawańtató anékésáń sahassánań, dewáéwa pahónakań,  
 Agarálamańkáńchéwa tathágadaharítakan: tátówa ambapakkancha waṇṇagańdharasuttamań.  
 Pańcha waṇṇaniwaththáni hatthapunchanapatṭakań pitańcha, dibbapánańcha Chadantańtalahańtó marú.  
 Maruntá nagaré tasmíń migasúkarapakkhinó ágańtwanu mahánasmiń sayaméwa maranticha.  
 Gáwo tathá charápetwá wajamáneúti dípiyó ; kettawatthu talákádi páleńti migasúkará.  
 Sumanań pupphapańtakań asuttań, dibbamuppalań, wilépanań, anjanańcha nágá nágawimánató  
 Sáliwáha sahassani nawutińtu suwápana Chhadantańtadańatóyéwa áharińsu diné diné.  
 Fé sáli nitthusakarané akhańkhetvána taṇḍulé akańsu músiká téhi bhattań réjukulé ahú.  
 Akańsu satatań tassa madhuni madhu makkhíká ; tathá kammarásálásu achchhá kútá nipátayuń.  
 Kurawíká sákuníká manuṇṇamadhurassará akańsu tassá gańtwána ratińo madhurawassikáń.*

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reigned sole sovereign of all Jambudípo. Be it known, that from the period of the death of Buddho, and antecedent to his installation, two hundred and eighteen years had elapsed. In the fourth year of his accession to his sole sovereignty, this illustriously endowed ruler caused his own inauguration to be solemnized in the city of Pátaliputtó. At the instant of his inauguration, the establishment of his supremacy was (miraculously) proclaimed, from yójana to yójana, throughout the air above, and over the surface of the earth.

The devos caused to be brought daily eight mens' loads of water from the lake Anótatto ; from which (supplies) the devo of devos (the king) caused the people also to be provided. They also procured from the regions of Himáwanto, "nágalatá" teeth-cleansers, sufficient for several thousand persons. From the same quarter, the invaluable medicinal "mala-kán;" the precious medicinal "haritakan;" from the same regions the "amba" fruit, superlatively excellent in its color and flavor.

The devos (procured) also cloths of five different colors, and cloths for hand towels of the color of gold, as well as the sacred beverage, from the waters of the Chadanta lake. The elk, wild hog, and winged game, slaughtered in that city (for the king's household), resorting to the royal kitchen, of their own accord, there expire. There, tigers having led forth herds of cattle to graze, reconduct them into their pens. Elk and wild hog watch over fields, gardens, tanks, &c. The nágas (brought) fine cloths of the color of the "sumana" flower, wove without seams; the heavenly "muppalan" flower; also ointment for the body; and medicinal drugs, from the nágá wilderness. Parrots brought nine hundred thousand loads of hill paddy daily, from the marshes of Chadanta. Mice, husking that hill paddy, without breaking it, converted it into rice. Therefrom the rice dressed for the royal household was prepared. For him (the king), bees constantly

*Rájábhisítto sósókó kumárań Tissayawhayań kaniṭṭhań sań sódariyań uparajjébhisechayi.*

*Dhammadásokábhisekó niṭṭhitó.*

*Pitá satthi sahassáni bráhmané bráhmapakkhi: é bhíjéti ; sópi téyéwa tini wassáni bhójayi.  
Diswánupasamá tésúń Asókó parivéśané wicheyyadánań dassantu amachchi sańniyójiya.  
Anápayítwá mabimá náná pásaddhiké wisuń wimańśítwá, nisajjáyabhójápetwá wisajjayi,  
Kále wátáyanagató sańtań rachcháya tań yatiń Nigródhásámanérań só diswá chittampasádayi  
Bindusárassa puttánań sabbésan jetṭhabhátunó Sumanassa kumárassa puttó sóhi kumárapakó.  
Asókó pitará dińnań rajjamújéniyáhi só hitwá, gato Pupphapurań, Bindusáré gilánaké,  
Katwá puré sakáyattań, maté pitari bhátará, ghátetwá jetṭtakań rajań aggahési puré wáre.  
Sumanassa kumárassa déwi tań námiká gátá gabbhini nikhamítwána páchina lúdrato bahi.  
Chandálagánamagamá tattha Nigródhadéwatá tamálapiya náména, māpetwá gharakaná adá.  
Tadahéwácha nańputtań wíjájítwá, sutassa sá “Nigródhóti” ákú námań déwatánugghá gata.*

deposited honey. In like manner, in his arsenals, bears worked with hammers, and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asóko then installed his full younger brother, prince Tisso, in the dignity of sub-king.

The installation of Dharmásóko concluded.

The father (of Asóko) being of the brahmanical faith, maintained (bestowing daily alms) sixty thousand brahmans. He himself in like manner bestowed them for three years.

Asóko noticing from the upper pavilion of his palace the despicable proceedings of these persons, enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him the ministers of all religions separately; and having seated them, and discussed their tenets, and given them alms, allowed them to depart. At a moment when he was enjoying the breeze in his upstair pavilion, observing the sámanéro Nigródho passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Súmano, the eldest of all the sons of Bindusáro.

Asóko on hearing that Bindusáro was on his death bed, left the kingdom of Ujjénia, which had been bestowed on him by his father, and proceeded to Pupphapura. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Súmano) in that celebrated city, he usurped the sovereignty.

The consort of prince Súmano, bearing the same name, who was then pregnant, proceeding out of the western gate, departed; and repaired to a village of chandalas (outcastes.) There, the déweta Nigródho addressed her by name; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the déweta, giving birth on that very day to her son, bestowed on the child the name “Nigródho.” The chief of the chandalas seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.

*Disu á tań jeñthachanqđdó attanó sáminiñwiya manuñantu tań upatthásí satta wassáni sádhukan  
 Tań Maháwaruñatthéró tadádiswá kumárakań upanissaya sampańnań arahá puchchhi málarań.  
 Palbájési khuraggé, só arahattamapápuni dassaná yópagachechhańto só tató mátu déwiyá,  
 Dhakkhinénacha dwáréna pawisitwá puruttamań, tań gámagami maggéna yáti rájaygané tadá,  
 Sańtáya iriyáyásmiń pasiliya mahipati, pubbé wasańniwáséna pémań tasmiń ajáyathá.  
 Pubbé kíra tayó ásuń bhátaró madhuwániń : ekó madhuń chikkináti, dharańti madhuń duwé.  
 Eko pachchékasambuddhó wanarógáturó ahú, anúyo pachchékasambuddho tadatthań madhuathikó.  
 Piñacáhárikawatténa nagarań páwisi tadá, titthań jalatthań gachchhańti ekáchétitamaddasa.  
 Puchchhitwá madhukánnattáñ natwá, hathéna álisi, "esó madhupano, bhańte, tittha gachchhátimabruwí."  
 Tattha pattassa budhassa wanijo só pasádará wissańdayańto mukható pattapurań madhuń adá.  
 Punnancha, uppatańtańcha, patitańcha mahítalé, diswa madhuń pasańno só ewáń panidah: tadá.  
 "Jambudípé ékarajjań dánendánéna hotu mé, dkásé yójanań ánu bhúmiyáń yéjanétiča,"  
 Bhátaré ágaté áha "edissa madhuń adań ; anumólatha tumhé tań tumhákańcha yathá madhuń."  
 Jettho áha atuttho só "chayádlo nuna sósiyá niwáseńtihi chayádla kásáyáni sadá iti."*

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The théo Maha Waruno seeing this infant born with the attributes requisite for the sanctification of "arahat," applied to the mother for him, and ordained him a priest. In the act of shaving his head (for admission into the priesthood) he attained arahathood. Thereafter while on his way to see his princess-mother, entering the capital by the southern gate, at the moment he was passing through the palace square on his road to the village (of outcastes), the sovereign struck with the extreme propriety of his deportment, as if he had been previously intimate with him, an affection arose in his breast towards him.

In a former existence there were three brothers, dealers in honey; one was the seller, two were the providers. There was also a pachché buddho who was afflicted with sores. Another pachché buddho on his account, was solicitous of procuring some honey. In his sacerdotal character, begging his subsistence for the day, he entered the city (of Báránesi.) At that moment, a young woman, who was proceeding to fetch water, at the watering place of the city, observed him. Having made inquiry, and ascertained that he was solicitous of getting some honey, she said, pointing out the direction with her hand, "Lord, there is a honey bazar, repair thither." The dealer well pleased, filled the begging dish of the pachché buddho, who presented himself there, with honey to overflowing. Observing the filling, the overflowing, and the streaming on the ground of the honey, he (the dealer) then formed the following wishes: "By the virtue of this offering, may I establish an undivided dominion over Jambudipo: my authority (being recognised) from yójana to yójana through the air and over the earth." To the brothers, who (subsequently) arrived, he thus spoke: "To such a personage (describing him) I have made offerings of honey. According to your shares in that honey, participate ye in the benefits." The eldest brother incensed, thus replied: "Surely he must be an outcaste; at all times the outcastes wear yellow cloths." The second said: "Send that pachché buddho to the farther side of the ocean." (Subsequently) having listened to the youngest brother's

*Majjho "pachchekabuddhañ tañ khipa parañnavé" iti : pattidánañ wachó tassa sutvá techánumodiguñ.  
Apanálésiká sátu déwittañ tassu patthayañ adissamána sandhicha rúpañ atimanóramanai,  
Asokó madhudo ; Sandhimittá déwitu chetiká ; chañḍálawádi Nigródho ; Tissó so párawálikó.  
Chañḍálawáli chañḍlagáme dsiyatotu, só patthési mokkhañ, mokkharicha satta wassówa pápuni.  
Nivitthapénó tasmin so rájátturító, tató pakkosápési tañ, sótú soriwutti upágami.  
"Nisida, tátá, anurúpè ásanétáha "bhúpati: adiswá bhikkhumáññáñ só sihásanumupágami.  
Tasmiñ pallañkamáyañté rájá iti wichiñtayi "addháyan sámanéro me ghare hessati sámikó."  
Alambitwá kárañ raññó só pallañkañ samdruki, nisidi rájapallañke setachchhattussa heñthato.  
Diswá tathá nisañnañ tañ Asóko só mahípati, sambháwetwánagunató tutthótiwa tadáahú.  
Attanó patiyatténa khajjabhojjéna tappiya, sambuddhábhásitañ dhammañ sámuñnerañ apuchchhi tañ.  
Tassappandláwaggán só sámaneró abhásatha, tañ sutvá bhúmipálo só pasainó Jinasasané.  
"Atthate nichcha bhattáni dammi tátáti" áha tañ "upajjháyassa mè rájá tání dammti" áha só.  
Puna atthasu diñnesu tanañdáchariyassa só, puna atthasu diñnesu bhikkhusañghassa tanadá.*

discourse on the benefits derived from offerings, they also accepted the promised blessings. She who had pointed out the honey dealer's bazar, formed the wish of becoming his (the honey dealer's) head queen (in his character of sovereign), and that she should be endowed with a form so exquisitely moulded, that the joints of her limbs should be ("asandhi") imperceptibly united. (Accordingly) the donor of the honey became Asóko. The young woman became the queen Sandhimittá. He who blasphemously called him (the pachché buddho) "an outcaste," became Nigródho. The one who wished him transported, became Tisso (Dewánanpiatisso). From whatever circumstance (it had been the fate of) the outcaste blasphemer to have been born in a village of outcasts, he nevertheless formed the wish to attain "mokkha," and accordingly in the seventh year of his age, acquired "mokkha" (by the sanctification of arthat.)

The said monarch (Asóko) highly delighted, and conceiving the greatest esteem for him (Nigródho) thereupon caused him to be called in. He approached with decorous self-possession. The sovereign said to him, "My child, place thyself on any seat suited to thee." He seeing no other priest (present) proceeded towards the royal throne.

While he was in the act of approaching the royal throne, the king thus thought : "This sámanéro will this very day become the master of my palace." Leaning on the arm of the sovereign, he ascended and seated himself on the royal throne, under the white canopy (of dominion.) The ruler Asóko, gazing on the personage who had thus taken his seat, influenced by the merits of his own piety, he thereupon became exceedingly rejoiced. Having refreshed him with food and beverage which had been prepared for himself, he interrogated the said sámanero on the doctrines propounded by Buddha. The sámanero explained to him the "appamadawaggo" (section on non-procrastination.) The sovereign having heard the same, he was delighted with the religion of the vanquisher. He said unto him, "Beloved, I will constantly recite, for jñana, for right." "Sí, i.e.

*Puna arthatu diññesu arthivéssi buddhimá. Dwattá a bhikkhu áldya dutige diwasé galó,  
Sahatthátappító ranñá dhammañ désiga bhúpatiñ sarañésucha silésu thapésicha mahájananá.  
Niggrodhásánanéradassanañ.*

*Tató rájá pasaño só digunéna diné díne bhikkhu satthi sahassáni anunubbénupaithahi.  
Titthiyánañ sahassánañ nikkád hitwána satthi só, satthi bhi' ku saha:, íni gharé nichchamabhójayi.  
Satthi bhikkhu sahassáni bhíj tón turitohi só, patiyálápavítwána ll. 'jabhojjána mahírahaní;  
Bhusápetwána nagarañ, gañtwá sañghañ nimañtiya, gharáñ netwána, bhojetivá, datwed sdmunáñ an bahuñ;  
"Satthará désító dhammá littalóti" apuchchhatha, wyáksí Moggal. utto Tissathéro ta lassanañ.  
Sutwána chaturásiti dhammak' hañdháni; sobruví "pujémi téñan p' whché'añ vihárénáti" bhúpati.  
Datwá talá chhanuwuti dhunakótíñ mahípati puréu chaturásiti saha sisu mahítalí;  
Tattha tatthéwa rájuhi viháré árabhápaya: sayáñ Asókarámañtu lárápetuñ samárabhi*

replied, "that food I present to the superior priest who ordained me." On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigródho) accepted them himself.

He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.

The history of Nigródho concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand buddhist priests, as formerly (to the brahman priests.) Having dismissed the sixty thousand heretics, he constantly maintained in his palace sixty thousand buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither; invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired; "What is the doctrine propounded by the divine teacher?" Thereupon, the théro Tisso, son of Mog-gali, entered into that explanation. Having learned that there were eighty four thousand discourses on the tenets of that doctrine, "I will dedicate," exclaimed the monarch, "a viháro to each." Then bestowing ninety six thousand kotis of treasure on eighty four thousand towns in Jambudipo, at those places he caused the construction of temples to be commenced by the (local) rajahs; he himself undertook the erection of the Asókaráma (in Pupphapura). He bestowed daily, from his regard for the religion, a lac separately to the "ratanattyá," to Nigródho, and to infirm priests.

From the offerings made on account of Buddho, in various ways, in various cities, various festivals were constantly celebrated in honor of "thupas."

*Ratanattaya Nigrīdhagilānānāti sāsanē pachchēkañ satasahassañ só adāpesi, diné diné.  
 Dhanēna buddhadīnēna thúpapúja anékaillá anékésu wiħdrésu anéké akarun̄ sa'lá.  
 Dhanena dhamma dinnēna pachchayé chaturo waré dhammadharānā bhikkhūnān upanésuñ sadda narā.  
 Anótattōdakajésuñ sañghassa chaturó adda, té pitakānān thérānā satthiyekān diné diné.  
 Ekañ Asañdhimittāya deviyatū adāpayi; sayañpana duwéyéwa paribūñji mahipati.  
 Satthi bhikkhu sahassānān dañta! atthān diné diné, solasitthi sahassānān adda nágalatāwhayin̄.  
 Atheka diwasañ rájá chatusambuddhadassanañ kappáyukañ Mahá: dlandāgarájañ mahiddhikañ.  
 Sunitwāna; tamānetuñ sonnasañkhalibañdhanañ pésayitwā, tamānetwā, setarhekhattassa hetṭhatō,  
 Pallaiñamhi nisidetwā; nánápupphéhi pújija; solasitthi sahasséhi pariwáriya, ubrawi,  
 " Saddhammachakkawattissu sabbaniñussa mahésino rupañ anantañánassa dasséhi mama bho" iti.  
 Dwattiñsa lakkhanúpctañ, asiti byenjanújjalañ, byámappabhláparil: khittañ, kétumidláhi sóbhitañ.  
 Nimmáyi ndga rájá só buddharúpañ manóharañ. Tañ disuwáti pasállassa winhay issae'lu pújító.  
 " Eténa nimmitañ rúpah iñisañ, kílisañ nuñhó Tathágatassa rúpañti," ási pituñ natuñnatá.*

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From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the loads of water brought from the lake Anótatto, he bestowed daily four to the priesthood generally; one to the sixty accomplished maintainers of the "tripitika;" one to the queen Sandhimittá. The great monarch reserved for his own consumption, two.

To the sixty thousand priests, and sixteen thousand females of the palace, he gave the teeth-cleansers called "nágalatá."

On a certain day, having by inquiry ascertained that the supernaturally-gifted Mahakálo, nágá king, whose age extended to a kappo, had seen the four Buddhos (of this kappo); for the purpose of bringing him, having sent a golden chain and having brought him, he placed him under the white canopy of dominion, seated on the royal throne. Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him: "Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkawatti of the doctrine, the maha-irsí." The nágá king caused to appear a most enchanting image of Buddho, gifted with the thirty attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offerings thereto, and exclaimed, "Such is the image created by this personage: what must not the image have been of the deity himself of happy advent!" (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asóko) then caused a great festival to be solemnized for seven successive days, known as the festival of "sight offering," (the miraculous figure of Buddho being visible during that period).

*Ārāhi pūjantī sannatañ tan sattāhāni nirañtarañ mahānahañ mahārājā kārapesi mahidhikō.*

*Ewam mahānabhawōcha saddhōchāti mahipati thérēcha Moggaliputtō dīṭhapubbē wasihitē.*

*Sāsanappawisō nitthitc.*

*Dutige sangahethera pekkhāntanagatanhi te sāsanōpadlawañ tassa rañgo kālamhi addasun.  
Pe chantāsañale loke tadūpaddawaghātikāñ Tissabrahmānumuddakkhuñ achirāt̄hāyi jīvitañ;  
Te tan samūpasankamma ayāchinsu mahāmatiñ manussesu papajjituñ tadūpaddawaghātakāñ.  
Itapati an tesañ sō sāsanūjjötanatthiko. Siggavañ, Chañḍawajjīncha awōchuñ daharé yati  
· Athārasādhiķa vassa sata upari hessati upaddawō sāsanassa : nasambhossama tañ mayan.  
· Iman tumhāthikaranān uñpaganwhittha bhikkhwō dañḍakammā rahā tasmā dañḍakammamidāñhi wō.  
· Sāsanūjjötanatthāya Tissabrahmā mahāmati Moggallabrahmānaghārē patisandhiñ gahessati.  
· Kālenā tumhésu étari pabbajētu kumārakañ ekō ; sambuddhawachanañ uggañhāpētu sādhukān.”  
Ahū Upalithérassa therasaddhiwihārikō, Dásakó ; Sonakó tassā ; dué té saddhiwihārikā.  
Ahū Wīśāliyān pubbē Dásakonāma sothiko tisissa sata jetthō sō wasañ áchariyantikē.*

Thus, it was foreseen by the priests of old (who had held the second convocation on religion) that this sovereign would be superlatively endowed, and of great faith; and that the son of Moggali would become a théro.

The conversion (of Asóko) to the religion (of Buddho) concluded.

The théros who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befall their religion during the reign of this sovereign. Searching the whole world for him who would subdue this calamity, they perceived that it was the long-lived Tisso, the brahman (of the Brahma loka world). Repairing to him, they supplicated of the great sage to be born among men for the removal of this calamity. He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggavo and Chandavo, two adult priests: “In eighteen plus one hundred years hence, a calamity will befall our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion): on that account it is meet to award penalties unto you. Let this be your penance. The brahman Tisso, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the brahman Moggali. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddho.”

The théro Dásako, was the disciple of Upali (the disciple of Buddho himself). Sonako was his disciple. The aforesaid two priests (Siggavo and Chandavo) were his disciples.

In aforesaid (at the termination of the first convocation on religion), in Wīśāli a brahman of the tribe of Sothi, named Dásako, the superior of three hundred pupils,

*Dvadassa wassikóyéwa wélapáragatō charan, sasissó Wálíkáráme wasántan katasaṅgahan.*  
*Upádithéram passítwá nisiditwá tadańtiké, wédesu gañhiñthánáni puchchhi só tání wyákari.*  
 “*Sabbadhammánapatiłó ékadhammóhi, mánača, sabbađhammá ótarańti ékadhammóhi kónusó.*”<sup>2</sup>  
*Ichcháha námań sandháya théró Mánawahátu só naŋyási. Puchchhi “kómantó?” “Buddhamantóti” bhásit.*  
 “*Déhítí*” áha, só áha, “déma nó wésañharinó,” *Guruñ ápuchhi mantatthań, mátarań pitarań tathá.*  
*Mánawánan satéhesatihi thérassa santiké pahajítwána kádléna upasampajja mánawó.*  
*Khnásawahassán só Dásakuttherajetthákán Upáli théró wáchéhi sakalań pitakattayań.*  
*Ganáñ witiwattá té sésáriya puthujjaná pitakánuuggahitáni sohi thérassa santiké.*  
*Kasisu Sónakó náma satthawáhasutó ahu, giribajań wanijjdyá gato mátá pituhi so.*  
*Agá Wélúwanań pancha dasawassó Kumárákó mánawá pańchapanñðsa pariwáriya tań gata.*  
*Saganáñ Dásakań thérań tattha disvá pasídiya, pabbajań yáchi: só áha “tańápuchchha guruñ ‘iti.*  
*Bhattattayamabunjituń Sónakó só kumarakó, mátá pituhi káretwá pabbajánuṇnamgato.*

dwell with his preceptor. In the twelfth year of his age, having achieved the knowledge of the “vehédo,” and while he was making his pilgrimage attended by his own pupils, he met with the théro Upáli, who had held the first convocation, sojourning at the temple Wálukáramo (in Wisáli.) Taking up his residence near him, he examined him on the abstruse passages of the “vehédo.” He (Upáli) explained those passages.

The théro, with a certain object in view, thus addressed him (the brahman): “There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?”

The brahman was ignorant of it, and inquired, “What doctrine is it?” He replied. “Buddho’s doctrine.” “Impart it to me,” said the one. “Only to him who has been admitted into our order can I impart it,” rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a buddhist priest), in order that he might acquire a knowledge of that doctrine: in like manner from his father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the buddhistical priesthood in the fraternity of that théro; and in due course was raised to the upasampańda order.

The théro Upáli propounded the whole “pitakattaya” to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dásako was the senior.

The other priests of the fraternity of the said théro, who had not attained the sanctification of arahat (which comprised inspiration), and were incapable of acquiring a knowledge of the “pitaka,” were innumerable.

In the land of Kási, there was a caravan chief’s son, by name Sónako, who came to the mountain-girt city (Rájagaha) on trade, together with his parents, attended by a retinue of fifty five brahmanical devotees who had accompanied him thither. The chief of fifteen years of age repaired to Wélúwana vihare. Becoming acquainted there with the thero

*Sadhiñ téhi kumáréhi Dásakatthérasantiké, pabbajja upasampajja uggañhi pitakattayań.  
Khiñ ásawusahassassa thérassisaganassa só ahósi pitakadhárissa jetthakó Sónakó yati.  
Ahósi Siggawó náma puré Pátalindánuéké paññawá machchatanayo athárasa samótú só.  
Pásálésu wasantisu chhaladdha utusátusu amachchaputtań ádáya Chandawajjin sahayakuń.  
Purisinań dasalhéhi satéhi pariwáritó, gañtwána Kukkuṭárámań Sónakathíra maddasuní;  
Samápatti samápańań nisínań sanwutindriyań wandíté ndlapantań tań ɿatwá sanghamapuchchhi tań.  
“Sumápatti samápanná ndlapantiti?” dha té, “kathańnúwuṭthahantiti wuttá” áhansu bhikkhwó,  
“Pakkósanáya Satthussa, sanghapakkósanáyacha, yathákálaparichchhédá, áyukkhaya wasinacha,  
“Wutthahantti,” watwána ; téśań diswápaníssayań páhésuń sanghawachana ; wuṭtháya satalin uga.  
Kumáro puchchhi “kiú, bhanté, ndlapiththáti!” dha só, “bhunjimhabhunji tabbanti;” “áhu ; bhojétha nō”? api.  
Aha “amhádiséjáté sakká bhojayitú” iti : máta pitu anunñaya só kumárotha Siggawó.  
Chandawajjicha té pańcha satáni purisápicha pabbajitwápasampajja Sónatthirassa santiké.*

Dásako as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus : “Ask thy superiors (first.)” The young chieftain Sónako, having fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned. Together with these noble companions, becoming a priest, then an “upasampada,” in the fraternity of the théro Dásako, he acquired a knowledge of “pitakattaya.”

This Sónako became the superior of a fraternity of a thousand théros, who had overcome the dominion of sin, and acquired a perfect knowledge of the “pitakattaya.”

In the city of Patili, there was one Siggavo aged eighteen years, the son of the minister (Siriwadhó), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six irtús. Bringing with him his friend Chandawajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkuṭáma wihare, they saw there the théro Sónako, seated absorbed in the “samápatti” meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, “Those absorbed in the samápatti meditation, do not speak.” He then asked of these informants, “Under what circumstances does he rise (from his meditation)?” Replying, “He rises at the call of the divine teacher : at the call of the priesthood : at the termination of the period previously resolved on : at the approach of death :” and observing their predestined conversion, they (the priests) set forth the call of the priesthood. He (Sónako) rising, departed from hence. The young chief addressing Sónako, asked : “Lord, why art thou silent ?” “Because,” replied he, “I am partaking of that which I ought to partake.” He thereupon rejoined, “Administer the same to me.” “When thou hast become one of us, it will be permitted thee to partake of it.” Thereupon the chiefs Siggavo and Chandawajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the théro Sónako, and being admitted into the priesthood

*Upajjháyantiké yéwa té duwé piṭakattayan uggahétuwáwa káléná chhalabhin̄yan párupuñínsucha.*  
*Natwá Tissassa paṭisandhin ; tató pabhuti Siggawó théró sósattawassáni tań gharan̄ upasankami.*  
*“Gachchháti” wachanamattampi sattawassáni nólabbhi : alattha aṭṭhamé wassé “gachchháti” wachanaán “tahin.”*  
*Tań nikkhamaṇtań pavasantó diswá Moggalibráhmaṇó “kinchiluddhań ghare nótí?” puchchhi : “ámáti” sebhawi*  
*Gharan̄ gantwána puchchhitwá dutiyé diwasé, tató musávádéná niggañihí thérań gharamupágatuh.*  
*Thérassa wachanaán sutwá, só pasannamanó dijó attanó pákaténassa nichchań bhikkhań pawattayi,*  
*Kaménassa pasidinsu sabbépi gharamánuśa : bhojapési dijó nichchań nisidápiya tań gharé.*  
*Evań kaména, gachchhanté kále, solasawassikó, ahu, Tissakumáro ; só tivéélá dadhi páragó.*  
*Théró kathásamuṭṭhánań hessatéwanti tań gharé ásandní nadasséi thapetwá mánawásanań.*  
*Brahmalóká úgatattá suchikámo ahósi só, tasmá só tassa pallankań wásaitwá lagiyati.*  
*Aññásanań apassantó thité théró sasanbhámó tassa tań ásanán tassa panñípisi gharé janó.*  
*Diswá tatha nisinnáń tań ágammáchuriyantiká, kujjhítwá mánawó wáchań pharusaýa udírayi.*

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became upasampada priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the “pitakattaya,” in due course attained the mastery of the six departments of doctrinal knowledge.

This théró Siggavo, perceiving (by inspiration) the conception of Tisso ; during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived.) For that period of seven years, even the word “begone” had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) “Depart hence.”

The brahman Moggali, who was returning home, observing him departing, inquired, “Hast thou received any thing at our house?” “Yes,” he replied. Going to his house, and having ascertained (that nothing had been given;) on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the theró’s explanation, (that he only alluded to the slave’s reproach, “Depart hence,”) the brahman pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him also an inmate of the house, constantly fed him. In this manner time passed away, and the youth Tisso attained his twentieth year, and succeeded in traversing the ocean of the trivéheda (of the brahmans.)

The théró (knowing by inspiration) that a discussion would be produced thereby, (by a miracle) rendered all the seats in the house invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the brahma lóka world, he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the théró was standing, the people in the house in great confusion, spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The théró replied, “Young brahman, what knowledge dost thou possess?” The youth

*Theró. "mánawa, kín mantañ jándati?" tamabrawi: taméwa puchchhañ thirassa pachchárochesi mánawo. Janámítí patinrú té there thérañ apuchchhi só gaṇṭitthánáni wédeśu tassa thérótha wiyákari. Gahañthiéwa théró só wélapáragató ahu, nabhyákareyya kín tassa pubbinna patisamhídó. "Yassa chittan upajjati, nanirujjhati: tassa chittan nirujjhassati, nuppajjissati: yassawápana chittan, nirujjhissati, nuppajjissati, nanirujjhati, ti."*

*Tañ chitta yamaké puchchhi, puchchhi, théró wisáradó, andhakárówiya ahu, tassa só tamavócha só. "Bhikkhu kónamamantóti?" "buddhamantéti" solbrúwi: "déhiti wutté?" "no wésadhárinó dammitán" iti. Mátá pitúhi nunñató mantattháya sapabbají, kammañthánamadá théró pabbájetwá yathá rahañ. Bhávanánañ anuyunjanto, acharéna mahámáti sotápatti phalañ pattó théró natwána tañ tathá. pesesi Chandawajjissa thrasantikamuggahañ.*

*Upasampadáyitwa tañ kálé sò Siggavo yati vinayañ ugghápési puna sésaddwayampicha. Tato sò Tissa daharó drabhitwá wipassanañ, ehhlabhíñó ahu, kdlé thérabháwancha pápuni.*

instantly retorted the same question on the théro. When the théro was in the act of replying, "I do possess knowledge," he interrogated the said théro on the abstruse passages of the "véhédos." The théro instantly explained them.

This théro was thus, even while sojourning in the domicile of a layman, accomplished in the "véhédos." Having attained the perfection of sacerdotal sanctity (in the buddhistic ered) why should he not be able to explain them?

"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining nibbuti), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."\*

The théro of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind. He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what parable is this?" He replied, "Buddho's parable." On his exclaiming "Impart it to us;" he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of this parable. The théro having initiated him into the priesthood, he imposed on him, according to the orthodox rules, the task of duly qualifying himself.

This superlatively gifted person having attained that qualification, in a short time arrived at the sanctification of "sotápatti." The théro having ascertained that fact, dispatched him, for the purpose of being instructed, to the théro Chandawaggi.

In due course, the priest Siggavo having made him an upasampada, taught him the "vinaya;" subsequently the other two branches of religion. Thereafter the youth Tisso attaining the "vipassanan" sanctification, acquired the mastery of the six

\* This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.

*Atiwa pákato ási chandówa suriyówe só ; kò tassa wádhá manpi, Sambhuddhassa wachówiya ?  
Moggaliputta théródayó nithító*

*Ekáhań uparájá só addal:khi migawań gató, kián manté migéravé diswa, étań wichintayi :  
“ Mígápi éwań l'ílanti áravé tisagóchará : nañlissunti lín bhikhú snkháhárawiháriné ? ”  
Attanó chintitań rauño dróchési gharan gató : sañnapétuntu sattáhan rájjan tuśsa addási, só.  
“ Anubhósi, imáñ rájjáñ, sattáhantu, kumára : tató tań ghátnyissámi : “ icheháwécha mahipati,  
Ahoti tamhi sattihé “ twan lénási kisó ili ? ” “ marañassa bháyeñáti ” wutté : rájáha tań puña,  
“ Sattá hárhan marissantí twań na’ ili : imé kautan l'íl ssanti yati, fáta, sadá mārayasań yino ”  
Ichehewáń bhátará wuttó, sisanaśmin pasdi só ; l'déna migawań gantwá thérań addal:khi sawatań.  
Nissinnań ruñkhamúlasmiń só Mañdálhammarakkhitáń, salasdi:háya nágéna wíjintamanásawań.  
“ Ayań theró wiyáhampi pabbajja Jinasásané, wihaarissan' adá ranné ? ” iti chintayi móanawò.  
Théró tassa pasdálatthań uppamitvá wilháyasú, gantwá Asódrámaśsa pokkharan'ó jale thitó :  
Al dsé thapayitwina chiwaráni wardúi só, ígíltivá pokkharan'ín galláni parisinchatha,*

branches of doctrinal knowledge, and ultimately he was elevated to a thero. He became as celebrated as the sun and moon. Who has heard his eloquence, without considering it the eloquence of the supreme Buddho himself!

The matters concerning the thero Moggali concluded.

The sub-king (Tisso) on a certain day, at an elk hunt, saw in a forest, a herd of elk sporting. Observing this, he thus meditated : “ Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in vihares, also amuse themselves ? ” Returning home he imparted this reflection to the king, who conferred the sovereignty on him for seven days to solve this question,—addressing him thus : “ Prince, administer this empire for seven days : at the termination of that period I shall put thee to death.” At the end of the seventh day, he inquired of him, “ From what cause hast thou become so emaciated ? ” when he answered, “ From the horror of death.” The monarch thereupon rejoined, “ My child, thou hast ceased to take recreation, saying to thyself,—‘ in seven days I shall be put to death.’ These ministers of religion are incessantly meditating on death ; how can they enter into frivolous diversions ? ”

He who had been thus addressed by his brother, became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the thero Mahádhammarakkhito, perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection : “ When shall I also, like unto this thero, initiated into the priesthood, be a dweller in the forest ? ”

The thero, to incline his heart (to the faith), springing aloft, and departing through the air, alighted on the surface of the tank of the Asókarámo temple : and causing his robes to remain poised in the air, he dived into the tank, and bathed his limbs.

Tañ iddhiñ uparājī sō disvātiva pasūliya “ajjēwa pabbajissanti” buddhimākati buddhimā.  
 Upasankamitwā rājinan pabbajjañ yachi sālao. Niendrétu masaklontó, tamālīya mahipati,  
**Mahatā paricārēna** vihāramagamā sayan: pabbajī sō Mahādhammarakkhitathérasanti’ ē.  
 Saddhiñ tenēva chatu satan sahassāai narapicha, anu pabbajitānantu gananōnān navijjati  
 Bhāgineyyō narindassa Aggibrāhmañisnto akhī ranjo dhitāya Sanghamittiya sānikō.  
 Tassa tassa sutchāpi Sumaño namanāmañ yāchitva sōpi rájānañ uparājēna pabbajī.  
 Uparājassa pabbajā tassásolassa rājinō chatuthé ñsi wassamī mahājanahitōlaya.  
 Tatthewa upasampannō sampanna upanissayō ghatentō uparājā sō chhalabhiñō rahā ahu.  
 Wihāré té samāradhī sabbē sabhapurésupi sādhukuñ thi wasséhi nitthāpecuñ manoramē.  
 Thérassa Indaguttassa kammālhīt’hayakassatu iddhiyāchāsu nitthāsi Asókaramasavhayō.  
 Jinēna paribhuttēsu thanésucha, tahiñ, tahiñ, chetiyāni akāresi rumaniyāni bhūpati.  
 Puréhi chaturásiti sahassēhi samantatō, lē’ hé ekdhām ánesuñ vihāre nitthitā iti.  
 Lekhē sutwā, maharājā, mahātejjiddhivikkamō, lātu, kāmo sakinyēwa sabbā rāma mahāmahañ,

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The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, “This very day will I be ordained a priest.” Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself, with a great concourse of attendants, proceeded to the temple. He (the under king) was ordained by the thérō Mahādhammarakkhito. On the same occasion with himself, one hundred thousand persons (were ordained.) There is no ascertaining the number of those who became priests from his example.

The renowned Aggibrāhma was the son-in-law of the king, being the husband of Sanghamittā the sovereign’s daughter. Her and his son, prince Sumano, having obtained the sanction of the king, was ordained at the same time as the sub-king.

It was in the fourth year of king Asóko’s reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In the same year this sub-king, gifted with wisdom, became upasampadá; and exerting himself, by virtue of his former piety, became sanctified with the six supreme attributes.

All these individuals in different towns, commencing the construction of splendid vihāres, completed them in three years. By the merit of the thérō Indagutto, and of that of the undertaker of the work, the vihāre called Asókarámo was also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dágobas to be constructed. From eighty four thousand cities (of which Pupphapura) was the centre, dispatches were brought on the same day, announcing that the vihāres were completed. Having heard these dispatches read, the glorious, the superlatively gifted, the victorious sovereign having resolved on having a great festival of offerings at all the temples at the same moment, caused to be published by beat of drums, through the capital,—“On the seventh day

*Purabhériñ charápesi “ sattamé diwasé itó sabbárámamaho hótú sabbadésénu ékardá : ”  
 “ Yójané yójané deutu mahádánan mahitálé. Karontu gámárámánan magg mancha wibhúsanañ . ”  
 “ Wihárésúcha sabbésú bhí khusníghassa sabbathá mahádánani, wattantu yathá káláni yathá baláni . ”  
 “ Dipamálá pupphamálá lañkárécha, tahiñ, tahiñ, turiyéhicha sabbéti upaháruñ anéladhá . ”  
 “ Upósathangá nádáyu sabbé dhamañ sunantucha, pújárisé nékécha karontu tadahúpicha . ”  
 Sabbé, sabbattha, sabbatthá, yathá nantálhikápicha pújá sampatiyá désnú devalóla manorámá.  
 Tasmín diné mahárájá sabbálánkárahúsító sahóédhó sahámachchó, halóghapariwáritó,  
 Agamási sakárámán, bhindantówiga méliniñ : sañghamájhamhi athási, vanditvá sañghamuttamañ.  
 Tasmín samágamé ásnú asítí bhíkhhu kóiyó ; ahesún sata sahassán tésu khíñásawá yati,  
 Nawuti sata sahassáni ahú bhíkhuníyó tahiñ ; khíñásawá bhíkh.khuniyó sahassan ásu tásntu.  
 Lókawívarañ náma páthihirañ akánsu té khíñásawá pasálatthañ Dhammásókassa rájñó.  
 Esásólóti yéyittha puré pápéná kammund, Dhammásókóti yáyittha pachchha puñyéna lammundá.  
 Sammuddapárlyantañ só Jambúdipáni samantató passi sabbe wihárécha náná pujáwibhúsité.*

from hence, throughout all the kingdoms in the empire, let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yójana, let there be great offerings bestowed. Let there be decorating of the roads to villages as well as temples. In all the vihāres, let almsgiving to the priesthood be kept up in every respect, as long as practicable, and liberally as means will allow. At those places, decorated with festoons of lamps and garlands of flowers in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons duly prepared by a life of righteousness, listen to the doctrines of the faith ; and let innumerable offerings be made on that day.”

Accordingly, in all places, all persons, in all respects, as if they were the felicitous Déwaloka heavens, each surpassing the other, bestowed offerings.

On that day, the king, decorated with all the insignia of royalty, and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kotis of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. These sanctified persons, for the purpose of gratifying king Dhama-sóko, performed a miracle for the manifestation to the world, of the truth of their religion.

On account of his former sinful conduct (in having murdered his brothers), he was known by the name of Asóko. Subsequently, on account of his pious character, he was distinguished by the name of Dhammásóko. (By the power of a miracle) he saw all the vihāres situated in every direction throughout the ocean-bound Jambudipo, resplendent with these offerings. Having thus beheld these vihāres, exceedingly overjoyed, he

*Ativatuttho té diswá sāgari puchchhi nisidiya : “kassa, bhanté, parichchágó mahásugatasásané ?”*  
*Théró Moggaliputtó só rāygo parvahai wiydí-ari : “dharamánépi Sugatè natthichágí taya samó.”*  
*Tań sutrā wachauań bhyótuthò rújá, apuchchhi tań “bul-thasásñadáyáló hoti khó mādisó iti ?”*  
*Théró rājayuttassa Mahindassúpanissayań, tathéwa rájadhitáya Sañghamittáya pekkiya ;*  
*Sásanassdbhiruñdhincha tań hétukanawekhíya, pachchá bhásatha rājánań só sásanadhurandharo :*  
*“Tálisópi maháchágí díyádú sásanassatu pachchayañdyakchéwa wachhaté manujádhipa,”*  
*“Yótū puttaiñ dhitaranwá pabbajjapesi sasaué ; só sásánassa díyádó hétí, nō dýakó api.”*  
*Atha sásanaduyádbhávamichchhuń mahípati Mahindań Saughamittauha thité tattre apuchchhatha :*  
*“Pabbajissatha kin tátí, pabbajjé mahati matú ?” pitunó wachauań sutrā pitarań té abhásiuń.*  
*“Ajjewa pabbajissáma, saché twań, déwa, ichchhasi ; amhancha lábhó tumhancha pabbajjáya bhavissati.”*  
*Uparajassa pabbajjan káletó pablutih, só sachápi Aggibrahmassa, pabbajjákata nichchhayá.*  
*Uparajjań Mahindassa dátukámópi bhúpati, tatópi adhikáyáti pabbajjáyéwa róchayi.*  
*Piyánputtań Mahindancha budhírúpabalólitai, pabbajjílasi samahán Sañgamittancha dhiturań.*  
*Tadá wisati wassó só Māhindó rājanandakó, Sañghamittá rájadhitá atthárasasamá tavá.*

inquired of the priesthood: "Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest?" The théro, the son of Moggali, answered the sovereign's inquiry; "Even in the life-time of the deity of happy advent a donor of offerings equal to thee did not exist." Hearing this announcement, the king greatly pleased, again thus inquired of him: "Can a person circumstanced as I am, become a relation of the religion of Buddho?" The théro perceiving the perfection in piety of Mahindo the son, and of Sanghamittá the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion, thereupon thus addressed the monarch: "Ruler of men! a greater donor and benefactor to the faith even than thou art, can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not a 'benefactor,' but a 'relation' of the faith."

Thereupon, the sovereign desirous of becoming the "relation of the faith," thus inquired of Mahindo and Sanghamittá, who were present: "My children, it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained?" Hearing this appeal of their father, they thus addressed their parent: "Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee." Even from the period of the ordination of the sub-king and of the Aggibráhma, he and she had been desirous of entering the priesthood. The king who had resolved to confer the office of sub-king on Mahindo, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahindo, distinguished by his wisdom and his personal beauty, and of his daughter Sanghamittá. At that period this Mahindo, the delight of the monarch, was twenty, and the royal daughter Sanghamitta was eighteen years old. His ordination and (elevation to) the upasampadá took place

*Tadahéwa ahú tassa pabbajjá upasampadá ; pabbajjá sikkhadánancha tassácha tadahú ahú.  
Upajjháyó kumárassa ahu Moggali sawhayo ; pabbajési Mahádérathéro ; Majjhantikó pana  
Kammawáchan akú : tasmiń sópasamparlamayalé, arahattań Mahindo só pattó sapatisambhidań.  
Sańghamittáyupojjháyá Dhammapálati wissuta, áchriyá Ayupálí, kále sási anásawá.  
Ubhó sásanapajjótá Lańkálipópalarinó chháthié wassé pabbajjísu Dhammásókassa rájinó.  
Mahá Mahindó wasséhi tiki dípappasálaakó, pitakattayamugganhí upajjháyassa santiké.  
Sá bhikkhuni chandaléha Mahindo bhikkhusuriyo Sambuddhasanáksań té sadá sobhayuń tadá.  
Puré Páṭaliputtamá wané wanacharó charań, kuntakinñaryá sadhniń sanwásań kappayí kira.  
Téna sanwásamanváya sá putté janayí duwé ; Tisso, jetthótu, kaniñhotu Sumitto námako.  
Maháwaruna thérassa kálé, pabhejjásantiké, arahattań púpuñińsu, chhalabhiññá gunań ubhó.  
Pádél kítawisénási puñthójetthó savélanó dha puñthó lanithena “bhésajj pasatań ghatań.”  
Rañgó niwédanań, rañgó gilánapachchayépicha sappi, atthancha charań pachchhábhattań pañikkhipi.*

on the same day. Her ordination and qualification (for upasampada, not being eligible thereto at her age) also took place on the same day. The théro named Moggali, was the preceptor “upajjháyo” of the prince. The théro Mahadévo initiated him into the first order of priesthood. The théro Majjhantiko performed the “kammawáchan.” In that very hall of upasampada ordination, this Mahindo, who had attained the requisites for the priesthood, acquired the sanctification of “arahat.” The priestess Dhammapati became the upajjháyá, and the priestess Ayupálí the instructress of Sanghamittá. In due course she overcame the dominion of sin (by the attainment of arahat.) Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammásóko, the benefactor of Lanká. The great Mahindo, the illuminator of this land, in three years learnt from his preceptor the “pitakattaya.”

As the moon and sun at all times illumine the firmament, so the priestess (Sanghamittá) and Mahindo shone forth the light of the religion of Buddho.

Previously to this period, a certain pilgrim departing from Patiliputto, and while wandering in a wilderness, formed a connection with a young female kuntikinnaryá (a fabulous animal.) By her connection with him, she brought forth two children,—the elder was called Tisso, and the younger Sumitto. In due course of time, these two having entered into the priesthood under the tuition of the théro Maha Waruno, and having acquired the six perfections of religious knowledge, attained the sanctification of “arahat.” Tisso, the elder, was suffering from an ulcer in his foot, occasioned by the puncture of a thorn. The younger having inquired (what would alleviate him), he replied, “A palm-full of clarified butter, to be used as medicine;” but he (Tisso) interdicted his want being made known to the king; its being supplied from the allowances granted by the king to infirm priests; or that for the sake of clarified butter, he should proceed in search of it (at an unorthodox time) in the afternoon. “If in thy (orthodox forenoon) pilgrimage to beg thy (daily) alms, thou shouldst receive some clarified butter, that thou mayst bring.”

*"Piṇḍayaché charań sappiń labhusé twań tamáhara" ichcháha Tissathéró só Sumittań théraramuttamań.  
 Piṇḍaya charatań tena nalaviddháha pasatań ghatáń, sappikunbhásaténápi wiyádhijátó asádhijó.  
 Penewawiyádhiná theró pattó áykkhayańtikań ówaditwáppamádéná nibbátuń mánasań aká.  
 Akásamhi nisulitwá téjó dhátuwasesań sô, yatháruchin, adhińtháya sarírań parinibbutó.  
 Jálú saríra nikkhamma nimmansań chhárikán dhahi thérassa sakalań káyań atthikánitu no dahi.  
 Sutwá nibbutimetassa Tissathérassa, bhúpati agamási sakárámań janógha pariwáritó.  
 Hatthi kanthé thító rágá tanańthínávaróhayi káretwá dhátusakkárań tassa wiyádhim apuchchhi tań.  
 Tań sutwá játaśańwégó puradwártesu káriya sudháchitań pokkharaní bhesajjánancha púriya.  
 "Púpesi bhikkhusańghassa bhésajjáni diné diné, mahotu bhikkhusańghassa bhésajjań dullabhań" iti.  
 Sumittathéró nibbáyí chańkamantówa chańkamé; pasidi sásanétiwa téndipicha mahájanó.  
 Kuntiputtá duwé thérá té lókahitakárinó nibbáyinsu Asókassa rañño wassamhi atthamé.  
 Tatópabuti sańghassa lábhotiwamahá ahu; pachchhi pasannách ajaná yasmá lábhái pawáttayuń.  
 Pahinalábhásakkárá titthiyá lábhakárańd, sayáń kásáyam áláya wasinsu sahabhikkhuhi.*

Thus the exalted théro Tisso instructed the théro Sumitto. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease, the théro was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." From the corpse of the théro flames issuing, it was converted into fleshless ashes ; but they did not consume any of the bones in the whole of his corpse.

The sovereign hearing of the demis of this théro Tisso, attended by his royal retinue, repaired to the temple built by himself. The king causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, from the affliction created in him, he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam, and filled it with medicinal beverage, saying, "Let there not be a scarcity of medicines, to be provided daily for the priesthood."

The théro Sumitto attained "nibbuti" while in the act of performing "chankian," (taking his walk of meditation) in the chankman hall. The world at large, in consequence of this event, became greatly devoted to the religion of Buddho. These two théros descended from the kuntikinnaryá, attained "nibbuti" in the eighth year of the reign of Asóko.

Thenceforward, the advantages accruing to the priesthood were great. By every possible means the devoted populace kept up these advantages.

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons,

Yathá sakancha té wádan buddhawádóti dípayuń ; yathá sakancha kiriyań akarińsu yathá ruchin.  
 Tatò Moggali puttó só thíré thiragunódayó sásanabbudanuppamań diswá tam atíkkhalan ;  
 Tassópasamané kðlań dighadassi avekkhiya : datwá Mahínlathérassa mahabhikkhuganań sakań,  
 Uddhagangáya ékówa Ahógangamhi pabbaté wihási sattavassáni wiwékamanubrúhayań.  
 Titthiyánań bahuttácha, dubbachattácha, bhikkhawó tésań kátuń nasakkińsu dhamuména patisédhańań.  
 Ténéwa Jambulipamhi sabbárámésu bhikkhawó satta wassáni nákansu upósuthapawárańań.  
 Tań sutwána mahárájá Dhammásókó maháyasó ékań amnchchan pésesi Asókarámauttamań.  
 "Gantwálihikarańań étań upasamma upósathań, káréhi bhikkhusańghéna mamáramé tuvań iti."  
 Gantwána sannípádetwá bhikkhusańghań sadummati "upósathań karótháti" sáwési rájasusanań.  
 "Upósathań titthiyéhi nakaroma mayań" iti ; awócha bhikkhusańgho tuń ámachchań mulhamdnasan.  
 Só machchó katipáyánań théránań patipátiyá achchhindí asiná sisai "kárémi nań upósathań."  
 Rájabhátá Tissathéró tań diswá kiriyań, lahuń gantwána tassa ásanné ásanańhi nisidi sô.

whenever (they set up) a doctrine of their own, they propounded it to be the doctrine of Buddho. If there was any act of their own (to be performed), they performed it according to their own wishes (without reference to the orthodox rules.)

Thereupon, the théro, son of Moggali, of increasing piety and faith, observing this dreadful excrescence on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight, the period at which the excision of this (excrescence would take place;) transferring his fraternity of numerous disciples to the charge of the théro Mahindo, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahóganga mountain (beyond the Ganges), towards the source of the river.

In consequence of the numerical preponderance, and the schisms of these heretics, the buddhist priests were incapable of regulating their conduct according to the rules of the orthodox faith. From this very cause, in all the buddhistical temples in Jambudipo, the priests were incapable of observing the rites of "upósatho" and "pawáranan" for a period of seven years (as none but orthodox ministers could be admitted to those rites.)

The superlatively-gifted great king Dhammásóko, hearing of this (suspension of religious observances for seven years), dispatched a minister to the chief temple Asókoráma, with these orders : "Having repaired thither, do thou, adjusting this matter, cause the ceremony of "upósatho" to be performed by the priesthood at my temple."

This ignorant minister having repaired thither and assembled the priests, thus shouted out the commands of the sovereign : "Perform ye the ceremony of uposatho." The priesthood thus replied to the embicile minister : "We will not perform the ceremony of 'uposatho' with the heretics." The minister exclaiming, "I will have the 'uposatho' performed," with his own sword decapitated several of the théros in the order in which they sat. The théro Tisso, the younger brother of the king, perceiving this proceeding, rushing close to him (the minister), placed himself on the seat (of the théro last slaughtered). The minister recognizing that therero, repairing (to the palace) reported the whole to the

*Therañ diswá amachchó sò, gantwá rayañ niwédayi sabbañ pawattiñ. Tañ sutwá, játaláho mahípati, Sighán gantrá, bhiikkhusaṅgháñ puchchhi ubbiggamánañ “ewañ kuteña l'amména kassa pápañ siyá?” iti. Tesañ apañditá kéchi “pápañ tuyihantu;” kéchitu “ubhinnanchátu;” ahañsu “natthi tuyihanti” pañdita. Tañ sutwána mahárojá “samatto aathi bhikkhunó, wimatiñ mé wiñodetwa, kátuñ sásanapaggahañ?” “Atthi Moggali puttó sò Tissathéró, rathésaha!” icchahá saṅghó ríjánañ ríjá tathási sádaro. Wisuñ bhiikkhu sahasséna chatuhi pariwárité théré, narasahasséna amachché chaturó tathá. Tadahéyéwa pésesi attaúo wachanena só therañ ánetumé; tehi tathá wutte: anágami. Tañ sutwá, puna, atthaithu, théré, machhécha pésayi, wisuñ sahassa purisé; pubbewiya anágami. Rajá puchchhi “kathañ théró ágachchéya nuñhó?” iti: bhiikkhu ahañsu thérassa tasságamañā káraṇañ: ‘Hohi, bhante,’ upatthambhó kátuñ sásanapaggahañ ‘iti wutté’ mahárájá, théró éhiti sò” iti. Punópi théré machhécha ríjá solasa sòlase wisuñ sahassa purisé tathá watwána pésayi. ‘Théró mahallakattépi návohissati yánakañ; therañ gaugáya náwáya ánítháticha’ abbruwi. Gantwá té tañ tathá wóchuñ; sò tañ sutwáwa utthahi; náwáya therañ ánesuñ ríjá; pachchuggamí tahiñ.*

occurrence to the king. Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple), inquired of the priesthood: “By the deed thus done, on whom will the sin fall?” Among them, a portion of the ill-informed declared, “The sin is thine:” another portion announced, “Both of you:” the well informed pronounced, “Unto thee there is none.”

This great king having heard these (conflicting) opinions (exclaimed), “Is there, or is there not, any priest of sufficient authority (among you) who alleviating my doubt, can restore me to the comforts of religion?” The priesthood replied to the sovereign; “O, warrior king! the théró Tisso, the son of Moggali, is such a person.” The king instantly conceived a great veneration for him. On that very day, in order that the théró might be brought on his invitation, he dispatched four théros, each attended by one thousand priests; in like manner four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the théró) did not accept the invitation.

Hearing this result to the mission, he dispatched eight théros and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, “What can the cause be that the théró does not come?” The priests informed him what could procure the attendance of that théró, thus: “Illustrious monarch, on sending him this message, ‘Lord! vouchsafe to extend thy aid to restore me to the faith,’ the théró will come.”

Again another time, the king adopting that very message, sent sixteen théros and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission): “The théró on account of his great age will not be disposed to mount a conveyance; do ye therefore transport the théró in a vessel by the river.” They having repaired thither, delivered their message. He, in the very act of hearing the message, rose. They conveyed the théró in a vessel. The king (on his approach) went out to meet him.

Janumattan jalañ rājā gahetwā dakkhiñā karāñ. sāvadya vēravat̄ issi therassāla sagaranā  
 Dakkhiñā dakkhiñeyō sō karāñ rāñçoukampa' o aubitrātuampaya therō nāvāya otari  
 Rājā therān nayitwāna, uyānañ Ratiwāl thīnān therassa pāl: dīcūt̄wā malakkhetrāla nīdiyā  
 Samattha bhāvañ therassa vīvāñsantō mahipiti "Tathākāmā vīra, bīrute, patihirati," ubhī tī.  
 "Kinti?" wutté: "mñhil'anpañ," dīa: tān pīrīrīt̄s; "si alay, l'lesig t' " "Tāñ aayai vīvāna  
 "Kō dulkaroti?" puchchhitwā "ekalesaya", vīgantā dul"uranti" sāvītawāna "tāñ dārīkā cātakāra"  
 Rathāñ, assāñ, manussācha, pātiñclōdat̄apūritā, therō yoja, asīnaya antarāñi vhat̄vīt̄  
 Thapāpetwā tadangehi sahātān yōjanāñ māki chalisi i bīhiya tattra vīsinnasācha dossā ji  
 Tēuanzehchēna bhiñkhūnā maranēnatlaubōrīha, dīpassat̄thi mutthittān thīran pīcchobhī mīrā, u  
 "Paticchakāmañ natthiti kilitthān chētāñuñ vīna" thīrō bodhēsi rājānañ, wat̄ra "iñtīra", ja  
 Wusāntō tattha sattahān rājūyyānē manorāmē sīki hāpēsi mahipūlāi sambull asīmāyan sall̄.  
 Tāsmīn yēwacha sattahē duvē yakkhe mahipati pīsetwa, mahiyāñ bī' i hū asēse sāri upapīpi.  
 Sattame dīvase gantrā sañdrāmāñ manorāmāñ, kāresi bhiñkhūsānghassa sāññipatasañ cecto.

The monarch (proceeding into the river) till the water reached his knees with due profoundest respect offered the support of his right shoulder to the disembarking theiro. The benevolent theiro, worthy of every offering, out of compassion, accepting the proffered right arm of the sovereign, disembarked from the vessel. The king conducted the theiro to the pleasure garden Ratiwaddhanc, bathing his feet and anointing them, caused him to be seated. The sovereign, with the view of trying the supernatural power of the theiro, said to him: "Lord, I am desirous of witnessing a miracle." On being asked what (miracle)? He replied, "an earthquake." (The theiro) again asked, "the earthquake thou wishest to see, is it to be of the whole earth, or of a limited space?" Inquiring which is the most miraculous, and learning that "an earthquake confined to a limited space was the most miraculous," he declared that he was desirous of witnessing that.

The theiro within a boundary—the four sides of which were a yōjana in extent—having placed (on each side) a chariot, a horse, a man, and a vessel filled with water by his supernatural power he caused the half of those things, together with the ground within the boundary, to quake (the other half, placed beyond the boundary, not being affected). He manifested this miracle to him who was there seated.

The king inquired of the theiro whether a sin had or had not been committed, on account of the sacrilegious murder of the priests, by his own minister. The theiro propounding to the king the jātaka called "tittira" consoled him by declaring, "Excepting there be wilful intention, there can be no sin." Sojourning in that delightful royal pleasure garden for seven days, he made the sovereign conversant with the inestimable doctrines of the supreme Buddho.

The king within those seven days having sent two yakkhos, caused all the priests in Jambudipo to be assembled. On the seventh day going to the splendid temple built by himself, he directed the whole priesthood, without any omission, to assemble. Seated

*Thireñasaha ca ante nisannō savi anture, et ētañ laddhikē bhūtā pakkasitvāna santi an,  
 Kiñ, vālī Sugato bharate? iti puchekhi mahapati; te sassatālī an dīthiñ vijāhāriñsa yathā sa: an  
 Pe mīch' karitītī ē sabbe rāja uppabbajāyai, sabbe sañchi sahassāni ñuñ uppabbajayitā.  
 Apucet, "Bava ñ ē bhūtā hū" in wālī Sugato" iti "vibhajju walitdhansu" tañ therañ puchekhi bhupati  
 "Hūtā, jī wālī Sarabuddhō kōti, blanteti?" ñhu: sō thero "dandāi;" tañ sutva rāja tutjhāmano, tada,  
 Sugheva sūthi gasma, tasnā sanghe uposathā, Larītu, blantē;" iwhhera watwā therasa, bhupati,  
 Sughe, ca māñhan̄ datwana nagarañ pāñsi subhā, Sañghī samuggo kātrvana tulā ñsi uposathā.  
 Tere, vāsanāthamhi bhūtāhusañghe wisaradé, chhalabhiñyé, tepitaka, pabbhīna xī sambhīde,  
 Chelthū sahassāni uchchini, ī atuñ saddhammasangahan. Teki Asō arāñ tuhi a' ñ saddhammasangahan  
 Pahā ñ a, sajatherēcha Yasattherēcha ñ ñrayan̄ yothā te: dhūmavatagitiñ Tissattherē i tañ yathā.  
 Kutha watthuppiñ arayañ parawāloppamaddanā obhāsi Tissattherēcha tasmin suñgetimāñ pale.  
 Ewan bhūtākē sahassēna rakkhāyās karājīno ayāñ kawāhi māsthi ñbañ gassan̄ ñti nittitā.  
 Revit sattvase wasse, dwāsattorisamō isi, mahāparārajāyāñ se sāñgitin tan̄ sārapagī.*

together with the therō within the curtain, and calling up to him, one by one, the heretic priests: "Lord," inquired the sovereign, "of what religion was the deity of felicitous advent?" Each, according to his own faith, propounded the "sassata," and other creeds (as the religion of Buddho). The king caused all those heretic priests to be expelled from the priesthood. The whole of the priests thus degraded were sixty thousand. He then asked the orthodox priests, "Of what religion is the deity of happy advent?" they replied, "The religion of investigated (truth)." The sovereign then addressed the therō: "Lord! is the supreme Buddho himself of that 'vibhajja' faith?" The therō having replied "yes," and the king having heard that answer, overjoyed, "Lord," he exclaimed, "if by any act the priesthood can recover their own purity, by that act let the priesthood (now) perform the "uposatho." Having thus addressed the therō, and conferring the royal protection on the priesthood, he re-entered the celebrated capital. The priesthood restored to unanimity of communion, then held the "uposatho."

The therō from many asankya of priests, selected a thousand priests of sanctified character—possessing the six perfections of religious knowledge, and versed in the "tepitaka," and perfect in the four sacerdotal qualifications—for the purpose of holding a convocation. By them the convocation on religion was held, according as the therōs Malakassapo and Yasso had performed the convocations in their time, in like manner the therō Tisso (performed) this one. In that hall of convocation the therō Tisso preached a discourse illustrative of the means of supporting creeds on points of faith.

Thus, under the auspices of king Asōko, this convocation on religion was brought to a close in nine months by these priests.

In the seventeenth year of the reign of the king, this imperfect minister of religion, age seventy two years, conducted in the most perfect way a great convocation on religion, and the "pavaranā."

Sathukárañ dadantiwa sásanatthiti árand sangitipariyósáne akampítha mahámahi.  
Hitwá seithabrahmavihárampi uttunyan jégechchhañ sásanaheto narálokáñ  
ágammamaká sásanahichehañ : katalicho konámáñyo sásaná ichchamhi pamañjeti ?

Sujanappasádaśańvegotháya i oté maháwanse "statiyatthasasangitińama" panchamò parichekheda.

#### CHATTHO PARICHCHHEDO.

*Wangésú Wanganagare Wangarajá ahu puré : Kálíngarajó dhatási mhesi tassa ravino  
Sé rájá deviya tassá érañ alubhí dhitárañ : némittá wiyakarun tassa sañvádsan migaratáno.  
Itiwa rúpini dsi, atiwa kámagidhini : déména deviyarakápi lajjáyasi riguhelkhítá.  
El akini sá nit.khamma serichara sikhaththini, satthena sohá anqátlá uga Magalhagimina  
Lalarathé attaviyá sihó satthanubhildhaci avrantha, sésá tháreinu, sibagitalisantu sá.  
Ganhitaña gochárań sihó gachchhañ disvá tamáráká ratto upádádalente, lagulan pattal.ounalo.*

At the conclusion of the convocation, on account of the re-establishment of religion, the great earth, as if shouting its "sádhú!" quaked.

The instrument of this mission having left his supreme residence in the brahma loka world, and descended to this impure human world, for the advancement of religion,— who, capable of advancing the cause of religion, would demur?

The fifth chapter in the Mahawanso, entitled, "the third convocation on religion," composed alike to delight and afflict religious men.

#### CHAP. VI.

In the land of Wango, in the capital of Wango, there was formerly . . . . .  
Wango king. The daughter of the king of Kálínga was the principal queen . . . . .  
monarch.

That sovereign had a daughter (named Suppadewi) by his said queen. From astrologers predicted that she would connect herself with the king of animals (the lion). She grew . . . . .  
lovely in person, and was ardently inflamed with amorous passions. By such die king and queen, a degrading sense of shame was felt.

This (princess) while taking a solitary walk, unattended and disguised, decorated moreover for the protection of a caravan chief who was proceeding to the M. Tadax country.

In a wilderness in the land of Lada, a lion chased away the caravan chief. (It is best done in opposite directions; since advanced) is that in which the deer approached.

The lion, prowling for prey, observing her approaching him, with a roar, off threw all passion by closing his eyes and lowering his brows, and said, "Here is the Queen of Lanka."

Sá tan̄ diswá, saritwána némittawachanań sutań, abhitá tassa angáni, ranjayanti, paramasi.  
 Tassá phasséna atirittó, piñhiń áropiyásutań sihó sakaguhán netwá, táya sañwásamáchari.  
 Téna sañwásamanwaya kálená yamaké duwé, puttancha dhitarancháti rájadhítájanesi sá.  
 Puttassa hatthapadlesu sihákárá, tato aká námena Sihabáhuń, tan̄ dhitarań Sihasiwaliń.  
 Putto súlásavassó sō, matarań puchchhi sañsayan “tcań pitácha nō, amma, kasmá asadisi” iti<sup>9</sup>  
 Sá sabbamabrawi tassa, “kiñuyámáti ?” sobraví “guhań tha:eti, tátá, té pásánénáti,” sabraví.  
 Maháguháyathai:anań tan̄ khandénadáya sō aká él.dhenéra paññása yójanáni gatágatań :  
 Gócharáya gate sikhé, da:khiqasminkhi mätarań, wámé kanithihí katuńána, tatò sighón apakkami.  
 Niwástevána sikhanté, pachchhantagámamágannú; tatthísi rájadhítáya málalussa sutó tava.  
 Sínápati Wangaraúyo thito pachchantasádhanań, nisinnó watamúle sō, kammaní tan̄ sanvithápayań.  
 Diswa té puchchhi ; tan̄ wóchuń, “atawiwásino mayań” iti : sō dápayı tésań wattháni, dhajanipati.  
 Tánáhesuń ulárani ; bhattáń panyésu dápayı, sowannabhájanánsuń tesan puññena tánícha.  
 Téna sō wimhitó puchchhi, “ke tumheti ?” chámúpati : tassa sá játí gottáni rájadhítá niwedayi.

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recollecting the prediction she had heard of the fortune-tellers, freed from all fear, exciting him, caressed him. By her having thus fondled him, his passion being roused, the lion placed her on his back, and conveying her to his den, he lived with her. In due course of time, by her connection with him, this princess gave birth to twins—a son and a daughter. They partook of the nature of the lion in the formation of their hands and feet. She consequently called him by the name of Sihabáhu, and the daughter Sihasiwali.

This son, in his sixteenth year, inquiring of his mother regarding a doubt raised in his mind, “My mother,” said he, “from what circumstance is it, that between thyself, our father and ourselves, there is a dissimilarity ?” She disclosed all to him. “Why then do we not depart ?” replied he. “Thy father,” she rejoined, “closes up the mouth of the den with a stone.”

He taking that which closed the mouth of the great den on his shoulders, proceeded and returned a distance of fifty yójanas on the same day. When the lion had gone to prowl for prey, placing his mother on his right shoulder and his sister on the left, he quickly departed.

Covering their nakedness with leaves, they proceeded to a provincial village. At that time (prince Anuro) the son of the princess's maternal uncle was there. This minister, standard-bearer of the king of Wango, was present at this provincial village, superintending cultivation, seated under a wató tree. The royal standard-bearer seeing their condition, made inquiries. They replied, “We are the inhabitants of the wilderness.” He bestowed clothing on them, which (clothes) by the virtue of their piety, became of the greatest value. He gave dressed rice in leaves, which became vessels of gold.

The minister astonished by this (miracle), inquired of them, “Who are ye ?” The princess narrated to him her birth and lineage. This royal standard-bearer, taking

Pituchchhádhitarań tań só áláya dhajanípatí, gantwána Wanganagarań sańwásan tāya kappayi.  
 Siho sighán guhan gantwá, té adisvá tayó jané, addhitó puttásokéna, nachakháli, nachápiwi.  
 Dáraké te gawésantó agá pachchantagámaké ubbáhiyati só sócha yań yań gámamúpéti so.  
 Pachchantawasinó gantwá rańgo tań patiwédayuń: "siho piléti té ratihántań, déva, patisédhaya."  
 Alabhań niselhakań tassa hathikhandhagatań, puré "adétu sihaláyítí" sahassári súpacchárayi.  
 Tathéva dvé sahassáni tinichápi narissaró, Dwisú wárésu warési mítá sihabhújańhi tań.  
 Aggahi tatiyi wáré apuchchhitwára mítarań; dápésiti sahussáń tań ghátetuń pítarań sukań.  
 Rańgo kumdrań lassésuń; tań rájá idamabruví: "gahité yań sih té dammi raijhań tadtwa te."  
 Só tań gantwá guháduárań, sihán diswáwa áraká, éntań puttasinéhena wíjjhantuń tań saran khípi.  
 Saró nalátamáhachchaméttá chitténa tassatu, kumírapádamuléwa nivatto pati bhuniyaní.  
 Tathásiyáwa tatiyaní; tató kujjhí migádhípó, tató khittó saró tassa káyań nibbijja nikkháni.  
 Sakésarań sihasisań adáyasapurań agú: matassa Wanganájassa sattákáni tadá ahu.  
 Rańgo aputtakattácha, patitáchassa kammundá, sutwáwa rańgo nattuttań, sajánitwáwa mítarań,

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with him this daughter of his father's (younger) sister, conducted her to the city of Wango, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children he entered the provincial villages; and whatever villages he visited, he chased away the people. The inhabitants of the villages repairing to (the capital), thus implored of the king: "A lion is laying waste thy country: sovereign lord, arrest this (calamity)." Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, "Let it be given to the captor of the lion." In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: "On the lion being destroyed, I bestow on thee that country." He having proceeded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Sihabáhu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort, it was the same. Then the king of animals losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihabáhu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Wango.

The monarch having left no sons, and his virtuous ministers exulting in this exploit of

*Amachchá sannipatitá, akhilá, ékamárasá Sihabáhu kumárassa "rājáhóhítí" abruvuná.  
 Sú rajań sampaticchhit:ed : datwá mātúpatissa tań ; Sihasiwalimáddya játabhumiń gató sayari.  
 Nangaran tathá mápési ahu Sihapurantí tań, arayne yojana saté gáméchápi niwésayi.  
 Laláratthe puré tasmiń, Sihabáhu narálhipó rajań kárési, katwána mahésin Sihasiwalin.  
 Mahesi silusakkhattuń yamakécha duvé duvé puttéjanayi, kále, sá ; Wijayó námu jetthakó,  
 Sumitto náma dutiyó ; sabhé dwattinśa puttaká ; kálená Wijayań rajań uparajjebhisechayi.  
 Wijayo nisamácháro asi ; tań parisúpicha sáhusúni anékáni dussaháni karińsu té.  
 Kujjhó mahájano rańvó tamatthań patiwédai rajań té sańyapetwána, puttań ówadi sádhukań.  
 Sabbań tathewa dutiyań ahósi, tatiyampana, kujjhó mahájano áha : "puttań ghátehi té" iti.  
 Rájatha Wijayań tańcha pariwárancha tassa tań satta satáni purisé, kárctwá addhamunḍake,  
 Naváya paikkhipápetwá, wissajjápési ságare, tathá téśancha, bhariyayó, tathéwacha kumáraké,  
 Wiśuń, wiśuń. Té wissatá purisithikumáraká, wiśuń, wiśuń, dípakaśmíń okkamínsu wasinsucha.  
 Naggadipóti nayittha kumárókkantadípákó bhariyókkantadípótú Mahindadípákó iti.  
 Suprádrakeparíthanamhi Wijayó pana okkami : parisá sáhusénetthahito nawań punáruhi.*

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the prince), having ascertained that he was the grandson of the king, and recognized his mother (to be the king's daughter) they assembled, and with one accord, intreated of the prince Sihabáhu, "Be thou king." He having accepted the sovereignty, and conferred it on (Anuro) the husband of his mother, taking with him Sihasiwalí, he himself departed for the land of his nativity. There he founded a city which was called Síhapura. In a wilderness a hundred yójanas in extent, he formed villages (in favorable situations for irrigation). In that capital of the land of Lála, making Sihasiwalí his queen consort, the monarch Sihabáhu administered the sovereignty. This queen in due course, gave birth on sixteen occasions to twin children. The eldest was named Wijayo, the second was named Sumitto;—altogether thirty two children. At the proper age, the sovereign installed Wijayo in the office of sub-king.

Wijayo became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers) and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: "Execute thy son." The king compelling Wijayo and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them a drift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different directions, landed and settled in different countries. Be it known, that the land in which the children settled is Naggadipo. The land in which the wives settled is Mahindo. Wijayo himself landed at the port of Supráraka (in Jambudipo), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This

*Lañkayañ Wijayasanāmakō kumārō otīṇo titthinamati Tambapanyi dipē, salānañ yama-kagunānamantaraśmiñ nibbātuñ sayita diné Tathāgatassati.*

*Sujanappasādasañwegatthāya katē mahāvañse “Wijayāgamanannāmū” chatthō parichchhedō.*

#### SATTAMO PARICHCHEDO.

*Sabbalokahitañ katwā, patwā santiñ khaṇañ, parañ, parinibbānamanchamhi nipannō, lōkanāyakō, Dewatā sannipatamhi mahantañhi, Mahāmuni, Sakkañ tattru sanipatīhañ awōrhu wadanañ warañ. “Wijayo Lālawisayā Sihabāhu narñndajō ēkō Lañkamanūppattō, sattā machhasatānugō. Putitthissati, déwinda, Lañkdya mamaśasanañ ; tasmā sapariwārañ tuñ rakkha Lañkancha, sādhukañ.” Tathāgatassa dewindo wache sutwa wisārado, déwassūppalawannassa Lañkārakkhāñ samappayi. Sakkēna wattamattō só Lañkamāgamma, sajjukāñ paribhājakawesēna ruñkhamilumūpāwisi. Wijayappamukhā sabbē tañ apēchcha apuchchhisuñ ; “ayam, bho, kōnu dipoti ?” “Lañkā dipoti :” iha so iti Watwā Kunḍikāyañ té jalénabhishinchiya.*

prince named Wijayo, who had then attained the wisdom of experience, landed in the division Tambapanni of this land Lanka, on the day that the successor (of former Buddhos) reclined in the arbor of the two delightful sal trees, to attain “nibbānan.”

The sixth chapter in the Mahāwanso, entitled, “the arrival of Wijayo,” composed equally to delight and to afflict righteous men.

#### CHAP. VII.

The ruler of the world, having conferred blessings on the whole world, and attained the exalted, unchangeable nibbāna; seated on the throne on which nibbāna is achieved, in the midst of a great assembly of devatās, the great divine sage addressed this celebrated injunction to Sakko, who stood near him: “One Wijayo, the son of Sihabalu, king of the land of Lāla, together with seven hundred officers of state, has landed on Lanka. Lord of dévos ! my religion will be established in Lankā. On that account thoroughly protect, together with his retinue, him and Lankā.”

The devoted king of dévos having heard these injunctions of the successor (of former Buddhos), assigned the protection of Lankā to the devo Uppulwanno (Vishnu). He, in conformity to the command of Sakko, instantly repaired to Lanka, and in the character of a paribhājako (devotee) took his station at the foot of a tree.

With Wijayo at their head, the whole party approaching him, inquired, “Pray, devotee, what land is this ?” He replied, “The land Lanka.” Having thus spoke, he blessed them

*Suttancha tésań hatthésú lagetwá, nabhasdgamá. Dassési sónirúpéna parichárika yakkhini.  
 Ekó tań wárayantópi rájaputténa, anvagá "gámamhi wíjjamánamhí bhawanti sunakhá" iti.  
 Tassáha sámini tattha, Kúwéni náma yakkhini, nisidi rukkhamúlamhi, kantanti, tápasíwiya,  
 Diswáne só pokkharañi nisinnań tuncha tápasiń, tattha nahátwá, piwitwa, árláyacha mulálayo.  
 Wárincha polkharchéwa; sá uttháyti tamabrawi: "bhakkhosi mama; titthdti;" athabaddhóva só naro:  
 Parittasúttatéjena bhakkétuń sá nasakkuṇi yáchiyantópi tańuttań nádá yakkhinyá naro.  
 Tań gahetwá suruńgayań rudańtań yakkhini khipi: ewań ékéka sá tattha khipi satta satánipi,  
 Anáyantésu sabbésu Wijayo bhayasańlitó, naddhapaneháyuń gantwa, diswá pokkharañi subhaní,  
 Apassi muttinnapadań, passi tańchéwa tápasiń "imáya lhalu bhachchá mé gahitannuti" chintiya:  
 "Kiń napassasi bhachché mé, bhóti, twań?" "iti áha: tuń "kiń rájaputta bhachchéhi? piwa naháyati" áha sá.  
 "Yakkhini tawajándti mama játinti?" nichchhito; sighań sunámań sávetwá, dhanúsandháyupágato,  
 Yańkhiń ádáya giwóya nárdchawalayéna, só, wámanathána késitu, gahetwá dakkhinéatu,  
 Ukkhipitwá asin áha: "bhachché mé déhi, ddsi! tań márémitti;" bhayatthá sá jwitań yáchi yakkhini;  
 "Jwitań déhi mé, sumi, rajjań dajjámi té; ahań karissámitthil. ichchancha, aṇuń kinchi yathichchhitań."*

by sprinkling water on them out of his jug; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhini (named Káli) assuming a canine form, presented herself. One (of the retinue) though interdicted by the prince, followed her, saying, "In an inhabited village (alone) are there dogs." There (near a tank) her mistress, a yakkhini named Kuwéni, was seated at the foot of a tree spinning thread, in the character of a devotee.

Seeing this tank and the devotee seated near it, he bathed and drank there; and while he was taking some (edible) roots and water from that tank, she started up, and thus addressed him: "Stop, thou art my prey." The man, as if he was spell-bound, stood without the power of moving. By the virtue of the charmed thread, she was not able to devour him; and though intreated by the yakkhini, he would not deliver up the thread. The yakkhini then cast him bellowing into a subterraneous abode. In like manner, the seven hundred followers also, she one by one lodged in the same place.

All these persons not returning, Wijayo becoming alarmed, equipping himself with the five weapons of war, proceeded after them; and examining the delightful pond, he could perceive footsteps leading down only into the tank; and he there saw the devotee. It occurred to him: "My retinue must surely have been seized by her." "Pray, why dost thou not produce my ministers?" said he. "Prince," she replied, "from ministers what pleasures canst thou derive? Do drink and bathe (ere) thou departest." Saying to himself, "even my lineage, this yakkhini is acquainted with it," rapidly proclaiming his title, and bending his bow, he rushed at her. Securing the yakkhini by the throat with a "naráchana" ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, "Slave! restore me my followers, (or) I will put thee to death." The yakkhini terrified, implored that her life might be spared. "Lord! spare my life; on thee I will confer this sovereignty; unto thee I will render the favors of my sex; and every other

*Adúbhayañtháya sapathari sô tań yoñkhiń añ árayi ; " anchi bhachché sighanti " wuttemattáwa sánayi,  
" Ine chhátáti " wuttá sá, tandulali wiñidisi, bhak̄ hitánañ wáñijánañ náwatthañ wiwidhañ bhahuñ.  
Bhachchá té sálhayitwána, bhattáni wíyanjanávra ; rájaputtañ bhójayitvá, sabbéchápi abhunjíyuñ.  
Dápi tań rájaputténa bhattáñ hhntvá tirittaláni, penitá mápajiwá sá wasań sôlasikań sakáń.  
Anékáramalañkárahúsitanga Máranganá, samagantwa narindassa, gahanti, sá lahuń manáń ;  
Sumápayi punékasmiñ rukkhamídé muhagghiyáni sayonáni sáupákárasahitañ sasugandhikań.  
Diswá tań Wíyajó, sabbamáyatimphálamattano, apéñkhamdó sô táya séyyáni kappési rattiyáni.  
Nipajjiñsu tatô tassa bhachchá sattasatá tadá báhiré sáupákáré pariwariya bhupatiń.  
Sutwá yakkhiniyá saddhiú nipannó bhúmipo tahiń, gitawáditasaddantamapuchchi puna yakkhiniń.  
Tatô sá sakalań rajjań dátukamá sasámino " manussánamimá Lańkań lakahámiti " wiyákari.  
" Nagaré bhútapó atthi Siriwattharhayo idha, otthi yakkhdhipo yakkhanagaré ; tassa dhitarań,  
" Anayitwána ; tammatá díváhattháya dhitarań idhádhípatino déti ; tahiń yakkhasamágame,  
" Mahantamangulaní hoti ; mahayaláhasamágame, sattáhatmanúpachchihinnań, pawattaticha tań chhayáni,  
" Tattra mangalaghásotí ; punilikkhasamágame nasakká lalduhumajjéwa yakkhé máréhi, bhúmipa ! "*

service according to thy desire." In order that he might not be involved in a similar difficulty again, he made the yakkhini take an oath. (Thereafter) while he was in the act of saying, "instantly produce my followers," she brought them forth. Declaring "These men must be famished," she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners, who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, lovely as Máranga herself, and approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhini, hearing the sounds of song and music, inquired of the yakkhini regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, replied, "I will render this Lanká habitable for men. In the city Siriwattha, in this island, there is a yakkho sovereign (Kálaséno), and in the yakkha city (Lankápura) there is (another) sovereign. Having conducted his daughter (Pusamittá) thither, her mother (Kondanamika) is now bestowing that daughter at a marriage festival on the sovereign there (at Siriwattha). From that circumstance there is a grand festival in an assembly of yakkhos. That great assemblage will keep up that revel, without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again: Lord! this very day extirpate the

Tassú tan wachanañ sutwá, narindo só tamabrawi ; “adissamamé yakkhé te kathannmár émi, kámade.”  
 “Ahañ karómi saddanté, thatwá yakkhánamantaré, téna saññápaténéva, pahárañ déhi, khattiya :  
 Mamánubháwató tésań sariré gañhatibrawi,” Katwá tathéwa só yakkhé wilayautési khattiyo.  
*Hantvá yañ hapatiñ, rájapílandhassá pilandhanañ ; pilandhiñsúcha sésánañ sésá machchá pilandhanan.*  
*Nikkhamma yakkhanagarú, katipáhachchayéna, só Tambapaññawhayañ katwá, nagarañ tuttra saññá.*  
*Agatá rájapáññukhá tató sattá satá nará, bhassítá náwató bhúmin, gélajñéñábhímaññitá,*  
*Duhbalá, bhumiyañ hatthapánimhi upalimpitá nisidiñsú ; tató tésań “Tambapaññatthapaññiyó.”*  
*Tena tań Láranénéwa kánanañ “Tambapanni” laddhabhidhéyañ ; téneva lakkitañ dípamuttaman.*  
*Sihabóhu narindó só yéna sihañ samággahi ; tena tassattrajánattá “Sihalati” pawuchchare,*  
*Sihaleña ayań Lañká gahiti, téna, wdsiná, ténéva “Sihalan” náma saññitañ Sihalañtuná.*  
*Tató rájakumádrassa bhachchá gámañ tahiń tahiń mápésuń sakale tamhi Sihalé attanattanó.*  
*Kadambanadíyá tiré Anurádhawhayañ warań gámań ; tassúttaré bhdgé gambhiranadíyantiké,*  
*Upatissa dwijáwasanupatissawhayañ, warań gamamatthúruwélancha Wijitań ; dutiyampurań.*  
*Ewuñ témattanó námań latwájanapadań bahuń, samágamma tató machchá ranño rajjéna yáchayuń.*

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yakkhos.” Hearing this advice of hers, the monarch replied to her: “Charmer of my affections, how can I destroy yakkhos, who are invisible?” “Prinee,” replied she, “placing myself in the midst of those yakkhos, I will give a shout. On that signal fall to with blows: by my supernatural power, they shall take effect on their bodies.” This prince proceeding to act accordingly, destroyed the yakkhos. The king having put (Kálaséno), the chief of the yakkhos, to death, assumed his (court) dress. The rest of his retinue dressed themselves in the vestments of the other yakkhos. After the lapse of some days, departing from the capital of the yakkhos, and founding the city called “Tambapanni,” (Wijayo) settled there.

At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence to them the name of “Tambapanniyo,” (copper-palmed, from the color of the soil). From this circumstance that wilderness obtained the name of “Tambapanni.” From the same cause also this renowned land became celebrated (under that name).

By whatever means the monarch Sihabáhu slew the “siho” (lion), from that feat, his sons and descendants are called “Sihalá,” (the lion slayers). This Lanká having been conquered by a Sihalo, from the circumstance also of its having been colonized by a Sihalo, it obtained the name of “Sihalá.”

Thereafter the followers of the prince formed an establishment, each for himself, all over Sihala. On the bank of the Kadamba river, the celebrated village called (after one of his followers) Anurádho. To the north thereof, near that deep river, was the village of the brahmanical Upatisso, called Upatissa. Then the extensive settlements of Uruwéla and Wijito; (each) subsequently a city.

Samana lulajátiya nañthitáya mahéviyá, rājā rájabhisékéthá tadáchási, upékkhaku.  
 Ussahajatí sabbé té kumarassábhiséchané péschuñ Dañkhinañ Madhurañ manippabhuti pábhatan.  
 Giñtwá té, Pandawañ diswá, datwá pábhatanáhu tañ, sásanancha niwédeñ, "rājakaránatthiká," nará,  
 "Sihabáhuttarajó Lañl añ wijayi Wijayañhayo, tassabhisechanathdya, detha nō dhitarantu" té.  
 Mūntewá Pandhawó rājá sahamachchéhi, attanó, dhitarané Wijayiñ tassámachchánanchápi tassa só,  
 unasatta sutámachchadhítarancha apésayi.  
 "Pisetu i.ámá péssetha dhitaré Sihalívarañ, samalañkúriticá sañdwáré ñhapápessantu tú, lakuñ."  
 Datwá pituñnañ bahukáñ dhanañ tayo samáyai.  
 Dhitarané sabbaséwanuñmitthágárcna bhúsitañ katva, dípési, díyajájan hatthassarathadásiyó.  
 Jithárasahi machchéhi panchasañthikuléhicha, sañdhiní tayoñhapési paññáñ datwána mañtayo.  
 Sabbe té nívamáryha, yénettha bahuká janá satinñatammahátitthán paithanaggáma saññitañ.  
 Wijayassa wijayiteá dhitaramputtakantubhó wasanté samayé yakkhiñ ságá Pandawaihitarané.

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Thus these followers having formed many settlements, giving to them their own names : thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs, ineited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

These individuals having repaired thither, obtained an audience of (king) Panduwó, and delivering the presents, they announced their mission, thus addressing him: "It is for a royal virgin. The son of Sihabáhu, named Wijayo, has conquered Lanká: to admit of his installation, bestow thy daughter on us."

The king Panduwó having consulted with his ministers, (decided that) he should send to him (Wijayo) his own daughter Wijayi; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

"Those (said he, among you) who are willing to send your daughters to renowned Sihala, send them.—Let them be quickly ranged before their doors decorated in their best attire." Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with seventy five menial servants (being horse keepers, elephant keepers, and charioteers), the monarch dispatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name of Mahátittha.

This daughter of Panduwó arrived when the yakkini, by her connection with Wijayo, had borne him two children,—a son (Jiwahatto) and a daughter (Disála).

*Sutwachágamanañ tassa kumáro rájaputtiyá nasakká ékató watthuñ yakkhiyá rájadhitaráñ.*

*Márituá Kuwéniyávócha “rájithi bhirújatiyá: tena twań gachchha géhá mē, putté katwá mamantiké.”*

.. *Bhádyámí yakkhé; yakkhá té hatá mē tanakárañ, ubhatóddáni natthóhaní, kahań sáyámítibrawi?*

.. *Yattra michchhasi tamaññattra yakkhéhi, wijité mama, sahassabalikamména pósáyissámi tań ahaní.”*

*Warentwu panewan sá ródantádáya dáraké, gátu yattrámanussaná nagarań tamamánuśi.*

*Darake yakkhanagará nisidápiya bahiré; antóvisantiyá yakkho tań diswá wasáhasópagá.*

.. *Punápinópanókása mē sayantidha mágatánatiko” túhalé yakkhé yakkho sáhasikopana,*

*Kudhó pánippaháréna wiyalantayi yakkhiniń; tassátu mataló yakkho nikhamma nagarábahi,*

*Diswá té ddraké, puchchhi “tumhé kassa sntá?” iti.*

.. *Kuwéniyáti” sutwáha “mádtá té máritánidha tumhépi diswá māréyuñ, paláyatha lakuń” iti.*

*Agní Sumanakúta áté paláyitwá tató lakuń, wásuń kappési jetlíhó sō wuddhó týa kaniñthiyá.*

*Puttadhitdhí waddhitwá rájánuñáya té wasuń, tatthéwa Malayé ésó pulindánañhi sambhawó.*

*Pandurájassa dútá té panñakárañ samappayuñ Wijayassa kumáressa rájadhítádhikáwatá.*

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhini, he thus explained himself to Kuwéni: "A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house." She replied, "On thy account, having murdered yakkhos, I dread these yakkhos: now I am discarded by both parties, whither can I betake myself?" "Within my dominions (said he) to any place thou pleasest, which is unconnected with the yakkhos; and I will maintain thee with a thousand bali offerings." She who had been thus interdicted (from reuniting herself with the yakkhos) with clamourous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lankápura) of inhuman inhabitants. She left her children outside the yakkha city. A yakkho who detested her, recognizing her in her search for a dwelling, went up to her. Thereupon another fierce yakkho, among the enraged yakkhos (askcd): "Is it for the purpose of again and again spying out the peace we enjoy that she is come?" In his fury he killed the yakkhini with a blow of his open hand. Her uncle, a yakkho (named Kumáro) happening to proceed out of the yakkha city, seeing these children outside the town. "Whose children are ye?" said he. Being informed "Kuwéni's," he said, "Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly." Instantly departing thence, they repaired to the (neighbourhood of the) Sumanta mountain. The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayá district. This person (Jiwahatto) retained the attributes of the yakkhos.

The ambassadors of king Panduwo presented to prince Wijayo the princess and other presents.

*Katvá sakkárasammánań dútánań Wijayó pana ; adá yathárahań káyyá amachehhánań, janassacha.  
Yathá wiñincha Wijayań sabbé machchá samágatá rajjéna samabhisiñchińsu, karinsucha maháchhanań  
Tatò só Wijayó rájá Pandurájassa dhitarań mahatá pariharéna mahésittébhisechayi.  
Tháná taddamachchánań addási, sasurassatu anuwassań sañkhamuttaná satasahassadwayárahań.  
Hitwána pubba charitań wisamań saména dhamméra Lańkamakhiń anusásamáno só, Tambapanninagare.  
Wijayó narindo rajań akdrayi samú khalú atíhatińsatí.*

*Sujanappasádasaińwégattháya katé Mahawańse “Wijayábhiséko námó,” sattamó parichchhedo.*

#### ATTHAMO PARICHCHHEDO.

*Wijayó só mahá rájá wassi antimaké thito, iti chintayi ; “uddhohań, nacha wijjati mé sutó ;  
Kiechchhéná wásitań ratthań nasséyiha mamachhayé ? ánapéyíyan rajjahétuń Sumittań bhátań mama.”  
Athámachehéhi mantetwá lékhań tathá wisajjai, lékań datwána Wijayó nachiréna diwañgutó.  
Tasmiń maté amachchá té pikkhantá khattiýágamań Upatissugámé thatwána ratthań samanusásayuń.*

Wijayo paid to the ambassadors every mark of respect and attention. According to their grades or castes, he bestowed the virgins on his ministers and his people.

All the nobles having assembled, in due form inaugurated Wijayo into the sovereignty, and solemnized a great festival of rejoicing.

Thereafter the monarch Wijayo invested, with great pomp, the daughter of king Panduwó with the dignity of queen consort.

On his nobles he conferred offices : on his father-in-law (king Panduwó) he bestowed annually chanks and pearls, in value two lacks.

This sovereign Wijayo, relinquishing his former vicious course of conduct, and ruling with perfect justice and righteousness over the whole of Lanká, reigned uninterruptedly for thirty eight years in the city of Tambapanni.

The seventh chapter in the Maháwanso, entitled, “the inauguration of Wijayo,” composed equally to delight and to afflict righteous men,

#### CHAP. VIII.

This great monarch Wijayo when he arrived at the last year of his existence, thus meditated : “ I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions, perish with my demise ? For the preservation of the dynasty, I ought to send for my brother Sumitto : ” thereupon, consulting with his ministers, he dispatched a letter of invitation thither ; and shortly after having sent that letter, he went to the world of the devos.

On his demise, these ministers waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.

*Matē Wijayarajamhi khattiyyagamanā purd, ēkañ wassan̄ ayan Lañkādipō ūsi urajiko.  
Tasmiñ Sihapurē tassa Sihabdhussarajino achchayéna, Sumittō sō rājā tassa sutō ahu.  
Tassa puttā tayō ūsuñ Maddarajassa dhituyā dutā. Sihapurañ gantwā, rañno lēkhaí alañsu té.  
Lēkhaí sutwāna sō rājā, puttē ámantayi tayō, "ahañ mahallakō, tatā, ekō tumhēsu gachchhatu."  
Lañkari nēkagunañ kantān, "mama bhātussa santikañ ; tassachchayé chatutthēva rajañ kārétu sobhanañ."  
Kanithal o Panduwásadéwo rājakumárako gamissamiti chintétwā natwā sothi gatampicha.  
Pitarā samanuññato, dwattiñsámachchadáraké ádiya, áruhi náwañ paribbájikaliñgawā.  
Mahákandaranajjātē mukkhadwáramhi ôturuñ, té paribbájaké diswā, janó sakkari sādhukañ.  
Puchchhitwā nagarañ étha upayantā, kaména té Upatissagámanū sampattā déwatā paripálitā.  
Amachchánumatō machchó puchchhi némittakan ; bahi khattiyyagamanū tassa sō wiyákási parampicha.  
" Sattamé diwaséyéva a ñganissati khattiyyo, buldhasásanamétassa wañsajóva tha pessati."  
Sattamí diwaséyéva té paribbájaké tahiñ, patté ; diswána, puchchhitwā amachchá té wijániya.  
Tañ Panduwásá déwan té Lañkárajjéna appayuñ ; mahésiyá abháwá sō natwā abhisechayi.*

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From the death of king Wijayo, and prior to the arrival of that royal personage, this land of Lanká was kingless for one year.

In the city of Sihapura, by the demise of king Sihabáhu, his son Sumitto was the reigning sovereign. By the daughter of the king of Madda, he had three sons. The ambassadors (of Wijayo) having reached Sihapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons ; premising many things in praise of Lanká : " My children, I am advanced in years : go one of you to the land of my elder brother. On his demise, rule over that splendid kingdom, as the fourth monarch (of the Sihalá dynasty founded by me.)"

The youngest, prince Panduwásadéwo, foreseeing that it would be a prosperous mission, decided within himself, " I will go." Receiving the approval of his parent, and taking with him thirty two noble youths, (disguised) in the character of paribbájika (devotees), he embarked in a vessel. They landed (in Lanká, at Gónagámakatittha, at the mouth of the Mahákundura river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the dévatás, in due course reached Upatissa.

By the desire of the ministers (regent) a chief (not associated in the regency) had previously consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage ; and, moreover, (thus prophesied) : " On the seventh day from hence, the royal personage will reach the capital ; and a descendant of his will establish the religion of Buddho (in this island.)" Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries, and identified them ; they invested the said Panduwásadéwo with the sovereignty of Lanká. So long as he was without a royal consort, he abstained from solemnizing his inauguration.

*Amitódanasakkassa Pañḍusakkó sutó ahu ; Widudhabhassa yuddhamhi ólāya sai an janañ,  
 Gantwa aṇṇaparlesena gaṅgáparánañ ; tahiñ purañ māpetwá, tattha kárési rajjañ ; sattc sute labhi ;  
 Dhīta kanithiká asi Bhaddakachchána námiká, suwannawanna itthicasurúpá abhipatthitá  
 Tadatthañ satta rájáno paññákáré mahárahé pesésuñ rájino tassa ; bhito rájubhi sú pana ;  
 Natwána sothigamanañ abhisékaphalampicha sahadwattiúsa itthíhi nawañ áropiyá sutañ.  
 Gangayakhipi, "ganhantupahú mé dhitaráñ" iti "gahétuñ" té nasakkhiñsú. Návásá pana sighthá,  
 Dutiyé diwasé yéwa Gónagámaka paṭtanañ pattá ; pabbajitákárañ sabbá tá tattha staruñ.  
 Puchchhitwá nagarañ étha tā, kaménópayantiyó Upatissagúmañ sampattá, déwatá paripálita.  
 Némittakassa wachanañ sutwá ; tattha gatā tathá, diswá, amachché puchchhitwá natwá, rañuo samappyi.  
 Tañ Pañḍuwásudéwañ té amachchá suddhabuddhino rajjé samabhísinchíñsú, punnasabbamanóbrathañ.  
 Subhaddakachchánamanómarúpiñ mahésibhávé abhiséchayattanó, sahagata tāya pavási attaná.  
 Sahágatánañ ; wasi bhūmipó sukhanti.*

*Sujanappasádasániwégattháya katé Maháwárié "Pañḍuwásadéwábhísékó" náma atthamo parichchhedo*

The Sakya prince Amitódano (the paternal uncle of Buddha) had a son, the Sakya Pandu : on account of the wars of prince Widudhabhasso, taking his own people with him, but alleging some other plea (than that of yielding to the power of his enemy), he (Pandu) retired beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons, and a daughter named Bhaddakachchána, the youngest of the family : her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account, seven kings sent valuable presents to this sovereign ; who becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty two attendant females in a vessel. Proclaiming, "Let him who is able to take my daughter, take her ;" he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gónagamaka on the twelfth day, and all these females landed there in the disguise of devotees. There inquiring for the capital, these travellers in due course, protected by the dévatás, reached Upatissa.

The ministers having already consulted the fortune-teller (Kálawélo), and having waited on the females who had arrived (at Wijitta), in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa.)

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Panduwásadéwo, who had thoroughly realized every wish of his heart.

This sovereign of the land having elevated the lovely Bhaddakachchána to the station of queen consort, and bestowed her followers on his followers, reigned in prosperity (at Wijittapura).

The eighth chapter in the Maháwanso, entitled, "the inauguration of Panduwásadéwo," composed both to delight and afflict righteous men.

## NAVAMO PARICUCHHEDO.

*Mahési janayi puttē dasa, ékanchadhitarań ; sabbajetthóbhayo náma, Chittánáma Lanittikā.  
 Passitwá tań wiyákansú bráhmuná mantapádragá, "rajahétu sító assá ghátayissati mātulé."  
 "Gáttessáma kaniṭhínti" nichchhité ; bhátarábhayó wárési. Kálé wásésuń gché tań ékathúnike,  
 Ranjócha sirigabhbéna tassa dwáramakáravýn ; artó thapésuń ékancha dásin, nara satań bahi.  
 Rúpénúmmádayi naré díthamattáwa, sáyató tató "Ummádachittáti" námań sópapadań lubhi.  
 Nutwána Lańkágamanáñ Bhaddakachchána déwiya, mātará chodítá, puttá, thapetwékancha ágamuní.  
 Diswána té Panḍuwásudewalańkindamágatá, diswána tań kaniṭhincha, rodítá sahatdyacha.  
 Rańjá sukatasakkárá, rańjánuńyáya chárikáñ charińsu Lańkádipamhi niwásanoha yatháruchiní.  
 Ráména wasítatħ ánań Rámagónanti uchchatí ; Uruwelánurádhánań niwásácha, tathá, tathá.*

## CHAP. IX.

The queen gave birth to ten sons and one daughter. The eldest of them all was Abhayo ; the youngest their sister Chittá.

Certain brahmans, accomplished in the "mantras," and endowed with the gift of divination, having scrutinized her, thus predicted : "Her (Chittá's) son, will destroy his maternal uncles, for the purpose of usurping the kingdom."

Her brothers proposed, in reply, "Let us put our sister to death." But Abhayo (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar : the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen, she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummáda-Chittá (Chittá, the charmer).

The sons of (the Sakya Pandu) having fully informed themselves of the nature of the mission of the princess Baddakchchána to Lanká, and being specially commissioned by their mother (Susimá), they repaired hither, leaving one brother (Gámini with their parents).

Those who had thus arrived, having been presented to Panduwásadéwo, the sovereign of Lanká, they commingled their tears of joy with her's, on their meeting with their sister.

Maintained in all respects by the king, under the royal protection they (travelled) over Lanká, selecting settlements for themselves according to their own wishes. The settlement called Rámagóna was occupied by the prince (who thereby acquired the appellation of) Rámó. In like manner the settlements of Urawélo and Anurádu, (by princes who thereby acquired those names). Similarly the villages Wijitto, Dighavu,

*Tathá Wijita-Digháyu-Róhanánań niwásaká, Wijitagámí Digháyu Róhananticha wúchcharé,  
 Káresi Anurádhé só wápiń, dakkhiṇató tató, kárápetwá rájagéhań; tattha wásamakappayi,  
 Mahárája Panđuwásadévo jetthasutań sakán Abhayam, uparajjamhi, kále, samabhishchayi,  
 Digháwussa kundrássa tanayó Dighagámani, sutwá Ummádachittánań, tassá játakutúhalo,  
 Gantwápatisságámań tań apassi manujádhípan adá sahópardjéna rájúpaithánamassa só  
 Gavakkhábhimukhaṭháné tań upechcha thitátu sá diswánu Gámaniń, Chitta rattachittádu dásikań :  
 "Kó ésoti ?" tató sutwá, "mátułassa sútó" iti, dásin tattha niyójesi. Sandhiń katwána, só tató,  
 Gavakkhamhi wasápetwá, rattíń kukkuṭayantakań áruyiha, chhindayitwána kawátań, téna pávisti.  
 Táyasaddhiń wasítwána pachchuséyewa nikkhámi ; ewáń nichchań wasi tattha, chhiddábháwá apákata.  
 Sá téna aggahi gabbań, gabbhó pariṇató tató, mátuáróchayi dásí, máta puchchhi sadhitarań,  
 Rańyo drochayi. Rája ámantetwá sutébruwi "pósijó sópi amhéhi ; déma tasséwa tań" iti*

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and Róhana, having been selected for settlements, conferred appellations on Wijitto, Dighayú, and Róhano.

This maharája Panduwásadévo formed a tank at Anurádho. To the southward thereof, he built a palace. In due course, he installed his eldest son Abhayo, in the dignity of sub-king, and established him there.

Dighagámini, the son of prince Digháyu, having heard of (the transcendent beauty of) Ummáda-Chittá, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gópakachitto and Kálawélo) to Upatissa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

The aforesaid Chittá, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gámini, inquired of her slave attendant, "Who is that person?" She replied, "The son of thy maternal uncle." Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts.)

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by an iron ladder, and enlarging a ventilating aperture, by that passage he obtained admission into the apartment. Having passed the night with her, at the very dawn of day, he departed. In this manner he constantly resorted thither. The aperture in the wall remained undetected. By this (intercourse) she became pregnant. Thereupon, her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said : "He (Gámini) is a person to be protected by us. Let us bestow her on himself."



“Puttō che márayissáma tanti ;” Tassa adaísu tań. Pasútikálé sampatte súti géhancha pawisi,  
 Sañkitwá Gopakachittań Kálawelancha dásakań tasmiń kamné nissáyati Gámáñiparicháralé,  
 Te pañinjai alante té rájaputtá aghótaguń. Yaíkhá hutwána raki hinsú ubhó gabba kumára kań.  
 Ánigáń upavijayań sú sallakkhápési dásiyá Chittá ; sá janayí puttán : sá itthipana dhitaraná.  
 Chittá sahassáni dápetwá tassáputtań sakampicha, ánapetwá dhitaran tań nípajjápési santiké,  
 “Dhítá laddhati” sutwána rájá puttá sutá ahuń ; mátácha mātumádácha, ubhopana kumára kań.  
 Mátamahassa námancha jéthassa matulassacha ékań latwá namakaruń Panđukábhayanáma kań.  
 Lañápáló Panđuwásadéwo rajjamakárayi tińsa wassáni játamhi mató só Panđukábhayo.  
 Tasmiń matasmiń maujádkipasmiń, sabbé samágamáma narindaputtá tassábhayassábhayadassa bhatu-  
 rájábhisekánań akaruń uláranti.

Sújanappasáda sańwégattháya katé Maháwańse “Abhayábhisekó” náma navamó parichchhedó.

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Should it (the child in the womb) prove to be a son, we will put him to death.” They (on this eompaet) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princees doubting whether the slaves Gópakachitto and Kálawélo, who were the adherents of Gámíni, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhos, watched over the destiny of the unborn prince.

Chittá had (previously) by the means of her slave, searched out a woman, who was near her confinement. She gave birth to a son, and that woman to a daughter. Chitta entrusting her own son and a thousand (pieces) to her, (sent her away); and causing her daughter to be brought, she reared her in her own family. The princees were informed that a daughter was born; but the mother and maternal grandmother both (knew) that the infant was a princee; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Pandukábhayo.

The protector of Lanká, Panđuwásadévo reigned thirty years, dying at the period of the birth of Pandukábhayo.

At the demise of this sovereign, the sons of that monarch having assembled, they installed her (Chittá's) brother Abhayo, who had been her preserver, in this renowned sovereignty.

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The ninth chapter in the Maháwanso, entitled, “the installation of Abhayo,” composed both to delight and to afflict righteous men.

## DASAMI PARICHCHEDO.

Umnádachittayánantá dásí áláya díralán samugge pal.khipitwána Dwaramandalakan agá.  
 Rájaputtúcha migavañ gatá Tumbakandaré diswá dasin: "kuhiñ yási ?" "kimetanticha ?" puchchhisva  
 " Dwáramandalakan yámi dhitu me gulapúwakan," ichcháha "órópehiti" rājaputtá tamabrawun.  
 Chittócha, Kálawelócha tassa rukkháyaniggatá, mahantañ súkarov nésaví, tuñ khayañcwa, dassayuñ.  
 Té tañ samannbandhinsú. Sá tamáláya tattragá, dárakancha sahassancha áyuttassa ala rahó.  
 Tasminyewa diné tassa bharíyá janayi sután ; "yamaké janayi putté bharíyáméti ;" sapositán.  
 Só sattavassikónhápi tañ wíjániya málulá hantuñ surasiklanté dárakécha payójayuñ.  
 Jalaithán rukkhasusiranjalachcháditachchiddakañ nimujjamánó chhiddéna pavisítwá, chiruñ thitó.  
 Tatòtathacha nikkhamma, kumáro sésadáraké, upéchcha puchchhuyantópi, wanachitañ, gerachóhi, sô.  
 Manussá tattha gantwána, tañ sarañ pariuváriya, Agatchi naréhewa, niwá—  
 sétwána watthakan, kumáró, wárimogayiha, susiranhí thito ahu.  
 Watthakáni gañetwána ; máretwá sésadáraké, gañevá áróchayuñ, "sabbé daráká máritu," iti.

## CHAP. X.

At the desire of Umnádachitta, the slave girl (Kumbokatá), taking the infant and placing it in a basket-cradle, departed for the village Doramadala.

The princes who were elk hunting, meeting the slave at Tumbakandura, inquired of her " Whither art thou going? What is this ?" " I am going to Doramadala," she replied. " with some cakes for my daughter," " Set it down," said the princes. At that eritical moment, Chitto and Kálawélo, who had attended her for the protection of the prince, presented to the (princes') view the form of a great wild boar. They eagerly gave chase to the animal. She, taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day, the wife of this herdsman brought forth a son. Giving it out, " My wife has given birth to twin sons," he took charge of him (the prince) also.

When he attained his seventh year, his uncles having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

There was a hoilow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of taking up his station frequently there. And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, putting on his clothes, and diving under water, placed himself in the hollow of the tree. Counting the number of the clothes (left on the bank), and putting to death the rest of the boys, returning, they reported to the uncles " All the boys are destroyed." When they had departed, he (the prince) returned to his

*Gatesú tísú, só gantwá, áyuttakagharań sakań wasań, assásikó téna, ahu dwálasa wassikó.  
 Puna sulwána jíwantań kumarań tassa málulá, tattha gópdáké sabbé márétuń sanniyójayuń.  
 Tasmíń aháni gópdálá laddhań ékań chatuppadań, aggiń áharituń, gámań pésesuń, tań kumárakaná.  
 Só gantwó gharamáyuttaputtakań yéwa pésayí "pádárujanti mí; néhé, aggiń gópdlasantikań."  
 "Tattha angáramańsancha khádissasi tuwań" iti; nési só; tańwachasosutwá aggiń gópdlasantikań.  
 Tasniń khańé pésitá té paríkkhipiya márayuń sabbé gópé, márayítwá máluláná niwédayuń.  
 Tató sólasawassan tań wíjániśucha málulá. Mátá sahassanchádási tassa rakkhancha álisiń,  
 Ayuttó mátusandésań sabbań tassa niwédiya, datwádisiń, sáhassancha pésesi Panđulantikań.  
 Pandulabráhmań náma bhógawá, wédapáragó, dakkhinasmíń disábhágé wasi Panđulagámaké.  
 Kumáro tattha gantwána passí Pandulabráhmańań: "twań Pandukábhayo, tátá;" iti puechchiya; wyákaé.  
 Tassa katwdna sakkárań áha "rājá bhawissasi; samasattati wassáni rajań twań karayissasi;"  
 "Sippań uggáha, tátá ti," sippuggahanamakárayi, Chandéna tassa putténa khippań sippań samápitań.*

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home, the house of the confidential herdsman ; and living under his protection, attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Doramadala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village, to bring some fire. He going home and complaining, "I am leg-wearied," and saying, "take some fire to the herdsmen, there thou wilt eat roasted meat;" sent the confided herdsman's own son. That youth on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year.

The mother sent one thousand pieces (of money) for his use, with written directions (regarding her son). The confided herdsman having explained to him the contents of his mother's letter, and putting him in possession of the thousand pieces and of the written instructions, (pursuant to these instructions) consigned him to the guardianship of Pandulo.

The said Pandulo, who was a wealthy brahman, and a proficient in the "vehédos," resided to the southward, in the village Pandulo. The prince having proceeded thither, presented himself to that brahman Pandulo: he inquired, "Child, art thou Pandukábhayo?" On being answered (in the affirmative), receiving him with every mark of attention, he thus predicted (his fate): "Thou wilt be king. Thou wilt reign full seventy years;" and adding, "My child, thou shouldest acquire every accomplishment," he taught him those (his acquirements) simultaneously with his (the brahman's) son Chando, and he rapidly perfected his education.

*Adá satasahassań só yodhasangāhakārańá, yodhésu sangahí tésu téna puncha satésu. Só,*  
*"Siyúń yáya gahitáni panyáni kanakáni, tań mahésiń kuru ; Chandanehá mamaputtań puróhitá,"*  
*Iti watwá, dhaná datwá, sayódháni nihari ; tatō só námań sáwayitwána, tatō nikhamma puṇṇawá.*  
*Laddhabaló nagaraké Kásapabbatasantiké sattasatáni purisé sabbesań bhójanánicha.*  
*Tato narasahasséna dwisaténa kumárań Harikandapabbatańáma, aganá pariváritó.*  
*Harikandusivo náma Pandukábhayamátuń tań Panduwásudéwéna dínnań bhuṇjati désakan.*  
*Tadá karisatuń pakkań só ldpayati khattiýó ; tassa dhítá rúpawati Páli námási khattiýá.*  
*Sí mahápariwráena yánamdruyha sôbhaná, pitubhattań gdhayitwá láwakánancha gachehhati,*  
*Kumáraśa manussánan diswá tattha kumárikan, árochésuń kumáraśa : kumáro sahaságato,*  
*Dwédhá tań parisań katwá, sakań yánamapésayi, tadantikań, "sapariso kattha yásiti ?" puchchhi tań.*  
*Táya wutté sasabbasmiń, tassá só rattamánaśo, attańo sańvibhágatthań bhatténáyachi khattiýó.*  
*Sá samórúyha yánamhá addá sowannapátiyá, bhattań nigródhamúlasmiń rájaputtassa khattiýá,*  
*Ganhi nigródhapanannáni bhójetuń stesaké jané. Sówańabhdjanánaśuń tani pannáni tań khané.*

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For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him : "Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Chando your 'puróhitto' minister ;" and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kása mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessaries, from thence, attended by his army of one thousand two hundred men, he advanced to the Harikunda mountain. Harikundasivo, the uncle of Pandukábhayo, was governing that territory; having obtained it from Paduwásadévo. At that time, this prince was superintending the reaping of a harvest of one hundred "karissa" of land : his daughter, named Páli, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess, reported it to the prince. The prince quickly approaching her, parting her retinue in two, caused his palanquin to be conveyed close to her's. He inquired of her, "Where art thou going, together with thy retinue ?" While she was giving a detailed account of herself, the prince became extremely enamoured of her; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess descending from her palanquin at the foot of a nigródha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people, she took the leaves of that nigródha tree. Those leaves instantly became golden vessels. The royal youth, seeing

Tánī disuwá rājaputtō, saritwá dijabbásitañ, "mahésibhá . . . gá mé kappá laddháti," tussi so.  
 Sabbé bhójápayitē tañ, sā, na<sup>2</sup> hiyittha bhójanañ, ekassa pātā vīśowā gahito tattha dissatha.  
 Ewañ puṇṇagunupétá suñumári kumáriká "Sowanapálí" imena tatóppabhuti ási si.  
 Tañ kumáriñ gahetwána yánamáruhya khattiyó, mahabbalaparibbulhó, anussañki, apakkamí.  
 Tañ sutwána pitá tassá naré sabbé apésayi: te gantwá, kalahan katwá, tajjítá téhi, pakkamuñ.  
 Kalahanagurakannáma gúmó, tattha kató ahu; tañ sutwá bhádará tassá panchá yuddháyupágamuñ.  
 Sabbé té Pandulasuto Chandóyéwa aghátayi; "Lóhitawáhañançoti," tésañ yuddhamahi ahu.  
 Mahatá halakáyéna tatò só Panḍukábhayó gangáyapárimi tiré Dolapabbatañ agá.  
 Tattha chattáriwassáni wasitañ tattha matulá sutrā, thapetwá rājánañ, tañ yuddhatthamupágamuñ.  
 Khandháwárañ niwásetwá Dhúmarakkhagasantike bháginteyyéna yujjhiñsu. Bháginteyyótu matulé,  
 Anúbandhi, óragangañ palápetwá, niwattiya, téancha khandháwáramhi duwé wassáni só wasi.  
 Gantwápatissagáman té, tamatthañ rājinóbraueuñ. Rájá lékhañ kumárasa rahassancha sapáhiñi,  
 "Bhunjassu páragangan twañ: mága órantutó," iti. Tañ sutwá tassa kujjhiñsu bhátaré nawa rājinó.

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these things, and recollecting the prediction of the brahman, thus exulted: "A damsel has been found worthy of being a queen consort to me."

She feasted the whole party: the refreshments scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Sowanapáli (the golden Páli).

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event, dispatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that place was afterwards called Kalahánagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons, Chando, the son of Pandulo, himself slew. The field of battle obtained the name Lóhitawákado (the field of bloodshed).

This prince Pandukábhayo, together with his great force, crossing the river (Mahawelli-ganga) advanced to the Doló mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhúmarakkho mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, "Rule over the country beyond the river; advance not beyond the opposite bank." The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him: "It is

" Upatthambhó twaméwási chirantassa : idánitu raíthań dassasi : tusmá twań mdréssámáti " abrawuń.  
 Só tésaírajamappési. Té Tissannáma bhátaráń sabbéwa sahitakańsu rajássa pariñáyakań.  
 Esó wisati wassáni Abhayóbhayadáyakó, tatthó patissa gámmamhi rájá rajjamakárayi.  
*Wasanti Dhúmarakkhdgé saré Tumbariyangáé Chetiyá námikárupá yakkhini wálawdmukhi.*  
*Ekó diswána sétangań rattapádań manóramań áróchési kumárassa ; " waławeththidi " iti.*  
*Kumáro rajjumáddya, gahétuń tań, upágami. Pachchható ágatań diswá, bhítá téjéna tassa, sá,*  
*Dháwanitardháwitwá. Dháwantimanubandhi só ; dhwamána sarań tań sá sattakkhattuń parikkhipi.*  
*Tań sarań puna tikkhattuń parikkhipi ; tató puna, gangań Kachchhakatithéna tań samótari tahińtu só,*  
*Gahési tań wáladhismiń tlapantincha tóyagań ; tassapuńnánuháváena sá ahósi mahá asi.*  
*Uchódrési asiń tassá, " márémiti ; " tamáha sá " rajjań gahétwá, té dujjáń, sáni, mámań amárayi."*  
*Giwdya tań gahetwá só wíjjhitwá asikotiyá násdyá, rajjuýá, bandhi : sá ahósi wasánugá,*  
*Gantwána tań Dhúmarakkhań só tamárúyiha mahabbalo ; tattha chattári wassani Dhúmarakkhanagé wasi.*

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thyself who hast at all times been a protector of this man : now thou art about to give up the country to him. On this account it is thee (not him) whom we should put to death." He thereupon abdicated the sovereignty to them. They, with one accord, conferred the government of the kingdom on their brother Tisso.

The monarch Abhayo, the dispeller of fear (in reference to his having rescued his sister from the horrors of a predicted death) reigned, there, in the capital of Upatissa, for twenty years.

A certain yakkhini named Chetiyá (the widow of Jútindharo, a yakkho, who was killed in a battle fought at Siriwatthúpura) having the form and countenance of a mare, dwelt near the marsh of Tumbariungona, at the Dhúmarakkho mountain. A certain person in the prince's retinue having seen this beautiful (creature), white with red legs, announced the circumstance to the prince, saying, "There is a mare of such a description." The prince set out with a rope to secure her.

She seeing him approach from behind, losing her presence of mind from fear, under the influence of his imposing appearance, fled, without (being able to exert the power she possessed of) rendering herself invisible. He gave chase to the fugitive. She persevering in her flight, made the circuit of that marsh seven times. She made three more circuits of the marsh, and then plunged into the river at the Kachchháka ferry. He did the same ; and (in the river) seized her by the tail, and (at the same time grasped) the leaf of a palmira tree which the stream was carrying down.

By his supernatural good fortune, this (leaf) became an enormous sword. Exclaiming, "I put thee to death," he flourished the sword over her. "Lord!" replied she to him, "subduing this kingdom for thee, I will confer it on thee : spare me my life." Seizing her by the throat, and with the point of the sword boring her nostril, he secured her with his rope : she (instantly) became tractable.

Conducting her to the Dhúmarakkho mountain, he obtained a great accession of warlike power, by making her his battle-steed. There, at the Dhúmarakkho mountain

*Tatō nikhamma sabalō ágamamáritthapabbatañ : yuñdhakálamapékkhanto tattha sattu samá wasi.*  
*Dwé mātulé thapetvána tassa sésáthamáulá yuddhasajjá Ariñthan tañ apasampajja pabbatañ.*  
*Khandháwárañ Nagaraké níca-setvá, chamupatií datvá, parikkhipápisuñ samantáritthabbatañ.*  
*Yakkhiniyá mantayitwá só, tassá wachana yuttiyá, datvá rájaprikkhárañ, paññákárá, yudhánicha,*  
<“*Gan̄hatha sabbánétáni, khamdpeſsámi wó,*” *ahañ iti watvána, pésesi kumáró purató balañ.*  
*Gan̄hissámi pawitthanti, wissañthésutu tésu, só, áruyiha yakkhawalañ, mahabbalañurakkható,*  
*Yuddháya pávisi. Yakkhi maháráwamaráwi sá : antó bahi balaí tassa ukkutthiñ mahatiñ akú*  
*Kumárapurisá sábbé paraséna nari bahú ghádtetvá, mātuléchañtha, sisurásiñ akañsu té.*  
*Sénápati paláyitvá gumbathánañ sapdwisi “Sénápati gumbakóti” téna esá pawuchchatí.*  
*Upariñthamátulasirañ sisarásiñ sapassiga “láburásiwa” ichcháha téndhú Lábugámakó.*  
*Ewañ wijitasangámó tató só Pandukábháyo, ayiyakassánurádhassa wasanañthánamágami.*

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he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Arittho. There preparing for the impending war, he remained seven years.

Leaving two uncles (Abhayo and Girikandako), the other eight uncles, uniting in hostility against him, approached that mountain Arittho. Throwing up a fortification at Nagaraka, and conferring the command (on the person selected), they surrounded the Arittho mountain on all sides.

The prince having consulted with the yakkhini, in conformity with her advice, he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute, and his martial accoutrements ; and enjoined them to deliver this message (from him) : “Take all these things : I will come to ask your forgiveness.”

When this party had reached its destination, shouting, “I will capture them, forcing their camp,” mounting his yakkha mare, and surrounded by his whole army, he (the prince) threw himself into the midst of the fight. The yakkhini set up a loud shout. His (the prince’s) army without, as well as (the deputation) within (the enemy’s camp), answered with a tremendous roar. The whole of the prince’s army having slaughtered many of the enemy’s men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy’s army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Senápoti (commander’s) forest.

Observing the skulls of his eight uncles, surmounting the heap of heads, he remarked : “It is like a heap of Lábú (fruit).” From this circumstance, (that place) was (from Nagaraka) called Lábúgámo.

Thus, this Pandukábháyo, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anurádho.

*Attanó rájagéhań, só tassa datwána ayiyankó, aṇṇatthawásáń kappési ; sótu tasmiń gharé wasi.  
 Puchchhápetwána némittań watthúwíjjáwiduń ; tatthá nagarań pawarań tasmiń gámeyéwa amápayi.  
 Niwásattánurádhassa “ Anurádhapurań ” ahu ; nałkhatténanurádhéna patíthápi tatáyacha.  
 Anápetwá málulánań chhatań, játassáré idha, dhówápetwá, dhárayitwá, tań ; saréyéwa wáriná,  
 Attanó abisékań só kárési Pandukábhayó. Suwanapáliń déwiń tań mahésittébhiséchayi.  
 Atli Chandálímáraśa poróhita yathávidhiń thánantaráni sésánań bhachchánancha yathá rahań.  
 Mátuyá upakárantá attanócha mahipati aghátayitwá jetħantań málulań Abhayampana,  
 Puré rajań adá tassa, ahu nagaraguttiyó ; tadupádáya nagaré ahu nagaraguttiká.  
 Sasuran tań aghádetwá Girikanđasivampicha Girikanđadesantasseva málulassa adási só.  
 Sarantancha l.haqápetwá kárápési bahúdalakan, jayójalassa gáhena “ Jayawápti ” dhu tań.  
 Kálawélań niwési yakkhań purapuratthimé, yakħħantu Chittardjańtań héttá Abhaya wápiyá  
 Pubbópakáriń dásinań nibbattań yakkhayóniyá purassa dakkiña dwáré só katańqúniwésayi.*

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The said maternal great uncle giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller versed in the advantages (which a town ought to possess), according to his directions, he founded an extensive city in that very village. On account of its having been the settlement of Anurádho (both the minister of Wi-jayo, and the brother of Baddhakachchána), and because it was founded under the constellation Anurádho, it was called Anurádhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa), and having purified it in the waters of a naturally formed marsh—with the water of that very marsh, this Pandukábhayo anointed himself at his inauguration. He raised the princess Sowanapáli to the dignity of queen consort. He conferred on Chando the office of “ porohito ” in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhoyo, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city. He (thereby) became a “ Naggaraguttiko,” conservator of the city. From that time there have been Naggaraguttikos in the capital.

Sparing also the life of his father's cousin Girikandasívo, he conferred on that maternal uncle the territory Girikandaka.

Having deepened the above mentioned marsh, he made it contain a great body of water. By his having been anointed with that water, as a conqueror (Jayo), it obtained the name of the Jayá tank. He established the yakkho Kálawélo in the eastern quarter of the city; and the chief of the yakkhos, Chitto, he established on the lower side of the Abhaya tank.

He (the king) who know how to accord his protection with discrimination, established the slave, born of the yakkho tribe, who had formerly rendered him great service,



*Antónarindawatthússa Wälawámukhayakkini niwésesi; baliń tésań ańgésanchánuwassakań.*  
*Dápési. Chhanakálétu Chittaréjéna sô suha samásané nisiditwá, dibbamánuśanátań,*  
*Kárentóbhírami rájá rattikhiddá samappító. Dwáragámóchá chaturó, Bhayawápíñcha káraví.*  
*Mahásusánaghátanań pachchímań rájini tathá: Wessawanassa nigrodháń; Wiyádhadéwassa tálakanáń,*  
*Sonnasabhágúwatthancha, pabhédagharaméwucha; étáni pachchímaddwáradisábhágé niwésayi.*  
*Panchasatáni chandálápurisé purasodhaké; dwésatáni chandálápurisé wachchasódhaké,*  
*Diyađhá sata chandálamataniháráképicha; susánakécha chandálé tattakéyéwa ádisi.*  
*Tésań gámań niwésesi susánapachchimuttaré; yathá wihitakammáni táni nichchań akańsu té.*  
*Tassó chandálagámassa pubbuttaradisáyatú nichasusánakannáma chanđalagámakárayi.*  
*Tassúttaré susánassa Pásánapabbatantaré dwásapdli wyádhánań tadá ási niwésitá.*  
*Taduttaré disábhágé yáwa Gámaniwdpiyá tápásánań anékisań assamó ási kárito.*  
*Tasséwacha susánassa puratthimadisáyatú Jótiyassa nigańthassa għarań kárési bhúpati.*  
*Tasmín yéwacha désasmiń nigantho Girinámkó, náná Pásandhikáchéwa wasińsu samapá hahu,*

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at the eastern gate of the city. He established within the royal palace itself the mare-faced yakkini, and provided annually demon offerings, and every other requisites for these (four yakkhos).

In the days of public festivity, this monarch seated on a throne of equal eminence with the yakkho chief Chitto, caused joyous spectacles, representing the actions of the devos as well as of mortals, to be exhibited ; and delighting in the happiness and festivities (of his people), he was exceedingly gratified.

He formed the four suburbs of the city and the Abhaya tank, and to the westward of the palace, the great cemetery, and the place of execution and torture. He provided a nigródha tree for the (dévatá) Wessawanó, and a temple for the Wiyádhó-devo ; a gilt hall for his own use, as well as a palace distributed into many apartments. These he constructed near the western gate. He employed a body of five hundred chandálas (low cast people) to be scavengers of the city, and two hundred chandálas to be nightmen ; one hundred and fifty chandálas to be carriers of corpses, and the same number of chandálas at the cemetery.

He formed a village for them on the north west of the cemetery, and they constantly performed every work according to the directions of the king. To the north east of this chandála village he established a village of Níchichandálas, to serve as cemetery-men to the low castes. To the northward of that cemetery, and between it and the Pusána mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the northward of these (he formed) the Gámini tank. He also constructed a dwelling for the various classes of devotees. To the eastward of that (Níchichandála) cemetery, the king built a residence for the brahman Jótiyo (the chief engineer). In the same quarter, a Nighantho devotee, named Giri, and many Pasandhika devotees dwelt.

*Tatthéwacha, déwakulań akáresi mahípati Kumbhandassa niganthassa; tannámakamahósi tań.*  
*Tatotu pachchhimé bhágé wiyádhipálapuratthímé michchháliṭhí kulánantu wasi pancha satań tahiń.*  
*Paran Jótiyagéhamhá óra Gámaniwápiyá só paribbájikárámań kárápési. Tathéwacha.*  
*Ajíwikánań géhancha Bráhmanáwat̄améwacha Siwiká, sothisdancha akáresi tahiń tahiń.*  
*Dasa wassóhesisstó só gámasimá niwésayi Lankádípamhi sakalé lańkindó Pandukábhayó.*  
*Só Kálawélachittéhi dissamánéhi bhúpati sahánubhósi sampattiń yakkhhúta saháyawá.*  
*Panđukábhaya rājávarańyócha Abhayassacha anantaré rájasuńnáni wassáni ahésu dasa sattacha.*  
*Só Panđukábhaya mahípati satta tińsa wassádhigamma dhitimá dharáñipatitań rammé anúnam-*  
*Anurádhapuré samiddhé, wassáni sattati akárayi rajjaméttihádi.*

*Sujanappasádaśańwégattháya katé Maháwansé “Panđukábhayábhisékó” náma dasamó parichchhedó.*

#### EKADASAMO PARICHCHEDO.

*Tassachchayé tassa sutó Mutasiwo wissutó Sowanapáliyá puttó pattó rajjamanákularí,*  
*Maháméghawanúyánań námánúnaguṇóditań phalapupphatarúpétań só rájákárayi subhań.*

In the same quarter, the king built a temple for the Nighantho Kumbhundo, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's buildings, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jótiyo, and below the Gámini tank, he built a residence for the Paribájika devotees. In the same quarter, but on separate sites, he constructed a residence for the Ajiwako, a hall for the worshippers of Brahma, (another for those) of Siwa, as well as a hospital.

This Pandukábhayo, the sovereign of Lanká, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Lanká.

This monarch befriending the interests of the yakkhos, with the co-operation of Kálawélo and Chitto, who had the power (though yakkhos) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Pandukábhayo and Abhayo there was an interregnum of seventeen years.

This wise ruler, Pandukábhayo, who had entered upon his royal state in the thirty seventh year of his age, reigned in the delightful and well provided capital of Anurádhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahawanso, entitled, “the installation of Pandukabhayo,” composed equally for the delight and affliction of righteous men.

#### CHAP. XI.

At his (Pandukábhayo's) demise, his and Sowanapáli's son, known by the title of Mutasiwo, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahámégo, which was provided, in

*Uyiyánatthána gáhaṇé maháméghó aṭálaló páwassi-téna uyiyánañ maháméghawanañ ahu.  
 Saithi wassáni Mutasiwó rájá rujamakárayi, Anúrádhapúré pawaré Lañkábhúwadáné subhí.  
 Tassa puttá dasá hésuñ aññamañña hitésino ; duwé dhitáchá anukúlá kulánuchchhawiká ahu.  
 Déwánañpiyatissóti wissutó dutiyó sutó, tésu bhátisu sabbésu, puññapaññádhlkó ahu.  
 Déwánañpiyatissó só rájási pituachchayé ; tassábhisekéna samañ bahu achchhariyánu.  
 Lañkádipamhi sakalé niñhayó, ratanáicha antothitáni ugantvá pathawitalamárahuñ.  
 Lañ. ádhipasamipamhi bhinnanáwá gatánicha tattrajátdnicha thalañ ratanáni samáruhuñ.  
 Chátapabbatapádlamhi tissócha wéluyatthiyó játá rathapatódéna samána parimánató.  
 Tásu éká latáyathí rajatábhá, tahiñ tatá, suwannawa nna ruchirá dissantétá manoramá.  
 Ekañsumá yaññitu kusumáni tahiñ pana, náná náná waññáni dissanté tiputthánicha.  
 Eká sakunayañthitu ; tañhi pakkhimigá bahú nánácha náná waññácha sajiváwiya dissari.  
 Haya gaja rathá malaká valayanguliwéñthaká kakudaphalapákatiká ichchéta atthá játitó.*

the utmost perfection, with every requisite, and adorned with fruit and flower-bearing trees of every description.

At the time this royal garden was being laid out, an unseasonable heavy fall of rain (Mahámégo) took place. From this circumstance, the garden was called Mahámégo.

In the celebrated capital Anurádhapura, in the delightful Lanká, king Mutasiwo reigned sixty years.

He had ten sons, living in amity with each other; and two daughters, both equally beautiful and worthy of their illustrious descent.

Among all these brothers, by the virtue of his piety (in his former existence in the character of a honey merchant), and by his wisdom, the second son was the most distinguished; and he became celebrated by the name of Déwánanpiatisso (Tisso-the-delight-of-the-devos).

On the demise of his father, the said Déwánanpiatisso was installed king. At his inauguration (on the day of the new moon of Magasiro) many miraculous phenomena took place throughout Lanká: the riches and the precious metals and gems buried in the earth emerging, rose to the surface. The treasures sunk (in the sea) from ships wrecked in the neighbourhood of Lanká, and those naturally engendered there (in the ocean), also rose to the shores of the land.

On the Cháto mountain (situated two yójanas to the southward of Anurádhapura) three bamboo poles were produced, in size equal to a chariot pole. The first, called the creeper pole, entwined with a creeper, shone like silver. The creeper itself, glittering most brilliantly, was resplendent like gold. The second was the pole of flowers. The many descriptions of flowers which clustered thereon, were resplendent by the brilliancy of their colors, as well as perfect in all the three qualities (which flowers ought to possess). The third was the pole of animals. The various quadrupeds and birds of every varied hue (represented) thereon, appeared as if they were endowed with life.

The eight descriptions of pearls, viz. hayá (horse), gajá (elephant), rathá (chariot wheel), maalaká (nelly fruit), valayá (bracelet), anguliwélahká (ring), kakudaphala (knbook fruit),

*Muttá samuddá uggañtwá tiré waṭṭhiwiyatthítá : Déwánañpiyatissassa sabbaán puññawijamhitań.*  
*Indańilań wélúriyań lóhitańkamanichimé ratanáničha, té tání muttátátácha yaṭhiyó,*  
*Sattáhabbhantaréy éwa rāṇo santikamdháravá : tání diswá panito só rájá iti wičintayi*  
*“ Ratanáni anaggháni Dhammásókó imáni mé sahayó ruhaténańyó tassa dassań imánató.”*  
*Déwánañpiyatissócha Dhammásókócha té imí dwé ałitihasahdýdhi chirappabhuti bhúpati,*  
*Bhágineyyam Mahárittham machchhapamukhan tató diján, anachchań, ganakanchéwa rájá té chaturó janę,*  
*Dúté katwána pđhési ; balóghapariwárité gđlápétivá anaggháni ratanáni imáni só,*  
*Manijáticha tissó, tá tissócha rathayatthíyo, sańkhanha dałkhińawattań muttá játicha atthatd.*  
*Aruyiha Jambukólamhi náwá sattadinéna té su?héná titthań lałdhána ; sattdhéna tató puna,*  
*Pátliputtań gantwána, Dhammásókassa rājínó adańsu pannákáré té diswá tání pasidiya,*  
*“ Ratanánidisánéththa natthimé” iti chintiya, adá sénapatithánań tuthóriythassa bhúpati,*  
*Puróhichchań bráhmaṇassa, dałdanáyakatampana alási tassá machchassa setthittań ganaકassatu,*  
*Tésáń anappaké bhógé datwá wasaghárańičha, sahánauchchéhi mantentó passitwá patipđhatań.*

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pákatiká (ordinary), rising up from the ocean, stood in a ridge on the sea shore. All this was produced by the virtue of the piety of Déwánanpiatisso.

Within a period of seven days, the following gems, viz., sapphire, lapis lazuli, and rubies, the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king. The benevolent monarch on observing these (supernatural tributes), thus meditated: “ My friend Dhammásóko, and no one else, is worthy of these invaluable treasures : to him I will make presents thereof.”

These two monarchs, Déwánanpiatisso and Dhammásóko, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

This king (of Lanká) dispatched as his ambassadors, these four individuals : viz., his maternal nephew Mahá Arithó,—as the chief of the mission,—the bráhmaṇ (of the Háli mountain), the minister of state (Mallá), and the accountant (Tisso), attended by a powerful retinue, and entrusted with these invaluable treasures; viz., the three kinds of gems, the three royal palanquin poles, a right hand chank, and the eight descriptions of pearls.

Embarking on board a vessel at Jambúkólo, and in seven days prosperously reaching their port of debarkation ; and thereafter departing from thence, and in seven days having reached Patiliputta, they delivered these presents to king Dhammásóko. That monarch, on seeing these persons and these articles, rejoiced ; and thus reflecting within himself,—“ There are no treasures in these parts to be compared to these ;” he conferred the office of “ sénápati ” on Arithó ; he also conferred on the bráhmaṇ, the office of puróhito ; on the other minister, the office of “ dandanáyakó ;” and on the accountant, the office of “ setthitto.” Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in

*W̄dawijanimunhisań khaggań, chhattancha, pálukań, mólipaitań, sapámangań bhińkárań, harichandadan, Adhówimań wathakótin mahaggahnhatthapunjaniń, nágáhatáń anjanacha, Aruṇánancha mattikań, Anótattódakáchíwa Gangá salilaméwacha, sańkhancha nandiyá wattáń, wad̄hamánań kumárikań, Hémabhájana bhanḍańcha, siwikancha mahárahań, haritakań ámalakań mahaggahn amutósadhań. Súkáhatánań sálináń saithí wáha satánicha abhisékópakaraṇań pariwárań wisésitań.*  
*Datwá kálé sahdyassa paññákárań narissaró duti páhési sadlhammapanyákáramimaiápicha,*  
*“Aham Budhancha, dhammancha, saíghancha, sarayań gatō ; upásakattań désesi Sakyaputtassa sásané.*  
*Twampimáni saranáni uttamáni, naruttama, chittam pasádayitwána, saddháya sarayań waja.”*  
*“Karótha mé saháyassa abhisékań :”—punóti watwá sahdyó machhe té sakkaritwáthapésayi.*  
*Páñchamásé wasitwána té machchátiwasakkatá, wésálhasuń kapakkháli diné dutáwa niggata,*  
*Támalittiyyamáruyha náwá, té Jambukólaké óruyha, bhúpań passińsu, patwá dwálasiyá iti.*  
*Adańsu paññákáre té dútá Lańkádhípassa té téśań mahantań sahkárań Lańkápati akárayi.*  
*Té maggásiramásassa ádichandódayé diné abhisittancha Lańkindáń amachchá sámibhattító.*

return; viz., a chowrie (the royal fly flapper), a diadem, a sword of state, a royal parasol, (golden) slippers, a head ornament (crown), a golden anointing vase, golden sandal wood, and costly hand towels, which to the last moment they are used (are cleansed by being past through the fire) without being washed; ointments for the body, obtained from the nágas, and the clay of Aruná; water from the Anótatto lake, a right hand chank, containing the water (used at the inauguration of the king) from the stream of the Ganges, and a royal virgin of great personal charms; sundry golden vessels, and a costly howda; the precious aromatic medicinal drugs, “harita” and “ámalaka;” and one hundred and sixty loads of hill paddy which had been brought by parrots,—being the articles requisite for his inauguration ; and a complete suite of royal attendants.

In due course, this monarch dispatched his mission to his ally (Déwánanpiatisso), entrusting them with the aforesaid presents, and the following gifts of pious advice : “I have taken refuge in Buddho, his religion, and his priesthood : I have avowed myself a devotee in the religion of the descendant of Sakyo. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation.” This attached ally (of Déwánanpiatisso) having addressed this additional injunction to the (Síhalese) ambassadors, “Solemnize ye the inauguration of my ally ;” allowed them to depart hither (to Lanká), vested with every royal favour. These highly favored ministers (of Déwánanpiatisso) having resided there, at Patiliputta, for five months, on the first day of the bright half of the month of “wesákho” took their departure. Embarking at the port of Támalettiya, and landing at Jambúkólo, they presented themselves before their sovereign on the twelfth day.

The (Jambudípan) ambassadors delivered these gifts to the ruler of Lanká: on them the sovereign of Lanká conferred great favors.

These envoys revering him as if he had been their own sovereign, having delivered to the monarch of Lanká,—who had already been inaugurated on the first day of the increasing

*Dhammadósókassa wachanaán datwá ; sámihiteratd punópi abhisínchiñsu Lañkahita sukhé rataán.*

*Wesákhe narapoti punnámáya néwaán Déwánaúpiyawachanó gullanámó Lañl.áyan pataritta-piti ussawáyán attanó janasukhadóbhisechayí só ti.*

*Sujanappasádañaúwégaattháya katé Maháwaásé “ Déwánaúpiyatissábhisekó ” náma ékálasamó parichchheda.*

#### DWADASAMO PARICHCHHEDA.

*Théró Moggaliputtó só Jinasásanajótakó niñthápétwána sañgítíni pekkhamánó anágataán ; Sásanassa patiñthánaán pachchantésu awékkhiya pésesi kattiké másé té té théré tahiń tahiń.*

*Theraán Kasmíra Gandháraán Mejjhantikamapésayi apésayi Mahádéwathéraán Mahisamanđhaláán.*

*Wanawási apésesi théraán Rakkhitandámakaán tátháparantakaán Yonaúdhammarakkhitandámakaán.*

*Maháratthaán Mahádhammarakkhitatthérunámakaán ; Mahárakkhitathérantu Yónalókamapésayi.*

*Pésesi Majjhimaán théraán Himawantapadésakan ; Suwanabhuúni théré dwé Sonam Uttaramewacha.*

*Mahámahindathéraán tań théraán Itthiyawuttiyaán, Sambalań, Bhaddasálancha saké saldhiviháriké :*

*“ Lañkádipé manuññamhi manuñña Jinasásanaán patiñthápaitha tumhéti,” panchathéré apésayi.*

moon of the month of “ maggasiro,”—Dhammadósóko’s message ; his own devoted subjects a second time solemnized the inauguration of him, who was beloved by the people of Lanká.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Déwánanpiya (the delight of the devos), exerting his powers to the utmost, and making Lanká overflow with rejoicings, held his reinvestiture on the full moon day of the month “ wesákho.”

The eleventh chapter in the Mahawanso, entitled, “the inauguration of Déwánanpiatisso,” composed equally for the delight and affliction of righteous men.

#### CHAP. XII.

The illuminator of the religion of the vanquisher, the théró son of Moggali, having terminated the third convocation, was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddho in foreign countries, he dispatched severally, in the month of “ kattiko,” the following thérós to those foreign parts.

He deputed the théró Majjhantikó to Kásmitra and Gandhára, and the théró Mahádevo to Mahisamandala. He deputed the théró Rakkhito to Wanawási, and similarly the théró Yóna-Dhammarakkhito to Aparantaka. He deputed the théró Mañá-Dhammarakkhito to Mahártta ; the théró Mahárakkhito to the Yóna country. He deputed the théró Majjhimo to the Himawanta country ; and to Sówanabhúmi, the two thérós Sóno and Uttaró. He deputed the théró Mañá-mahindo, together with his (Moggali’s) disciples, Ittiyo, Uttiyo, Sambalo, Bhaddasálo (to this island), saying unto these five thérós, “ Establish ye in the delightful land of Lanká, the delightful religion of the vanquisher.”

*Tadá Kasmíra Gandháré pakkań sassań mahiddhikó Araválo nágardájá wassań kárakasańvitań  
Wassápeticá sanuddasmiń sabbań lhípatílárupo. Tattra Majjhantíkathíro khíppań gantwá wiháyaso  
Araváladahé wáripiñthiń chańl amanádiké akási. Disvá tań nágá rutthá raúpó niwé·layuń.  
Nágarajátha ruttho só, wiwidhabhiñská kari ; wátamahantá wáyanti méghó gajjati, wassati.  
Phalanti sanayí wíjju nichchhárénti tató tató mahiruhápabbatánań kutáni papatanticha.  
Wiruparúpá nágácha giñsápentí samantató ; sayán dhípati, jalati akkásantó anékalhá.  
Sabbantań iddhiyáthéro pañibáhiya bhiñsanań awécha nágardájan tuń dassentó balamuttamań.  
.. Sadéwakópiché lókó ágantwána bhawéyyamań nané pañibalo assa janétuń bhayabhirawań."  
.. Sachépimań mahiń sabbáń, sasamuddań sapabbatań, ukkhipítwá, mahánága, khípéyasi mamopari ;  
.. Néwami sakkuneyási janétuń bhayabhérawań : aññadalathu tavésassa wigháto, uragádhípa.  
Tań sutwá nimmadassassa théró dhammamadesayi ; tató saranasílesu nágardájá patiñthahi.  
Tathéwa chaturásiti sahassáni bhujangamá Himawantécha, gandhabbá yakkha kumbhandaká bahu.  
Panchakónána yakkhotú saldhíń Háríta yakkhiyá, panchasatéhi puttéhi phalań pápuni álikuń.  
" Madánikódhan janayittha, itó uddhań yathá puré, sassaghátancha mákattha ; sukhakámahi pánińo."*

At that time, a savage nága king named Araválo, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kásmíra and Gandhára. The said théro Majjhantíkó, instantly repairing thither through the air and alighting on the lake Araválo, walked, absorbed in profound meditation, on the surface of the water. The nágas seeing him, enraged (at his presumption), announced it to their king. The infuriated nága monarch endeavoured in various ways to terrify him : a furious storm howled, and a deluge of rain poured down, accompanied by thunder; lightning flashed in streams; thunder bolts (descended) carrying destruction in all directions; and high peaked mountains tottered from their very foundations.

The nágas assuming the most terrific forms, and surrounding him, endeavoured to intimidate him. He himself (the nága king) reviling him in various ways, spit smoke and fire at him. The théro by his supernatural power averted all these attempts to terrify him ; and displaying his omnipotence, thus addressed the nága monarch: " O, nága ruler ! even if the devos were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to keep them on my head, even then thou wouldest fail to create in me an appalling terror. O, nága monarch, let thy destruction of the crops be arrested."

To him who had been subdued on hearing this reply, the théro propounded his doctrines. Whereupon the nága king attained the salvation and state of piety of that faith.

In like manner, in the Himawanta (or snowy) regions, eighty four thousand nágas, and many gandhabbos, yakkhos, and kumbhandakos (were converted).

A certain yakkho called Panchako, together with his wife Háríta and five hundred youths, attained sówan (the first stage of sanctification). He then thus addressed them : " Do not hereafter, as formerly, give way to pride of power, and vindictive anger ;

"Kārōtha mettañ sattēsu : wasantu manujā sukhañ;" iti ien tracittikā té, tathēwa patipajjisun  
 Tatō ratana pallañké thérañ sô uragádhīpó nisilüpiya atthi i wiñōnō tadantiké.  
 Tadá Kasmira Gandhāra wásinō manujāgatá, nágarajās ; L. atthián gantwá thérañ mahiddhikañ.  
 Thérāmewábhiwádetwá ékamantañ nisélisun ; tesai ñhus ; L. i théró ási wisopamañ.  
 Asitiyása hassánāñ dhammábhisanayó ahu ; satañ sahassati ñris, L. p. bájjjuñ thérasantié.  
 Tatöppabuti Kasmira-Gandháráté idáni pi ñsuñ, lásá ; L. i p. bájjjuñ watthuttaya paráyanā.  
 Gantwá Mahádewáthéró désan Mahisamañalañ ; sut ; L. i sahassanti kathesi janamajjhagó.  
 Chattálisa sahassáni dhammachakkhuñ wisódhayñ ; L. i sahassanti pabbajínsu tadantiké.  
 Gantwátha Rakkhitatthéró IVanawðsañ nabhéhitó, ... ; L. i sahassanti pabbajínsu tathesi janamajjhagó.  
 Satthiñ nara sahassánañ dhammábhisanayó ahu ; L. i sahassanti pabbajínsu tadantiké.  
 Wiñdránañ panchasatañ tasmiñ désé patiñhahi patit ; L. i tatiñewa theró sô Jinasásanañ.  
 Gantwá parañtakañ théró Yónakó Dhammarakkhitó aggridhū vñkampamañsañtañ kathétwá janamajjhago,

but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops : extend your benevolence towards all living creatures : live, protecting mankind." They who had been thus exhorted by him, regulated their conduct accordingly.

Thereupon the nága king placing the théro on a gem-set throne, respectfully stood by, fanning him.

On that day, the inhabitants of Kásmíra and Gandhára, who had come with offerings to the nága king (to appease his wrath and arrest the desolation of the crops), learning the supernatural character of the théro, bowing down to him (instead of the nága king), stood reverentially at his side.

The théro preached to them the “asívísópaman” discourse (of Buddho). Eighty thousand persons attained superior grades of religious bliss: one hundred thousand persons were ordained priests by the théro.

From that period, to the present day, the people of Kásmíra and Gandhára have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The théro Mahádévo repairing to the Mahisamandala country, in the midst of the population preached to them the “déwadutta” discourse (of Buddho). Forty thousand persons became converts to the faith of sovereign supremacy; and by him forty thousand (more) were ordained priests.

Thereafter, the théro Rakkhito, repairing to the Wanawása country, poising himself in the air, in the midst of the populace preached the “anómatugga” discourse (of Buddho). Sixty thousand persons attained the sanctification of the faith; and by him thirty seven thousand were ordained priests. The said théro constructed five hundred viháros in that land, and there he also established the religion of the vanquisher.

The théro Yónako Dhammārakkhiito repairing to the Aparantaka country, in the midst of the populace preached the “aggikkhandópan” discourse (of Buddho). This

*Só sattati sahassán' páné tattha samágaté dhammámatá mapayisi dhammádhammesu kówidó.  
 Purisanín sahassancha, itthiyócha tatodhiká, khattiyaná kuláyéwa nikhamitwána pabbajúń.  
 Maháratthanísi gantwá só Mahádhammakkhito mahánáradakassapawhajátakań kathayi tahiń.  
 Maggaphalań pápuńisú chaturdsiti sahassaká tirasantusahassáni pabbajińsu tadantiké.  
 Gantwanan Yóna wisayań Mahárakkhitakó isi kálakárám suttáń tań kathési janamajjhagó.  
 Pára sata sahassání sahassánicha santati maggaphalań pápuńisú dasasahassáni pabbajúń.  
 Gantwá chatuhí thérehi désesi Majjhimo isi Himawantu padésasmiń dhammachakkappawattanań.  
 Maggaphalań pápuńisú asiti pára kótiyó: wisuń té pancharátháni pancha thérá pasádayuń.  
 Purisa sata sahassáni ékkasséwa santiké pabbajińsu pásadénu sammásambuddhasásané.  
 Saiddhiń Uttaratheréna Sónathéró mahiddhikó Suwaṇṇabhúmiń agamá tasmintu samayépana,  
 Játé játé rájagéhé dáráké rudarakkhasí samuddató nikhamitwá, bhakí hitwána gachchhati.  
 Tasmíń khané rájagéhé játo hótí kunárákó: théré manussá passítwá rakkhasánań sahdyaká,  
 Iti chintiya máretuń sáyudhá upasańkamuń: kímétanticha puchchhitwá, thérá té éwamáhu te:*

(disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, impelled by their religious ardor, entered into the priesthood.

The sanctified disciple Mahá-Dhammarakkhito repairing to Maháratta, there preached the “mahanáradakassapo játako” (of Buddho). Eighty four thousand persons attained the sanctification of “magga,” and thirteen thousand were ordained priests by him.

The sanctified disciple Mahárakkhito repairing to the Yóna country, in the midst of the populace preached the “kálakarana” discourse (of Buddho). One hundred and seventy thousand living beings attained the sanctification of “magga,” and ten thousand were ordained.

The sanctified disciple Majjhimo, with four other théros (Kassapo, Málíkádévo, Dhundábhínnosso and Sahasadévo), repairing to the land of Himawanto, preached there the “dhammachakko” discourse (of Buddho). Eighty kóti of living beings attained the sanctification of the “magga.” These five théros separately converted the five divisions (of Himawanto).

In the fraternity of each of these théros, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddho, entered into the order of the priesthood.

Accompanied by the théro Uttaró the disciple Sóno repaired to Sówanabhúmi.

In those days, as soon as an infant was born, a marine monster emerging from the ocean, devoured it and disappeared. At the particular period (of this mission), a prince was born in a certain palace. The inhabitants seeing the priests, and taking them to be the emissaries of this rakkhasí, arming themselves, surrounded them for the purpose of destroying them. The théros having ascertained what their object was, thus addressed

" Samaná mayań silawańta: rakkhasí nasahágaká." Rañkhasí sásaparisá nikkhantáhoti ságara.  
 Tań sutvána mahádráwań wirawińsu mnájánań, digunecha rañkhasé theró mápayitwá bhayánań  
 Tań rakkhasiń supariśań parikkhiń samantató, idań iméhi lañdhanti, mantrá hitá phaláyí sá.  
 Tussa désassa árakkań thapetwána samantato, tasmiń samágamé théro brahmajálamadesayi.  
 Saranésucha silésu atthańsubahawó janá sañhiń sata sahassánań dhaminábhisa mayó ahn.  
 Addhuñdháni sahassáni pabbajjuń kulañdáriká pabbajínsu diyadilhantu sahassáni kulañdhitaró.  
 Tatóppabhúti sanjáté rájagéhé kumárake tathá karińsu rájáno Sónuttara sanámakań.  
 Mahádayassápi Jinasásakadhdhamań wiháyapattánań amatań sukhampitá karińsu lókassa hitań tahiń  
 bhawiyakó lókahíté pamádawáti?

*Sujanappasádasáńwégattháyakaté Mahávańse "náyádesapasádó" náma dwálasamó parichchhedo.*

them: "We are pious ministers of religion, and not the emissaries of the rakkhasi." The monster with her train at this instant emerged from the ocean. Hearing of this (visitation), this concourse of people gave a great shout of horror. The théro causing (by his power of working miracles) another band of terrifying monsters to spring up, of double that numerieal power, surrounded the rakkhasi and her train on all sides. She, concluding "this land has been appropriated by these," terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the théro preached the "brahmajálá" discourse (of Buddho). A great multitude of people attained the salvation and the state of piety of that faith.

Sixty lacks became eminently endowed with the knowledge of its doctrines. Two thousand five hundred men became priests, and one thousand five hundred women, of various castes, were admitted into the priesthood.

From that period, the princes born in that palace obtained (from Sóno and Uttaro) the name of Sónuttaró.

These (disciples, following the example) of the all-compassionating vanquisher's resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake)!

The twelfth chapter in the Mahawanso, entitled, "the conversion of the several foreign countries," composed both to delight and to afflict righteous men.

## TERASAMO PARICHCHHEDO.

*Mahāmahinda therō só taclá dwādasa wassi' ó ; upajjháyéna ánatto sañghénacha mahāmati ;  
 Lañkádipán pasálétuń kālań peki hái wicintayi ; "wudlhó Muṭasiwo rájá ; rájáhotu suto" iti.  
 Tadanture ratiganań dattuń kātuń mānasań, upajjháyancha sañghancha wanditwá puchchi bhúpatiń.  
 Adáya chaturó there Sañghamittáya atajań, Sumayań sámanérancha, jalabhińyań mahidhikáń,  
 Nátińań sañghań kátuń aganá Dalkhinagiriń ; tathá tathá charantassa chhammásá samatikkamun.  
 Kamna Chétiyagiriń nagarań mātudewiyá sampatwá mātarań passi, déwi diswá piyań sutan :  
 Bhíjayitwá safarisaná, attanáyewa káritań wihárań Chétiyagiriń thérań árópayi subhań.  
 Awantiratthań bhunjantó pitará dinnamattanó só Asokakumáróhi Ujjénigamané purá,  
 Chétiyé nagari wásań upagantwá tahiń subhań Déwiń náma labhitwána kumáriń Setthidhitarań.  
 Sañwásań tāya kappesi. Gabbań gaṇhiya téna sá, Ujjéniyań kumárań tań Mahińlań janayi subhań.  
 Wassaddhvaya matik! amma Sañghamittancha dhítarań, tasmiń kále wasati sí Chétiyé nagaré tahiń.  
 Théró tattha nis. ditwá "kdlagná" iti chintayi "pitará mé saánattań abhiséka bahussawań,"*

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## CHAP. XIII.

At that period, the profoundly sapient great Mahindo was a théro of twelve years standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Lanká ; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion : "The monarch Mutasiwo is far advanced in years. Let his son succeed to the kingdom."

Having formed an earnest desire to visit his relations during this interval ; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammadósóko), taking with him four théros and the sámanéro Súmano, the son of Sanghamittá, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhinágiri, for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim past six months in this avocation.

Having reached Chétiyagiri, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the théro in the superb Chétiya viharo which had been erected by herself.

While prince Asókó was ruling over the Awanti country by the appointment of his own father, in a journey to Ujjéni he arrived at Chétiya ; and while tarrying there, having gained the affections of the lovely princess Déwi, the daughter of a Séthí, he lived with her. Becoming pregnant by that connection, she gave birth to the noble (twin) princes Ujjéni and Mahindo, and at the termination of two years, to a daughter Sanghámittá.

At this period (of Mihindo's visit) she (the queen) was residing there, in Chétiyanagara. While the théro was sojourning there, he thus meditated : "The period has arrived

“Déwánañpiyatisso só mah árájánuhótucha ; watthutlaya guñéchápi sutwá janátu dútató :”  
 Aróhatu Missanangañ, jéthamasassupósathé : tadáhéwa gamissáma Lañkádi pa waraví mayań,  
 Magindó upasañkanma Mahinlatthéra muttamań “yáhi Lañkań pasádétuń ; Sambudhénási wyakato :”  
 “Mayampi tathupatthambhá bhawissámáti” abrawi. Déwiyá bháginiidhitu puttó Bhundakanáma kó,  
 Thérena déviyá dhammań sutwá désitaméwatu, anágámi phálań patwá, wasi théressa santiké.  
 Thattha másán wasitwána jetthandasassupósathó, théro chatuhithérhi Súmanénátha Bhanduń,  
 Sadithiń téna gahañthéna naratdýáti hétuná, tasmá wihara ákðsań uggantwá sumahiddhiló,  
 Khañénéwa idhágamma rammé Missakapabbhé atthási sélakútamhi ruchirambatthalé wure.  
 Lañká pasádanaguyéna, wiyákató só, Lañkádítáya Munind, sayiténá anté, Lañkáyí salthu sadisohata-  
 hétu, tassá Lañkámaruhí mahitóhi nisiditattháti.  
 Sujanappasádasáñwégañtháya láté Maháwańse “Mahindágamanó,” hámá térasamó parichechhele.

for undertaking the mission enjoined by my father. May the said Déwánanpiyatisso, having already solemnized his inauguration with the utmost pomp, be enjoying his regal state. May he, after having ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddho). May he on the full moon day of the month of jetthó visit the Missa mountain (Mihintalle), for on that very day shall I myself repair to renowned Lanká.”

Magindo (Sakkó, the dévo of dévos) appearing unto the illustrious théro Mahindo, thus addressed him: “Depart on thy mission for the conversion of Lanká: it is the fulfilment of the prediction of the supreme Buddho (pronounced at the foot of the bó tree). We also will there render our assistance.”

Bhandu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the théro to the queen, attaining the sanctification of “anágámi,” became a disciple in the fraternity of the théro.

Tarrying there a month longer, on the full moon day of “jetthó,” the supernaturally gifted théro, together with four other théros, as well as Súmano (a sámanero), attended also by the aforesaid Bhandu, who, though still a layman, had laid aside domestic affections, rose aloft into the air at that very wiliáro; and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambathhalo.

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Lanká by the advantages attendant on its conversion (to his creed); and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahindo) to whom Lanká was offered up as an offering by the dévos, took up his station there (at Ambathhalo).

The thirteenth chapter in the Mahawánsó, entitled, “the advent of Mahindo,” composed equally for the delight and affliction of righteous men.

## CHADASSAMO PARICHINNEDO.

*Dewānañpiyatissō sō rájá salilakilitan datwá nagarawásinañ migavañ kilituñ ugá.  
 Chattalisa sahasséhi naréhi pariwáritó dháwanto padasdyewa agamá Missakan nagañ.  
 Theré dassetu micchhantó déwó tasmíñ mahidaré gumbañ bhakkhayamánówa atihá gókañparúpawa.  
 Rája disvá "pamuttátañ nayuttáñ wíjjhituñ" iti ; jiyásadlamalá ; dhávi gókañno pabbatantarán.  
 Rújánudhávi só dháwan théranañ santikañ gató, théré diñthé narindéna : sayáñ antaradháyi sō.  
 Thero bahusu diñthésu atibhdyissati iti, attánaméica dassési : passitwá nañ mahipati,  
 Bhito atthási. Tañ théró : "éhi Tissáti," abruwi. "Tissáti" wachanéneva rájá yakkóti chintayi ?  
 "Sumaná mayáñ, mahárája, Dhammarájassa sávaká ; taméwa anukampáya Jambúdipá idhágatá :"  
 Ichcháha théró ; Tañ sutwá, rájá vitabkháyó ahu, saritwá sakhisandésañ samayá iti nichchhitó.  
 Dhanusarancha nikkippa upasañkamma tañ ísin, sammódamánó théréna sō nisidi tadantiké.  
 Tadá tassa manussá té ógamma pariwdrayuñ ; tañ sésécha dassési mahá théró sahágaté.  
 Té diswá abruwi rájá "kañd mè ágatá ?" iti : "mayá saddinti" théréna wutte ; puchchhi idañ puna.*

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## CHAP. XIV.

The king Déwananpiyatissó celebrating a "salila" festival for the amusement of the inhabitants of the capital, he himself departed for an elk hunt, taking with him a retinue of forty thousand men ; and in the course of the pursuit of his game on foot, he came to the Missa mountain.

A certain dévo of that mountain being desirous of exhibiting the théros, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign descrying him, and saying, "It is not fair to shoot him standing," sounded his bowstring : the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the théro came in sight of the monarch ; but he (the metamorphosed dévo) vanished.

The théro conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves, rendered himself alone visible. The sovereign on seeing him, was surprised. The théro said to him, "Come hither, Tisso." From his calling him simply "Tisso," the monarch thought he must be a yakkho. "We are the ministers and disciples of the lord of the true faith : in compassion towards thee, Maharája, we have repaired hither from Jambudipo." The théro having thus addressed him, and the king hearing the declaration, was relieved of his terrors ; and recollecting the communication he had received from his ally (Dhammásóko), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this "irsi," and conversing graciously with the said théro, he (the king) seated himself near him. At that moment his retinue arriving, stood around them : at the same time the théro produced the other members of the mission. Seeing them, "When came these ?" demanded the king. Being answered by the théro, "With me ;" he made

“*Santi idisañ d raññē Jambūdipē yati ? iti ; aha “kásawapajjótō Jambūdipō tahiñ pana,”*”  
 “*Tē wijjā idhippattācha chétópariyáyakówidá dibbasótācha arahantō bahu Buddhassa sawaka.”*  
*Pachchhi, “kénágatatháti ?” “Natháléna jalénapi naðgamamháti :” wuttó sô wijáni nahaságamun.*  
*Wimañsanto mahápáññó pañhan pañhamapuchchi tañ ; puñthó puñthó wiydkási tañ tañ pañhañ mahipati.*  
*“Rukkhoñ, raja kin námo?” “Ambo náma ayañ táru.” “Imañ munchiyu athambo?” “Santi ambaturú bahú :*  
*“Imancha ambañ, téchambé munchiyatthi mahiruhd?” Santi, bhanté, bahú rukkhá, anambá pana te taru.”*  
*“Aññé ambé anamhécha munchiyatthi mahiruhá ?” Ayam bhadantamharulkhò ? “Pandítósi, narissara !”*  
*“Santi té yátayó, rájá ?” “Santi, bhanté, bahujjaná.” “Santi aññataka, rája ?” “Santi aññatiká bahú.”*  
*“Náditócha aññatécha munchiyanópi atthinu ?” “Ahaméwa, bhante.” “Sádhū ! twan pandítósi, narissara !*  
*Panđitóti widitwána “chúlahatthipadópanam” suttantañ désayi théró mahípassa mahámati.*

this inquiry : “In Jambudipo are there other priests like unto these?” The thero replied, “Jambudipo itself glitters with yellow robes, there the disciples of Buddho, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the “arahat” bliss, the saints who have the gift of prophecy and divination, are numerous. (The king) inquired by what means he had come. (Mahindo) replied, “I came not either by land or water.” The inquirer learnt (thereby) that (the thero) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he asked query after query, the monarch replied to him question after question.

O king! what is this tree called ?

It is called the ambo tree.

Besides this one, is there any other ambo tree ?

There are many ambo trees.

Besides this ambo and those other ambos, are there any other trees on earth ?

Lord ! there are many trees, but they are not ambo trees.

Besides the other ambo trees and the trees that are not ambo, is there any other ?

Gracious Lord ! this ambo tree.

Ruler of men ! thou art wise.

King ! have you relations ?

Lord ! I have many.

King ! are there any persons not thy relations ?

There are many who are not my relations.

Besides thy relations and those who are not thy relations, is there, or is there not, any other (human being in existence ?)

Lord ! there is myself.

Ruler of men “Sádhū !” thou art wise

The eminently wise thero, thus satisfied that he was capable of comprehending the same, propounded to the ruler of the land the “chúlahatthipadópanam” discourse

*Désanā pariyósáné saddhiñ teñi naréhi sō chattañsa sahasséhi sarañésu patitíñhahi.  
 Bhattábhihárañ sáyanéha rañño abhiharuñ tadá ; " nabhunjissantidánimé ; " iti jánampi bhúpati.  
 Puchchhituñ yéwa yuttanti bhatteñápuñchchhi té. Isi " nabhunjáma idániti," wutté kálancha puchchhi sō  
 Káláu wuttebrui : " Ewan gachchháma nagarañ" iti " Tuwañ gachchha, mahárája; wasissáma mayáñ iñha."  
 " Ewañ sató kumáróyañ amheli sahagachchhatu ? " " Ayañi ágataphaló, raja, wiññáta sáyanó."  
 " Apékkhamánó pabbajjañ, wasatambhákasantiké : idáni pabbajayissáma imáñ. Twañ gachchha bhúmipa.  
 " Pátó rathañ pésayissan, tumhé tattha thítá, purañ yatháti : " théré wanditwá : Bhañduñ netwékanamantikáñ.  
 Puchchhi thérálhikárañ. Só rañño sabbamabhási. Só thérañ ñutwáti, tutthó ; sō " labhá mé ! " iti chintayi.  
 Bhañdussa gíhibháwéna gató sañ'ó narissaró aññási narabháwañ, " sō pabbajema imáñ ; " iti.  
 Théró tañ gámasimáyañ tasmínyéwa khañé, aká Bhañdukassa kumárassa pabbajjamupasampadáñ.  
 Tasmínyéwa khañé sócha arahuttañ apápuñi. Sumanañ sámanérañ tañ théró ámantayi tató,*

(of Buddho). At the conclusion of that discourse, together with his forty thousand followers he obtained the salvation of that faith.

At that instant, it being in the afternoon, they brought the king his repast. The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before refreshments were offered) : he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, " We do not partake of refreshments at this hour ; " the king inquired when that hour was. On being informed of it, he thus replied : " Let us, then, repair to the capital." " Do thou go, maharája ; we (said the théró) will tarry here." " In that case, allow this young prince (Bhandu) to accompany us." " Rája, this (prince) having attained the ' ágata ' sanctification, and acquired a knowledge of the religion (of Buddho), is living in my fraternity, devoutly looking forward to the appointed time for his ordination : we are now about to ordain him. Lord of the land, do thou return (to the capital)." " In the morning (rejoined the king) I will send my carriage : repair ye (then) to the capital, seated in it." Having, thereupon, reverentially taken his leave of the théró, and called aside Bhandu, he made inquiries regarding the théró principally (as well as other matters). He explained all things to the monarch. Having ascertained that the théró (was the son of his ally Dhammásokó) he became exceedingly rejoiced, and thus thought : " This is indeed a benefit (conferred) on me."

The monarch (when) he ascertained the lay condition of Bhandu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said, " Let us initiate him into the priesthood (at once)."

At that very instant in that " gámasimáya " (ground duly consecrated with land limits) the théró performed the ceremony of ordination, and of elevation to the order of upasampadá, of prince Bhandu ; and instantaneously he (Bhandu) attained the sanctification of " arahat. "

Thereupon the théró addressed himself to the sámanéro Sumano : " It is the hour

"Dhammassawanakdań tań ghōsthitī" apuchchhi. Só sáwentō "kittakan thānań, bhańte, ghōsemahuń ?" iti.  
 "Sakalań Tambapanni;" wutte théréna: iddhiyá sáwentō sa<sup>1</sup> alań Lankāń dhammadálamaghósayi.  
 Rájá nágachatukkésó Sondipassé nisidiya, bhadantdnai rawań sutrá, therasantikapésayi.  
 "Upaddawónu atthiti?" dha "natthi upaddawo; sótuń Sambuddharachanai láló ghosípito;" iti,  
 Sámanéra rawań sutwā, bhummá, devá aghósayuń: anúlambéua si saddó Brahmabókań samáruhi.  
 Téna ghoséna déwánań sannipáto mahá ahu: samachittasuttań dévési théró tasniń samágamé.  
 Asańkhýánań déwánań dhammábhisańayó ahu; bahú nágasupáñyácha sarayésu patitihahuń.  
 Yathédań Sáriputtassa suttań thirassa bhásató, tathá Mahindathérassa akú déwasamágamó.  
 Rájá pabháte pádhési rathań: sárańhi só gati "árohatha rathań, yáma nangarań?" iti tébravi.  
 "Nárógańa rathań." "Gachchha." "Gachchhámá tawapachchható;" iti watwána péselwá sárańhi; sumanérathá  
 "Wehásamabbhuggantwá té nagarassa puratthátó pańhamá thupathánamhi otarińsu mahidhíi-á.  
 Théréhi pathamotiqnathdáyamhi katachétiyań ajjápi wuehchate tina eworí "pańhamachetiyań."

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of prayer: sound the call." He inquired, "Lord, in sounding the call, over what portion of the world should my voice be heard?" On being told by the théró "over the whole of Tambapanni (only);" calling out, by his supernatural power his shout (resounded) all over Lanká.

The king hearing the call of these pious persons while mounted on his state-elephant near Sondipassé (in the eastern quarter of the town), dispached (a person) to the residence of the théró, inquiring, "whether some calamity had or had not befallen them?" He brought back word, "It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddho." Hearing the call of the sámanéro, the terrestrial devos shouted in response, and the said (united) shouts ascended to the Brahmá world. In consequence of that call, a great eongregation of devos assembled. In that assembly the théró propounded the "samáehitta suttan," (or the discourse of Buddho "on concord in faith.") To an asankiya of devos, superior grades of blessings of the religion were obtained. Innumerable nágas and supannas attained the salvation of the faith. As on the occasion of the preaching of the théró Sáriputto, so on that of the théró Mahindo, there was a great congregation of devos.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalle) said unto them (the théros), "Ascend the carriage that we may proceed to the town." "We will not," (replied the priests) "use the chariot; do thou return, we shall go here after." Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of working miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dágoba (Thúparámo) was built. From this event, to this day the spot on which the théros alighted is called the māchetiyo (dágoba).

*Raṇuá théraguṇań sutvā rāṇyo antepuritthiyó théradassananamichchińsu yasmá tasmá mahipati.  
 Antówa rājawayatthussa rammań kárísi madḍhapań, sétéhi watthapupphéhi chháilitań samalańkatań.  
 Uchcháséyyú wiramańań sutattá thérasantiké kańki uchchhásané théró nisidéyya nukhóticha ;  
 Tadantaré sárathi só théré diswá tahiń thité chívarań párupanté té atiwimhitamánasó,  
 Gantwá raṇyo niwélesi : sutvā subbań mahipati “nisajjańań nakarissanti píthakésuti,” nichchhito,  
 “Susádhubhummattharayań pańyápetháti” bhásiya: gantwá patipathań théré sakkachchań abhiwádiya.  
 Mahámahindathérassa hatthań pattamádiya, sakárapújáwidhiná purań thérań pawésayi.  
 Diswá ásanapanñatti némittá wiyákuń iti ; “gahítá pathawí méhi ; dípé hessanti issará,”  
 Narińdó pújayantó té théré anté purannayi tattha té dussapińhésu nistílińsu yatharahań.  
 Té yágu khajjabhojjéhi sayań rájá atappayi, níthíté bhattakichchamhi, sayań upanistdiya,  
 Kanińthassóparájassa Mahánágassa jáyikań wasanti rájagehéwa pakkosápésich dnulań.  
 Agamma Anulá déwi, pancha itthisatihí sá, théré wandiya pújétwá ékamantamupáwisi.*

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From whatever cause it might have been that the ladies of the king's palace, on having learnt from the monarch the piety of the théró, became desirous of being presented to the said théró ; from the same motive the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths, and decorated with flowers.

Having learnt from the théró (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the théró would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dágoba was subsequently built) observing the thérós (whom he left at Mihintalle already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), “they will not seat themselves on chairs.” And having given directions, “spread sumptuous carpets ;” proceeding to meet the thérós (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the théró Maha-Mahindo his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the théró into the city.

Fortune-tellers seeing the preparations of the seats, thus predicted : “The land will be usurped by these persons. They will become the lords of this island.”

The sovereign making offerings to the thérós, conducted them within the palace. There they seated themselves in due order, on chairs covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anulá the consort of his younger brother Mahanágo, the sub-king, who was an inmate of the palace.

The said princess Anulá proceeding thither, together with five hundred women, and having bowed down and made offerings to the thérós, placed herself (respectfully) by the side of them.

“Pétawatthu” “wimānancha” “sachchasaṇṇattaméwacha” désési théró tá itthi paṭhamañ phalamajjhagūn Bhiyó ditṭhamanusséhi sutwá théraguṇañ bahuñ, théradasanmichchhanuñ samā gantwána nágardá, Rájaḍḍlwáré mahásaddán akaruñ: tañ mahipati sutwá pucchhiya, jánitwá dha tesañ hitathíko: “Sabbésañ idha sambádho: sálañ mañgalahatthító sádhétuñ, tatha dakkhínti thérémé nágardá” iti. Sódhétwá hatthisálan tañ witánádihi sajjukañ alaṅkarítwá sayandáti paññápésuñ yathdrahañ, Sathéró tattha gántwána maháthéró nisidiya, só “déwadútasuttañ” tañ kathési kathíko mahá. Tañ sutwána pasidiñsu nágara té samágatá, té pánasahassantu paṭhamañ palamajjhagá. Lañkádipé só sattakappówa kappó Lañkádittháné dwésu thánésu théró dhammañ bhásitwá dípabhbásaya évañ saddhammótaran kárayi dípadipóti.

*Sujanappasádasáñwégattháya katé Maháwañé “Nagarappawésanó” nama, Chuddasamó parichchhédó.*

The théró preached to them the “pétawatthu,” the “wimána,” and the “sachcha sannuta” discourses. These females attained the first stage of sanctification.

The inhabitants of the town hearing of the pre-eminent piety of the théró from those who had seen him the day previous, and becoming impatient to see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion, inquired respecting it; and learning the cause thereof, desirous of gratifying them, thus addressed them: “For all of you (to assemble in) this place is insufficient; prepare the great stables of the state-elephants: there the inhabitants of the capital may see these thérós.” Having purified the elephant stables, and quickly ornamented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other thérós, this all eloquent chief théró seating himself there, propounded the “déwadúta” discourse (of Buddho). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

This théró, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddho), insured for the inhabitants of Lanká (the attainment of the termination of transmigration) within a period of seven kappos (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land.

The fourteenth chapter in the Maháwanso, entitled, “the introduction into the capital,” composed both to delight and to afflict righteous men.

## PANNARASAMO PARICHCHHEDO.

*"Hatthisálápi sambádhá" iti tattha samágatá té Nandanawané rammé dakkinádwárátó bahi,  
Rájúyyáné ghanachchhayé sitalé nilasaddalé, paññápésuń ásanáni théránań sádará nará.  
Níkkhamma díkkhinadwárá théré thattha nísidicha, mahákulénachágamma itthiyo, bahuká tahiń.  
Théráni upanisidińsu uyyánań purayantiyo ; "bálapandítasuttań" tań tásáń théro adésayi.  
Sahassa itthiyó tásu paṭhamań phalamajjhaguń ; ewáń tatthéwa uyyáne sayanahasamayó ahu,  
Tato therá nikkhanińsu "yáma pabbatań," iti : rańyo paṭiniwédésun, sigháń rájá upágami.  
Upagamnábravi thérań "sáyań dírócha pabbató, idhéwa Nandanuyyáne, niwáso phásuko," iti,  
"Purassa achchásannattá asárupanti," bhásité ; "Maháméghawanuyyánań náti dúrátí santiké,"  
"Rammań chháyudakúpetań niwáso tattha róchitu niwattitubbań bhantéti." Théro tattha niwattayi.  
Tań Nandanań dakkhinéna sasań thérań rathésabhó Maháméghawanuyyánań páchinaddwarakantayi.  
Tattha rájagharé rammé manchapítháni sádhukań sádhuni attharépetwá "wasatettha sukhań" iti.*

## CHAP. XV.

The people who had assembled there, impelled by the fervor of their devotion, declaring "the elephant stables also are too confined," erected pulpits for the théros in the royal pleasure garden Nandana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The théro departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the théro. The théro propounded to them the "bálapanditta" discourse (of Buddho). From among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing; and the théros saying, "Let us return to the mountain" (Missa) departed. (The people) made this (departure) known to the king, and the monarch quickly overtook them. Approaching the théro, he thus spoke: "It is late; the mountain also is distant; it will be expedient to tarry here, in this very Nandana pleasure garden." On his replying, "On account of its immediate proximity to the city it is not convenient;" (the king) rejoined, "The pleasure garden Mahámégo (formed by my father) is neither very distant nor very near; it is a delightful spot, well provided with shade and water; it is worthy, lord! of being the place of thy residence, vouchsafe to tarry there." There the théro tarried. On the spot ("niwatti") where he tarried on the bank of the Kadambó river a dágoba was built, which (consequently) obtained the name of "Niwatti." The royal owner of the chariot himself conducted the théro out of the southern gate of the Nandana pleasure garden into the Mahámégo pleasure garden by its south western gate. There (on the western side of the spot where the bo tree was subsequently planted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences in the most complete manner, he said, "Do thou sojourn here in comfort."

Rájá theréhiwádetwá amachehapariwáritú puráni páwisi. Thérátu tañ rattiñ tattha te wasuñ.  
 Pabbajeyewa puppháni gahetwá dharañipati théré upéchha wandalwá, pújetwá kusuméhicha, [“phisu. n.,”  
 Puchchhi, “kachchi sukhañ: wutte uyyánañ phóssukañ ?” iti : “sukhañ wuttañ, mahárója, uyyánañ” yati  
 “Ari nê kappate, bhante, sañghassati ?” apuechchhi: só “kappaté,” iti watwána kappákappésnukónido,  
 Therá Wéluwanañtrámáni patiggahnánamabrawi. Tañ sutwá atihathth: só tutthahaththó mahájano,  
 Theranán wandaluttháya, dewitu Anulá gatá saddhiñ panchasatitthi dutiyáñ phalamajjhagá.  
 Sasa pancha satá dewi Anulácha mahipatiñ “pabbajissáma dêwáti ?” Rájá thíramawócha sô.  
 Pabbajithé ináyoti ? theró dha mahipatiñ “nakappati, mahárája, pabbajétuñthiyóhi nô.”  
 “Atthi Pátaliputtasmiñ bhikkhuni mí kaniththiká Sañghamittáti náñéna wissutá sá bahussuta :  
 “Narinda, Samanidassa mahábódhi dumindató dañkhiñá sâlhanáddáya tathá bhikkhuniyó wara,  
 “Agachchhatuti pêsthi rañgó nô pitusgutikañ: pabbajissauti sá théri dgaté itthiyó imá.”  
 “Sálhuti” watwá, gonyhitwá rájá bhiñkáramuttamañ, “Maháméghawanneyánañ damni sañghassian” iti

The monarch having respectfully taken his leave of the théros, attended by his officers of state, returned to the town. These théros remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the théros: bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, “Is the pleasure garden a convenient place of residence ?” this sanctified théro thus replied to the inquirer of his welfare: “Maháraja, the pleasure garden is convenient.” He then asked, “Lord ! is a garden an offering meet for acceptance unto the priesthood ?” He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, “It is acceptable,”—proceeded to explain how the Wéluwana pleasure garden had been accepted (by Buddho himself from king Bimbisáro). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anulá, who had come attended by five hundred females for the purpose of doing reverence to the théro, attained the second stage of sanctification.

The said princess Anulá, with her five hundred females, thus addressed the monarch: “Liege, permit us to enter the order of priesthood.” The sovereign said to the théro, “Vouchsafe to ordain these females.” The théro replied to the monarch, “maha-rája, it is not allowable to us to ordain females. In the city of Pátaliputta, there is a priestess. She is my younger sister, renowned under the name of Sanghamittá, and profoundly learned. Dispatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints,—itself the monarch of the forests; as also eminent priestesses. When that théri (Sanghamittá) arrives, she will ordain these females.”

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowed, “I dedicate this Mahámégo pleasure garden to the priesthood,” poured the water of donation on the hand of the théro Mahindo. On that water falling on

*Mahindathirassa karē dukkinōdakamākari, mahiyāpatitē toyē, akampittha mahāmahi;  
 "Kasmā lampiti bhūmiti" bhūmipalō apuchehi tañ "patīthitattā dipamhi sāsanassati" sōbravi,  
 Therassa upandmēsi jātipupphāni jātimā therō rájaghurā gantvā tassa dakkhiyato thito,  
 Rukkhampieha te attha pupphachutthi samokiri-tatthāpi puthawi kampi : puttho tassāha kāraṇā  
 "Ahōti tinnān buddhānañ kālēpi idha mālakō, narinda, saṅghakammatthañ bhawissati idānipi.  
 Rājageho uttaratō chārūpokkharaṇi agā tattakānēwa pupphāni thero tatthāpi okiri.  
 Tatthāpi puthawi kampi : puttho tassāha kāraṇā : "jantāghārapokkharaṇi ayañ hessati, bhūmipa."  
 Tassēwa rājagéhassa gantvāna dwarakotthakañ tattakāhēwa pupphēhi tañ thānañ piyayi isi.  
 Tatthāpi puthawi kampi hatthalomwātāwasō rājā tañ kāraṇāñ puchehi thero tassāha kāraṇā.  
 "Imamhi kappé buddhānañ tinnān bodhirukkhatō anetwā dakkhinā sākhā rōpitā idha bhūmipa."  
 "Tathāgatassa amhākañ bodhisākhāpi dakkhinā imasmiñēwa ḥanamhi patīthissati bhūmipa."  
 "Tatōgamā mahāthero Mahāmūchalānāmakāñ tattakānēwa pupphāni tasmiñ thāne samokiri."  
 Tatthāpi puthawi kampi : puṭtho tassāha kāraṇā : "Saṅghassuphāsatāgārañ idha hessati bhūmipa."*

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the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake?" He replied, on account of the establishment of (Buddho's) religion in the land. He (the monarch) of illustrious descent, then presented jessamine flowers to the thero. The thero (thereafter) proceeded towards the king's palace, and stood on the south side of it under a "picha" tree, and sprinkled eight handfuls of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied. "Ruler of men, even in the time of the three (preceding) Buddhos, on this spot the "Málako" had stood: now also it will become to the priesthood the place where their rites and ceremonies will be performed."

The thero, proceeding to a delightful pond on the north side of the king's palace, sprinkled there also the same number of handfuls of flowers. On this occasion also the earth quaked. On being asked the cause thereof: "Liege," he replied "this pond will become attached to the perambulation hall (of the priesthood)."

Proceeding close to the portal of the king's palace, the "irsi" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the thero (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhos in this kappo been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (deity) the successor of former Buddhos be planted."

Thereafter the great thero repairing to the spot called "Mahāmūhalo," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this spot will become the uposathó hall of sacerdotal rites to the priesthood

*Panhambamála katthánań tatógamma mahipati, supakkań ambapakkanchu wannagandharasuttamań,  
Mahantań upanámési rājño uyyanapálako: tań thérassa panámési rájá atimanórumań.  
Théro nisidandkárań dassési janahitáhitó attharápési tatthéwa rájá attharaṇań warań.  
Adú tattha nisinnassa thérassambań mahipati : théró tań paribhunjítwá rópanatháya rájino,  
Ambutthikań adú rájá tań sayań tattha rópayi, hatthé tassópari théró dhówi tattha nirulhiyá.  
Tań khaṇań yéwa bijamhá namhánikkhamma ánkuro kamé, áti mahárukkhó patta pakkadharo ahu,  
Tań pátiháriyań diswá parisdyáń sarújiká namassamánań aíthási théré hatthatanuruha,  
Théro tadá puppamuñthiń aíthataattha samókiri ; tatthápi puthawi kampi : putthó tassáha káraṇań.  
“Saṅghassuppapññalábhánań anékésań, narádhípa, sagamnabhájanań iduń thánań bhawissati.”  
Tató gantwá Chatussúlá thánań tattha samókiri ; tátta kánéwa puppháni kampi tatthápi mélini.  
Tań kampikáranań puchchhi rájá : thérópi wákari “tinñannań pubba buddhánań rájuyyána páti gaho.”  
“Dánawatthunábhíhaṭá dipawásihí sabbató, idha thapetwá bhójesu sasańghé Sugaté tayó.”*

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The monarch thence proceeded to the Panhambamála (pleasure garden). The keeper of that garden produced to the king a superb full ripe mango, of superlative excellence in color, fragrance, and flavor. The king presented this delicious fruit to the théro. (As no priest can partake of food without being seated) the théro, who (at all times) was desirous of gratifying the wishes of the people, pointed out the necessity of his being seated, and the rájá on that spot had a splendid carpet spread out. To the théro there seated, the monarch presented the mango. The théro having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout (instantly) the théro washed his hands, pouring water (on them) over it. In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth became a stately tree, laden with leaves and fruit.

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight) continued repeatedly bowing down to the theros.

At that moment the théro sprinkled on that spot eight handfuls of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, “Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests.”

Proceeding thereafter to the site where the Chatusala (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner, the earth quaked. The sovereign inquiring the cause of this earthquake; the théro thus explained himself to the king : “(This is) the pleasure garden, which by its having been accepted by the three preceding Buddhos (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of felicitous advent vouchsafed to partake thereof. In this

"Idáni pana thatthéwa chatussálá bhawissati saúghassa idhabhattaggáñ bhawissati narálhipa."  
 Maháthúpa thitañthánantháná thánaridú, tató agamási maháthéro Mahindó dípadípákó.  
 Tadá antó paríkhépé rájuyyanassa khuddiká Kakudháwhayá áhu wápi tassópari jalantíké.  
 Thúparahañ thalattínañ áhu théré tahiñ gaté rañó champakapupphánañ putakána'tha áharun,  
 Tani champakapuppháni rája thérassupánayi : théró champakápupphéhi téhi pújesa tan phalañ.  
 Tatthapi puthawi kampí : rájá nañ kampakárañañ puchchhi : thérónupubbéna áha tañkampakárañan.  
 "Idañ thanañ, mahárája, chatnubuddhanisewitañ thúpárahañ hitattháya sukhatháyacha páñinañ.  
 "Imamhi kappé pathamañ Kalusandho jinó ahu, sabbadhammadawidú satthií sabbalókánu kampakó.  
 "Mahátitthawhayañ ási Maháméghanañ idañ nangarañ Abhayannáma purathíma disáyahu,  
 "Kadambanadiyá páré tattha rájáhayó ahu : Ojadípóti náména ayan dípo tadá ahu.  
 "Rakkhaséhi janasséththa rógó pajjarakó ahu. Kakusandhó dasabaló tan éliswá tadupaddawan.  
 "Tañ gantwá sattawínayañ pacattií sásanassacha kátuñ imasmiñ dipasmiñ karuñá balawódít.  
 "Chattálisa sahasséhi tádihi pariwáritó nabhaságamma atthási Déwakútamhi pabbaté.  
 "Sambuddhassánu bháwéna rógó pajjarakó idha, upasannó mahárájadípamhi sakale tañtá.

instance, also, O ruler of men, on the very same site the Chatusála will be erected, which will be the refectory of the priesthood."

From thence, the chief théro Mahindo, the luminary of the land, who by inspiration could distinguish the places consecrated (by the presence of former Buddhos) from those which were not consecrated, repaired to the spot where the great dágoba (Ruanwelli was subsequently built). At that time the smaller Kakudha tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a dágoba. On the high priest reaching that spot (the keeper of the garden) presented to the king eight baskets of champoka flowers. The king sprinkled those champoka flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the théro explained the cause in due order. "Mahárájá, this place has been consecrated by the presence of four Buddhos ; it is besetting for (the site of) a dágoba for the prosperity and comfort of living beings. At the commencement of this kappo, the first in order was the vanquisher Kakusandho, a divine sage, perfect master of all the doctrines of the faith, and a comforter of the whole world. This Mahámégho pleasure garden was then called Mahátittha. The city, situated to the eastward on the farther side of the Kadambó river was called 'Abhayapura.' The ruling sovereign there was 'Abhayo,' and at that time this island was called 'Ojadipo.' In this land, by the instrumentality of the Rakkhasas (especially Punakkha) a febrile epidemic afflicted its inhabitants. Kakusandho impelled by motives of beneficence, for the purpose of effecting the conversion of its inhabitants and the establishment of his faith, (after) having subdued this calamity, accompanied by forty thousands of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of Déwakúto (Adam's peak). Instantly, by the supernatural power of that supreme Buddho, the febrile epidemic over the whole of this land was sub-

“*Tattha thitó adhiñthási, narissara, ‘munissaró sabbémań aija passantu Ojadipamhi manusí.*  
 ‘*Agantu kámá sabbéwa manussá mamasantikáń, ágachchhantu akichchhéná khippanchhápi’ mahamuni.*”  
 “*Obhásantán Munyndań tań, obhásentancha pabbatań, rájácha nágarachchéwa diswá khippań upágamuń.*  
 “*Déwata bali dánatthań manussácha tahiń gatá dévatá iti mańchińu sasańghań Lókanáyakan.*  
 “*Rájá só Munirájań tań atihatthohi wádiya nimantayitwá bhattena ónetwá púrasantikan.*  
 “*Sascnghassa Munindassa nisajjárahamultamań ramayiyamilań thánań masumhálhanti chintiy.*  
 “*Kárité mançlapé rammé pallánkésu warésu tań nisidápési Sambudilhá sasańghań idha bupati.*  
 “*Nisinanampidhá passantá sasańghań Lókanáyakan dipé manussá ánésuń panyatáre samantato.*  
 “*Attanó khajjabhojjéhi téhi tehbhatéhicha : santappési sasańghańtań rájá só Lívanáyakan.*  
 “*Idhíwa pachchhá bhattań tań nisinnassa Jinassa só Mahátitthakauyyanań ríjadá dakkhinań purań*  
 “*Akálapupphálańkáré Mahátitthá wané tadá patiggahító buddhéná akampitha mahámań.*  
 “*Etthéwa só nisidítwá dhammań désisi náyakó: chattálisa sahassáni pattá magaphalań tará.*  
 “*Divávihárań kattána Mahatitthawané Jinó sayanhasamayé gantvá bohiti:tha návahaní mahiń.*

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dued. O ruler, the muni, lord of divine sages, remaining there (on Déwakúto) thus resolved within himself: ‘Let all the inhabitants in this land Ojadipo, this very day see me manifested. Let also all persons, who are desirous of repairing to me, repair instantly (hither) without any exertion on their part.’ The king and inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The people, having hastened thither for the purpose of making ‘bali’ offerings to the dévatás, conceived that the ruler of the world and his sacerdotal retinue were dévatas. This king (Abhayo) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refection, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddho and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here, (where Ruwanwelli dagoba was subsequently built), together with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon, that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden Mahátithá—a worthy dedication. At the instant this Mahátithá garden, embellished with (even) unseasonable flowers, was accepted of by the Buddho, the earth quaked. The said (divine) ruler taking his seat here, propounded his doctrines. Forty thousand inhabitants attained the sanctification of “maggapñalan.” The vanquisher having, enjoyed his forenoon rest in the Mahátithá garden, in the afternoon repaired to this spot worthy of the reception of his bo-tree. Here seated, that supreme Buddho indulged in the samádhi meditation. Rising therefrom he thus resolved: ‘For the spiritual welfare of the inhabi-

‘Nisinnó tathá appetwá samádhí wuṭhitó tató : iti chintayi Sambuddhó hitattha dipawásinań.  
 ‘Adáya dakkhinań sákhań, bódhitó mé Sirisató ádágátu Rájanandá bhikkhuni sahabhikkhuni.’  
 ‘Tassa tań chittamáńyá sá théri talantarań gahetwá tattha rájánań upasáñkamma tań taruń.  
 ‘Lekhán dakkhiṇasákháya dápetwána mahidhikó manósiláya chhinduntań thitań hémakaṭhaké.  
 ‘Idhíyá bodhimádáya sú panchasata bhikkhuni : idhánétvá, mahárđá, dévatá pariwáritá,  
 ‘Sásuwáñnakatáhań tań Sambuddhéná pasárité thapési dakkhiné hathé tań gahetwá Tathágató.  
 ‘Patitihápétuń mágási bódhi rańyó bhayassatań Mahátithamhi uyyáne patitihápési bhúpati.  
 ‘Taté gantwána Sambuddhó itó uttarató paná, Sirisamálań rammé nisiditwá Tathágató.  
 ‘Janassa dhammań désesi ; dhammábhisa mayó tahiń wisatiyá sahassánań pánánań ási bhúmipa.  
 ‘Tatopi uttaráń gantwá thúpárámamhi, só Jinó nisinnó tattha appetwá samádhí wuṭhitó tató.  
 ‘Dhammań désesi Sambuddhó parisáya tahiń pana, dasapana sahassáni pattamaggaphalán ahuń.  
 Attanó dhammakarakań manussánań namassituń, datwá sapariwárań tań thapetwá idha bhikkhuniń.  
 ‘Sáha bhikkhú sahasséna Mahádevanca sávakań thapetwá idha Sambuddhó tató páchinato paná,  
 ‘Thitó ratanamálamhi janań samanusásiya ; sasańghó nabhamuggantwá Jambudípań Jino agá.

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tants of this land, let the chief théri Rájanandá, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirisá bo-tree, (obtaining it from Khéma-rájá at Khémawattinagara in Jambudípo).’ The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khémo) approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither, by miraculous means, attended by her retinue of priestesses, and surrounded by dévatás, and placed the golden vase in the extended right hand of the supreme Buddho. This successor of former Buddhos receiving the same, bestowed it on king Abhayo, for the purpose of being planted in the pleasure garden Mahátithá. The monarch planted it accordingly. This Buddho, a divine successor of former Buddhos, departing from thence to the northward thereof, and taking his seat in the court yard of ‘Sirisa,’ propounded his doctrines to the populace. There (also) O, king, (continued Mahindo), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thuparáma dágoba, and having indulged in the “samadhi” meditation there, rousing himself from that abstraction, the supreme Buddho propounded his doctrines to the attendant congregation; on that occasion also ten thousand human beings attained the sanctification of ‘maggaphalan.’ Having bestowed his own dhammakarakan (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here; leaving also here his disciple Mahádeo, together with his thousand sacerdotal brethren, (he repaired) to the south east thereof; and standing on the site of the Ratanamála square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudípo.’

“*Imamhi kappē dutiyó Konágamananáyakó ahu sabbawidu satthá sabbalókánukumapakó.*  
 “*Mahánámawhayaán ási Maháméghawanaán : idań Waddamána purannáma dakkhináya disáyahu.*  
 “*Samiddhó námanáména tatthá rájá tada ahu, náména IVaradipótí ayań dipó tada ahu.*  
 “*Dubbuṭhipaddawó ettha IVaradipó tada ahu, Jinó só Konágamano diswána tadupaddawań.*  
 “*Tań hantvá sattavínayań pawattiń sásanassacha kátuń imasmiń dipasmiń karuṇáalachóditó.*  
 “*Tińsa bhikkhu sahasshi tádhi pariwáritó nabhasdgamma atthási naghé Súmanakútaké.*  
 “*Samuddhassánubhádwéna dubbuṭhi sá khayań gatá sásantaraadhánantá subbuṭhicka tada ahu.*  
 “*Tattha thító adhitthási, narissara, munissáró ‘sabbémań aja passantu IVaradipamki mánusá.’*  
 “*Agantu kámad sabbéwa manussá mamasantikań ; agachchhantu dhichchhéná khippań cháti’ Mahámuni.*  
 “*Obhásentáń Munindán tań obhásentancha pabbatáń, rájácha nágardcheva diswá khippamupágamuń.*  
 “*Déwatá bálidánatthán manussácha tahiń gatá déwatá iti maññińsu sasańghań lókanáyakań.*  
 “*Rájá só muñir ájań tań atiháthóbí wáliya, nimantayitwá bhatténa ánetwá purasantikan.*

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“ The second divine teacher, the comforter of the whole world, the omniscient, supreme deity in this kappo was named Kónágamano. The capital then called Waddhamána was situated to the southward, and this Mahámégo pleasure garden was called then Mahánámo. The reigning sovereign there, at that period, was known by the name of Samiddho, and this land was then designated Waradipo.

Here in this island, a calamity arising from a drought, then prevailed. The said vanquisher Kónágamano observing this visitation, impelled by motives of compassion, for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land, (after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakúto (Adam's peak).

By the providence of that supreme Buddho, that drought instantly ceased; and during the whole period of the prevalence of his religion seasonable rains fell.

Ruler of men, (continued Mahindo, addressing himself to Déwananpiyatissó) the lord of munis, himself the Mahá muni, stationing himself there, thus resolved: ‘Let all the inhabitants of this land Waradípo, this very day, see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.’ The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making ‘balí’ offerings, they imagined that the ruler of the universe and his sacerdotal retinue were dévatas.

The king (Samiddho) exceedingly rejoiced, bowing down to this lord of munis and inviting him to take (refreshment), conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence

"Sasañghassa Muniadassa nisajjarahamuttamañ rāmañyayamidañ thānan asambūlhanti chintiya.  
 "Kāritē mandape rammi pallañkesu warisu tañ, nisidapēsi Sambuddhañ sasañghañ ilha, bhūpati.  
 "Nisinnampiñha passantā sasañghañ Lōkanāyakañ, dipē manussā ānésuñ pannakāré samantatō.  
 "Attanō khajabijēhi tchi té pābhātēhicha santappēsi sasañghañ tañ rājā sō Lōkanāyakañ.  
 "Idhēwa pachchā bhattañ tañ nisinnassa Jinassa sō Mahānāmaka uyyānañ rājālā dakkhiñañ purañ.  
 "Akālapuptha lañkāre Mahānāmawane tadā putiggahitē Buldhēra akampitttha mahāmahi.  
 "Etthēwa sō nisiditwa dhammañ dēsēi nāyakō, tadā tiñsa sahassāni pattā maggaphalañ tarā.  
 "Diwāvihārañ kātwāna Mahānāmawane Jinō sāyañhasamayē gantwā pubbahollithitañ mahiñ,  
 "Nisinno, tattha appētwā samādhiñ, wutthitō tatō, iti chintési Sambuddha hitatthañ dīpawasinañ.  
 "Adāya dakkhiñañ sakhañ mamodumbara bōdhito dyātu Kanukadatta bhikkhuni sahañhikkhuñi,  
 "Tassa tañ chittamayñaya sā théri tadantarañ guhetewā, tattha rājānañ upasāñkamma tañ taruñ.  
 "Lēkhañ dakkhināsākhāya dāpētwāna mahiddikō manosilaya chhindantañ thitañ hēmakatdhaké.  
 "Idhīyā bōdhimālāya sāpanchasatañhikkhuni, idhūgantwā mahārāja, dēwartapariwāritā,

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"for the muni and his fraternity, caused to be constructed in a hall erected by him, superb pulpits for the supreme Buddho and his attendant priests.

The inhabitants of the land seeing this lord of universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

In the afternoon, he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahānāmó—a worthy dedication. At the instant that this Mahānāmó garden embellished by (even) flowers out of season was accepted of, the earth quaked. Here, the said divine ruler taking his seat, propounded his doctrines; and thirty thousand inhabitants attained the sanctification of "magghaphalan."

The vanquisher having enjoyed his forenoon rest in the Mahānāmó garden, in the afternoon repairing to this spot where the preceding bo-tree had been planted, indulged the "samādhi" meditation. Rising therefrom, the supreme Buddho thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief théri Kanakadatta, together with her retinue of priestesses, repair hither, bringing with her the right branch of the Udumbero bo-tree (obtaining it from king Sóbhawatti, at Sóbhawattinagara in Jambudipo).'

The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sóbhawatti) approached that tree. That supernaturally gifted king with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses, and surrounded by dévatás; and placed the golden vase

“*Susuwaṇṇakatħān tañ Samuddhēna pasaritē thapési daktihiñō hatthē tañ Tañ gahetwā Tathāgat*,”  
 “*Patitthápētu rāṇiñōdā Samiddhassa satañ tahiñ Mahánamamh uyyānē: patitthápēsi býpati.*  
 “*Tato ganṭwána Samuddhō Sirisamálakuttaré Jinassa dhammañ désesi nisinnō Nágamatākē.*  
 “*Tai dhammañ désanañ sutwā dhammábhisamayo tahiñ, wisatiyá sahassánañ pánānañ ási, bhúmiya.*  
 “*Pubbabudhilhanisinañ tañ thánañ ganṭwá taluttarañ nisinnō tattha appétwā samádhīn muithító tatō.*  
 “*Dhammañ désesi Samuddhō paríṣaya tahiñ pana dasapáṇasahassáni pattá maggaphalañ ahu.*  
 “*Káyabandhanadhadūn só manusséhi namassituñ, datwā sapariwdráñ tañ thapetwā idha bhikkhuni.*  
 “*Sahabhikkhu sahasséna Mahásumbachasáwakañ thapetwā idhā Samuddhō órañ ratanamálaké,*  
 “*Thatwā Sudassanamálé jané samunusásiya, sasañghó nabhamuggamma Jambudípañ jinó agá.*  
 “*Imamhi kappé tatiyañ Kassapó góttanó jino ahu, sabbawidú, satthá sabhalókánukampakó.*  
 “*Maháméghawanañ ási Mahásdgaranánañ, Wésáláná námanagarañ pachchimáya disayahu.*  
 “*Jayantó náma náména tattha rájú tadd ahu, náména Maṇḍadipóti ayañ dípó tadd ahu.*  
 “*Tadá Jayantaraññócha rāṇiñō kaniñthabhatthucha yuddhañ upatthitan ási hinsanañ sattahinsanan.*

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“the extended right hand of the supreme Buddho. This successor of former Buddhos receiving the same, bestowed it on king Samiddho, for the purpose of being planted there, in the pleasure garden Mahánámó. The monarch planted it there (accordingly)

The supreme Buddho repairing thither, to the northward of the Sirisamálako, and stationing himself at Nágamatāk (where subsequently Thulathanako, prior to his accession, built a dágoba, including the Silásobbhakandako chétiyo), propounded the doctrines of his faith to the people. Having heard that discourse, O king, (continued Mahindo), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thupárámo) where the preceding Buddho had stationed himself, there seating himself, and having indulged in the ‘samádhī’ meditation, rising therefrom, the supreme Buddho propounded his doctrines. From the assembled congregation, ten thousand living beings attained the bliss of ‘maggaphalan.’ Bestowing his belt, as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahásumbo, together with his thousand priests, the supreme Buddho tarrying for a while at the Ratanamálako, thereafter at the Sudassanamálako, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudipo.”

The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappo, was named ‘Kassapo,’ from his descent. The capital then called Wesálánagara, was situated to the westward; and this Mahámégó pleasure garden was called then Maháságara. The reigning sovereign there, at that period was known by the name of ‘Jayanto,’ and this land was then designated ‘Mandádipo.’

At that period, between the said king Jayanto and his younger brother (Samiddho) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The al-

"Kassapo sô dasabalô ténayudhâna pâñinañ mahantañ wiyâsanañ diswâ mahâkârunikô muni ;  
 "Tañ hantwâ sattawinayañ pacattiñ sâsanassacha, kâtuñ imasmiñ dîpasmiñ karuñâbalachôditô,  
 "Visatiyâ sahasséhi tâdhi paricâritô, nabhasâgamma atthâsi Subhakútamhi pabbatî;  
 "Tattrathitô adhiñthâsi, 'narissara, munissarô sabbémañ ajjapassantu Mañdalipamhi mânusâ:  
 "Agantukâna sabbéwa manussâ mamasantikañ, âgachchhantu akichchhâna l.hippañchâti mahâmuni.  
 "Ohhâsentâna Munindañ tañ ôbhâsentancha paññatañ, râjâcha nâgarâchêwa diswâ khippañ upâgamuñ.  
 "Attanô attanô patta wijayâya janâ bahû, dévatâ balidânatthañ tañ pabbatamnpâgatâ.  
 "Dewatâ iti mañyânsu sasañghañ Lôkanâyakañ râjâcha sô kumârocha yuddhamujjhinsu wimhitâ.  
 "Râjâ sô munirâjâñ tañ atihañhôbhivaliya, nimantayitwâ bhattêna ãnetwâ purasantikâñ;  
 "Sasañghassa Muñiyâlassa nisajjârahamuttamañ ramaniyamidañ thânañ masambâdhanti chintiyâ.  
 "Kârité mañdapé rammé palânikâsu warésucha nisidâptsi Sambuddhañ sasañghañ idha bhûpati.  
 "Nisinnampidha passantâ sasañghañ Lôkanâyakañ dîpê manussâ ãnésuñ pannakâré samantatô,  
 "Attâno khajjabhôjjébhi têhi té pâhatthicha santappesi sasañghañ tañ râjâ sô Lôkanâyakañ.

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"merciful 'muni' Kassapo, perceiving that in consequence of that civil war, a dreadful sacrifice of lives would ensue, impelled by motives of compassion, as well as for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land (after) having averted this calamity, accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakúto.

Ruler of men," (continued Mahindo addressing himself to Dewanâpîyatissô), "the lord of munis, himself the mahâ-muni, stationing himself there, thus resolved; 'Let all the inhabitants of this land 'Mandâdipo,' this very day see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain, for the purpose of making offerings to the dévatâs, imagined the ruler of the universe and his disciples were dévatâs. The king and the prince astonished (at the presence of the Buddho Kassapo) relinquished their (impending) conflict.

The king (Jayanto) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering, and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddho and his (attendant) priests.

The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.

"Idhéwa pachchá bhattań tań nisintassa Jinassa só, Maháságaramuyyánań rájádá, dakkhiná warań  
 "Akálapupphálańkáré maháságarakánané patiggahité Buddhéna akampittha mahámahi.  
 "Etthéwa só nisidítwá dhammandési nýakó tadá wissahassáni pattá maggaphalan tará.  
 "Diwávihárań katwána Maháságara kánané sýaňhé Sugató gantwá pubbabódhihitań mahiní.  
 "Nisinnó tathá appetwá samádhíi wutthító tatbó, iti chintési Sambuddhó hitatthań dipawásinań.  
 "Adáya dakkhiná sákhánań mama nigródhabódhitó Sudhammá bhikkhuni étu idáni sahabhikkhuni.  
 "Tassa tańhittamáňaya sá théri tadanantarań gahétwá tathá rájánań upasán:amma nań taruń.  
 "Lékhań dakkhinásákháya dápétwána mahiddhiká manósiláya chindantań thitań hémakatáhaké.  
 "Iddhiyá bódhimáddya sá panchasata bhikkhuni, idhánetwá, mahárája, dévatá pariwáritá.  
 "Sasuveñyakatáhań tań Sambuddhéra pasárité, thapési dakkhiné hatthé. Tań gahetwá Tathágató.  
 "Patitíthapetuń rańyódá Jayantassa satań tahiń Maháságarauyyáne patitíthapetsi bhúpati.  
 "Tató gantwána Sambuddhó Nágamálaka uttaré janassa dhammánań désesi nisinnó Só:amálakó.  
 "Tań dhammadésanań sutwá dhammábhisamayó tahiń ahu pánasahassánań chatunnánań manujádhípa.

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"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Maháságara—a worthy dedication. At the instant that this Maháságara garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here the said divine ruler taking his seat, propounded his doctrines ; and twenty thousand inhabitants attained the sanctification of the 'maggaphalan.'

The vanquisher having enjoyed his forenoon rest in the Maháságara garden, in the afternoon repaired to this spot, where the preceding bo-trees had been planted, and indulged the 'samádhi' meditation. Rising therefrom, the supreme Buddho thus resolved : 'For the spiritual welfare of the inhabitants of this land, let the chief théri Sudhammá, together with her retinue of priestesses, repair hither ; bringing with her the right branch of the nigródho bo-tree (obtaining it from king Kisó at Báránasinagara in Jambudípó).'

The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Kisó), approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo-branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses and surrounded by dévatás ; and placed the golden vessel on the extended right hand of the supreme Buddho. This successor of former Buddhos, receiving the same, bestowed it on king Jayanto, for the purpose of being planted there in the pleasure garden Maháságara. The monarch planted it there (accordingly).

The supreme Buddho repairing thither, to the northward of the Nágamálako, and stationing himself at Asókó (where Asókó one of the younger brothers of Déwánanpiyatissó, subsequently built a dágoba) propounded the doctrines of his faith to the people. Having heard that discourse," (continued Mahindo, addressing himself to Déwánanpiyatissó)

"Pubbabuddhañisinnanā tan thānāñ gantwā punuttarañ nisinnō tattha appitwā samālhiñ uutthitō, tatō,  
 "Dhammañ dēsēi Sambuddhō parisaya tahiñ pana, dasapāna sahassāni pattā maggaphalañ ahuñ.  
 "Jalasātikadhdūnī sō manusséhi namassitūnā, datieā sapariñeárena tan thapetwā idha bhikkhuniñ:  
 "Sahabhiñkhu sahasséhi Sabbanandāchasañwakañ thapetwānādito órañ Sudassanamálakó.  
 "Somanassamálakasmiñ janañ samanusásiya, saíghéna nabhamuggantwā Jambudípani Jinó aga.  
 "Ahú imasmiñ kappasmiñ chatutthanā GOTAMO, jinó sabbadhammawilu Saithá sabbalikánukampakó,  
 "Pañchamañ sō idhágantwā yal khanimaddauñ aká : dutiyañ punarígamma nágánañ damanañ aká :  
 "Kalyániyan Maniakkhi nágénábhī nimantító : tatiyañ punardígamma sasañghó tatthabhunjíya ;  
 "Pubbabódhi thitañthānañ Thupathánámidañpicha : paribhógadhánu thánancha nisajjáyópa bhunjíyā.  
 "Pubbabuddhatitañthānañ órañ gantwā Mahámuni Lankádípálókañpó, manussábháwatō tadá ;  
 "Dipatthañ déwasañghancha nágé samanusásiya ; sasañghó nabhamuggantwā Jambudípani jinó agá.  
 "Eicán thánamidañ, rája, chatubuddanisewitañ ; asmiñ tháné, mahárája, thúpo hessatinágate.

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"O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thupáramo dágoba) where the preceding Buddhos had stationed themselves, there seating himself, and having indulged in the 'samádhi' meditation, rising therefrom, the supreme Buddho propounded his doctrines. From the assembled congregation, ten thousand human beings attained the bliss of 'maggaphalan.' Bestowing his 'ablution robe' as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabbanando together with his thousand priests, the supreme Buddho, at the Sómano málako (where Uttiyó subsequently built a dágoba) previously called the Sudassanó málako, having preached to the people, departed through the air for Jambudípo."

The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappo' was GOTAMO.

In his first advent to this land, he reduced the yakkhos to subjection ; and then, in his second advent, he established his power over the nágas. Again, upon the third occasion, at the intreaty of the nágá king Maniakkhi, repairing to Kalyáni, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samápatti' meditation) at the spot where the former bo-trees had been placed ; as well as on this very site of the (Ruanwelli) dágoba (where Mahindo was making these revelations to Déwananpiyatisso), and having repaired to the spots where the relics used (by the Buddhos themselves, viz., the drinking vessel, the belt, and the ablution robe had been enshrined) ; as well as to the several places where preceding Buddhos had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Lanká, as at that period there were no human beings in the land, having propounded his doctrines to the congregated devos and the nágas, departed through the air to Jambudípo.

Thus, O king, this is a spot consecrated by the four preceding Buddhos. On this spot, mahárája, there will hereafter stand a dágoba, to serve as the shrine for

“Buddhasári railhátunaán dónadhátu nídhánawá, wisan ratanasatán uchchó Hémawáditi wissutó;  
 “Aháméwa kárápessámi,” ichcháha puthawissaro. “Idha aññáti kichháni bahuni tawa, bhúmipa,”  
 “Táui láréhi: nattá té káressati imaán pana Mahánágassa té bhádu uparéjassa attrajó;  
 “Yathálatissoti rájá hessati nágaté: rájá Gothábhayó náma tassaputtó bhawissati:  
 “Tassa puttó Ká’awágnatissó náma bhawissati; tassa rañño suto rájá, mahárája, bhawissati:  
 “Dutthagámani saddéna pálatóbhayanámako, káressati idha thúpaán só mahátéjidlhivikkamó.”  
 Ichcháha théro thérassa wachanénettha bhúpati ussápeśi siláthámbhan tán pavattiñ líkhpáiyá.  
 Ranman Maháméghawaná Tissárámaán mahámáti, Mahámahindathéro só patigayhi mahiddhikó.  
 Akampó kampayitwána mahiñ thánésu atthasu, piñdáya pavisítwána nagaraán ságarúpamaán;  
 Rañyó gharé bhantakichchań katwá nikkhama mandirá nisajja Nandanawané aggikkhandopamaán tahiń,  
 Suttań janassa désétwá sahassaán manuse tahiń pápayitwá maggaphalaán Maháméghawané wasi.  
 Tatiyé diwasé théró rájagéhanhi bhunjiya, nisajja Nandanawané désiyási wisópamaán.  
 Pápayitwábhismayań sahassa purisé tató, Tissárámaán maháthéró rájácha sutadésató;

a ‘dóna’ of sacred relics (obtained) from Buddho’s body, in height one hundred and twenty cubits, renowned under the name of “Hémawáli” (Ruanwelli).

The ruler of the land thus replied: “I myself must erect it. O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this work. Yatalatisso, the son of thy younger brother, the sub-king Mahánágo, will hereafter become a ruling sovereign; his son named Gothábáyo will also be a king. His son will be called Kákawanno. Mahárajá! the son of that sovereign, named Abhayo, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of ‘Dutthagámini.’ He will construct the dágoba here.”

The théro thus prophesied; and the monarch having caused that prophecy to be engraved (on stone) in the very words of the théro, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief théro Mahámahindo accepted the dedication made to him of the delightful Mahámégo pleasure garden, and Tissárámo, (where the viháro of that name was subsequently built). This personage who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king’s palace, and departing from the royal residence, and seating himself in the Nandana garden, he propounded the “aggikkhandho” discourse (of Buddho) to the people; and procuring the sanctification of “maggaphalan” for a thousand persons, he tarried in the Mahámégo garden.

On the third day, the théro, after taking his repast at the king’s palace, stationing himself in the Nandana pleasure garden, and having propounded the “asíwisópaman” discourse (of Buddho), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the théro having at the Tissárámo propounded

*Theran upanisiditwa sò puchehhi “Jinasúsanā patithitannu, bhantē ti ?” “Ná tāva, manujādhipa :” “Upósathádikammatthań Jinānáya, janádhipa, simáya idha bañdhaya patithissati sásanań.” Ichhabrawi maháthéro ; tań rájá idamabrawi : “Sambuddháya antóhań wasissámi jutindharań.” “Tasmā katwá purań antó simán bundatha sajjukan :” ichhabrawi mahárájá : théró tań idamabrawi. “Evaí sati tucányéva pajána, putharissara, simáya gamanatthánań bandhissáma mayáni tań.” “Sádhuti” watwá bhúmindö, devindöwiya Nandana, Maháméghawanáramá pávisi mandirań sakań. Chatutthé diwasé théró rañño géhamhi blunjaya, nisajja Nandanawané désisi namataggiyań. Payetwa matapánań sò sahassári purisé tahiń, Maháméghawanáramań maháthéro upágami. Pató bhérin charápetwá mañçayitwá purań warań, wihádragámimaggancha wihrancha samantató, Ratésabhó ratatiho sò sabbdunkárabhúsító sahámachchó sahóródhò sayoggabalawáhanó, Mahatá pariwáreña sakárámamupágami ; tattha théré upágantwá wanditwá wandanárahé : Sahathéréna gantwána nadiyóparititthakań ; tató kasantó ugamási hémanangalumáliyá.*

a discourse to the king, he (the monarch) approaching the théró, and seating himself near him, inquired : “Lord! is the religion of the vanquisher established or not?” “Ruler of men, no, not yet. O king! when, for the purpose of performing the upósathó and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established.”

Thus spoke the maháthéro, and thus replied the monarch to the chief of the victors over sin : “I will steadfastly continue within the pale of the religion of Buddho : include therefore within it the capital itself: quickly define the boundaries of the consecrated ground.” The mahárája having thus spoken, the théró replied to him : “Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take: we will consecrate (the ground).” The king replying “most willingly;” departing from his garden Mahámégo, like unto the king of the devos sallying forth from his own garden Nandana, entered his royal residence.

On the fourth day, the théró having been entertained at the king’s palace, and having taken his seat in the Nandana pleasure garden, propounded the “anámataggan” discourse (of Buddho); and having poured out the sweet draught (of his discourse) to thousands of persons, this maháthéro departed for the mahámégo pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebrated capital, the road to the théró’s residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers mounted, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the théros worthy of veneration, and bowed down to them, proceeding together with the théros to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the

*Mahapadámó Kunjarócha ubhó uágá sumangalá, suwanne nangalé yuttá pathame Kuntamálako.*  
*Chaturangini mahásinó sahathéréhi khattiyo, gahetrá nangalań simáń dissáyitwá arindamu :*  
*Namalańkata puṇṇaghatáń, nánárágáń dhajań subhań, harichandanauchuyanacha, sonnarajata duṇḍań ur*  
*Arlásan, pupphaharitań samuggań, lusnumaggihyań, torańań kuhaliń, jattáli gahitithipariwárit, :*  
*Nánátriyasanghuṭho, balóghapariwárito, thulimangalagatihí púrayantó chatuñdisan,*  
*Sadukáraninátléhi welukkhépaghatéhicha mazhatáchanapújaya, kasantó, bhúmipó agá.*  
*Wiharańcha puranchéwa kurumánopadakkihań, simáyagamanatthánań nadin patwá samapayi.*  
*Kena kena nimitténa simá ettha gatáthié ; ewáń simágatathánań iehchhamáná nibó lhatha.*  
*Nadigá Pásánatithamhi ; Pásánekuḍḍawátakan : tato Kumbalawátantai ; Mahádipan tato aga*  
*Tato Kakudhapálingó Maháanganagó tato ; tato Khuddamaduláuancha Maruttaokkharayin ; tato*  
*Wijayárámanyyáné uttaradhwáarakottagó ; Gajakumbha<sup>1</sup> apásánan, Thusawatthikamajjhato.*  
*Abhayépalákapásánań, mahásusánamajjhagó ; Dighapásánańgantwá : hanmára lēwa wamato.*

consecration). The superb state elephants Mahápadumo and Kunjaro having been harnessed to the golden plough, commencing from the Kuntamálako, this monarch, sole ruler of the people, accompanied by the théros, and attended by the four constituent hosts of his military array, himself holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags tinkling with the bells attached to them; (sprinkled) with red sandal dust; (guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the wiháro (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

It went from the Pásána ferry of the river to the Pásánakuddawátkan (lesser stone well); from thence to the Kumbalawátan; and from thence, to the Mahádipo; from thence proceeding to the Kakudhapáli; from thence to the Maháanganó; from thence to the Khuddamadula; from thence to the Maratta reservoir, and skirting the northern gate of the Wijayáráma pleasure garden, to the Gajakumbhakapásánan; then proceeding from the centre of Thusawatthi, to the Abhayépalákapásánań; hence through the centre of the Mahásusánan (great cemetery) to the Dighapásána, and turning to the left of the

*Nigródhamanganań gantwá, Hiyagallasamípa! e, Diyawásabrahmanassa déwakam pubba kakkhińań;  
Tató Telumpálíngó; tató Nalachatnálagó, Assamadžalawáména Sasawánań tató agá;  
Tató Marumbatitthangó; tató udháń nadiń agá: pathamań chétiyapáchiné dwel'adambá agáyasuń:  
Senindaguttarajamhi. damilála:asuddhiká, nadińduranti bandhitivá, nagarásannáń akańsu tari,  
Jiwamána:adambancha antósímań gató ahu, matakadambatírena, simá udhakadambagá:  
Sihasínanatilthéna ugantwá tiratowajań; pásápatitthań gantwána nimittań ghaṭtayi isi.  
Nimittetu panélasmiń ghattité, déwamánuśá “ sádhukárań ” pawattésuń, sisanań suppatithitań,  
Rańńd dinnásasímáya nimitté parikittayi; dwattinsa málakatthancha, Thupárámáthaméwacha:  
Nimitté kittayitwána maháthéró mahámáti símantaranimittécha kittayitwá yathá wiñhiń.  
Abhandhi sabbá simáyó tasmínyéva diné wasi: mahámáhi akampittha simábandhé samápité.  
Panchamé diwasé théro rańńgo géhamhi bhunjiya, nisaja Nandanawané suttán tań khajjaniyakan.  
Mahájanassa désétwá sahassa manusé tahiń, páyelwá amatań páñan Maháméghawané wasi.*

artificers' quarters, and proceeding to the square of the nigródha tree near the Hiyagulla, turning to the south east at the temple of the brahman Diyawáso, ran from thence to Telumpáli; from thence to the Tálaehatukka, and to the left of Assamandala, to Sasawána; from thence to the Marumba ferry, and proceeding up the stream of the river ran to the south east of the first dágoba (Thupárámo) to the two kadamba trees.

In the reign of \* Senindagutto, the damilos (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the Sihasína ferry; passing along the bank of the river and arriving again at the Pasáua ferry, the " irsi " united the two ends of the line of demarkation. At the instant of the junction of these two ends, dewos and nien shouted their " sadhus " at the establishment of the religion (of Buddho).

The eminent saint, the maháthéró, distinctly fixed the points defining the boundary prescribed by the king. Having fixed the position for the erection of the thirty two (future) saered edifiees, as well as of the Thupárámo dágoba, and having according to the forms already observed defined the outer boundary line also (of the consecrated ground), this (sanetified) sojourner on that same day completed the definition of all the boundary lines. At the completion of the junction of the saered boundary line the earth quaked.

On the fifth day, the théro having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, propounded the " khajjanio " discourse (of Buddho) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahámégo garden.

\* "The minister protected sovereign." In Singhalese Mitta-sena ' deposed in A.D 433, by the Malabars, by whom this alteration was made in the course of the river, between that year and A.D 459, when Dhasenkeliya succeeded in expelling the invaders. It was during his reign, which terminated in A.D 477, that the first portion of the Mahawanso was compiled.

*Chatthē diwasé thérō ranñō gēhamhi bhunjiya ; nisajja Nandanawané suttan gomayapindī an.*  
*Désayitwā désanañā sahassañyīwa mānusé pāpayitwābhīsamayañ Maháméghawané wasi.*  
*Šattamépi diné thérō rájagégamhi bhunjiya ; nisajja Nandanawané dhammachakkappawattināñ.*  
*Suttañtañ désayitwāna sahassañyēva mānusé pāpayitwābhīsamayañ Maháméghawané wasi.*  
*Evañhi aḍḍhanawaman sahassāni jutindharó kārayitvābhīsamayañ diwaséhēwa sattahī.*  
*Tañ Mahānandanawanañ wuchhaté téna tālinā sásanañ jótikathánamiti Jotiwananā iti.*  
*Tissárimamhi kúrési rájā thérassa álito pásádañ sigha mukkhdya sukkhípetvāna mantīñā ;*  
*Pásáló ká'akábhásó ási, só téna tañ tahiñ Kālapasádapariwēyamiti tañ sankhamupágatāñ.*  
*Tatō mahābōdhi gharāñ Lóhapásálamewacha, Sulakagguneha kárési Bhattasálancha vādhukāñ.*  
*Bahuni pariwēnāñ, sālhupokkharañipicha, rattithānañ diwáthāna pabhūti tēcha kārayi.*  
*Tassa nabānapápassa nabānapokl haranī taté Sunabhatapariwēnāti pariwēyāñ parurhechatī.*  
*Tassa chankamitatthāne dīpadipassa sālkunó, wuechhaté pariwēnāntā Dighachankamanañ iti,*

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On the sixth day, the thérō, the profound expounder of the doctrine, having been entertained at the king's palace, taking his seat in the Nandana garden, and propounding the "gomayapindikan" discourse (of Buddho), and procuring for a thousand persons who attended to the discourse, the sanctification of the faith, tarried in the Mahámégo garden.

On the seventh day, the thérō having been entertained at the king's palace, taking his seat in the Nandana garden, and having propounded the "dhammachakka pavathannan" discourse (of Buddho), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahámégo pleasure garden.

The supreme saint having thus, in the course of seven days, procured for nine thousand munis, and five hundred persons, the sanctification of the faith, sojourned in the Mahámégo garden ; and from the circumstance of its having been the place where religion had first (jóti) shone forth, the Nandana pleasure garden also obtained the name of "Jotiwanan."

The king caused in the first instance an edifice to be expeditiously constructed, for the thérō's accommodation, on the site of the (future) Thupáramo dágoba, without using (wood), and by drying the mud (walls) with fire. The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (kálo) That incident procured for it the appellation "Kālapasádapariwénan."

Thereafter in due order, he erected the edifice attached to the great bo-tree, the Lóhapásáda, the Salákagga, and Bhattasála halls. He constructed also many pariwénas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The pariwéna which was built for this sanctified (thérō) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of "Sunahata" (earth embanked) pariwéna. The place at which the perambulatory meditations of this most excellent luminary of the land were performed, obtained the name of Dighachank.

*Iggaphalan samápattiñ samápajjiyahíntu só Phalaggapariwénanti etañ téna pawuchchati.  
Apassiya apassé tañ théro yattha nisidi só, Thérápassayapariwénañ etañ téna pawuchchati.  
Bahumarugana yattha upásinsu upechché tañ ténécha tañ Maruganápariwénanti pawuchchati.  
Senípati tassa rañjó thérassa Dighasandanó kárési Chulupásálañ maháthambhéhi atthahi:  
Dighasandesañapati pariwenanti tañ tahiñ wuchchati pariwenánañ pamukhañ pamulhákdrañ.  
Déwananpiya wachanópaguñanámó Lañkáyañ pathammidañ wihárañ rájá só sumati Mahámahindattherañ  
ágammachalamatiméththa kúrayittháti.*

*Sujanappasádasañwégattháya katé Maháwansé “Mahávihárapatigahanó” náma panharasamó parichchédó.*

#### SOLASAMO PARICHCHEDO.

*Pure charitwá piñdáya kuriwá janasañgahañ, rájagéhamhí bhunjantó karoñtó rájasañguhañ.  
Jabbisadivásé théro Mahánéghawané wasi dsálhiñ sukkapakkhassa terasé diwasé pana,  
Rájagéhamhí bhunjítwá mahádrañó mahámati mahappamádasuttañ tañ désayitwá tatócha só,  
Wihárukdrañan ichchhañ, tuttha Chétiyapabbaté nikhamma purimallwárá ugá Chétiyapabbatañ.*

manan pariwenan. Wherever he may have indulged the inestimable bliss ("phalaggan") of "samápati" meditation, from that circumstance that place obtained the name "Phadaggapariwénan." Wherever the théro may have (apassiyá) appeared unto those who flocked to see him, that spot obtained the name of "Thérápassayapariwénan." Wherever many (maru) déwos may have aproached him, for the purpose of beholding him, that place from that circumstance obtained the name "Maruganápariwénan."

Díghasandanó, the (sénápoti) minister of this king, erected for the théro the Chulapásádo on eight lofty pillars. Of all the pariwenás, both in order of time and in excellence of workmanship, this pariwéna called the "\* Díghasandasénápoti" was the first.

Thus this king of superior wisdom, bearing the profoundly significant appellation of Déwananpiyatissó, patronizing the théro Mahá-Mahindo of profound wisdom, built for him here (Maháviháro in the Mahámégo pleasure garden), this first wiháro (constructed) in Lanká.

The fifteenth chapter in the Mahawanso, entitled, "the acceptance of the Maháviháro," composed equally for the delight and affliction of righteous men.

#### CHAP. XVI.

Having made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the théro, who had tarried twenty six days in the Mahámégo pleasure garden, on the thirteenth day of the increasing moon of "asálho," having (again) taken his repast at the palace, and propounded to the monarch the "mahappamádan" discourse (of Buddho); thereupon being intent on the construction of the wiháro at the Chetiya mountain—departing out of the eastern gate repaired to the said Chétiya mountain.

\* At which this history was compiled by its incumbent Mahanuno théro, between A.D. 159 and 177.

*Thérań tattha gatań sutwá rathań áruiyiha bhúpati déwiyó, déwiyó dicecha ádáya therassánupadań agá.  
Théró Nágachatukkamhi, nahdtwá rahalé tahiń, pabbatáróhanatháya atthańsu paṭipátiyá.  
Rájá rathá tadóruyiha atthathérébhíwádiya ; " uñhé kilanté kín, rája, ágatostí ? " áhuté,  
" Tumhákań gamanásáni ágató mahili : " bhásite ; " idhewa wassań wasituń ágatamháti." bhásiyá.  
Wassupanáyikań theró khandhakáń khandhakéwíló kathési ; rańño tań sutwá bháginéyyócha rájinó,  
Maharitthámahámachchó panchapańñásańdhu sańthiń jetthakanitthéhi rájánamhitó thító.  
Yáchitwá tadańchewa pabbajúń thérasantiké pattárahattáń sabbépi té l. huraggé mahámati.  
Kantań achétiyańttháné purimató tadańchewa só kammáni árahápetwá lénáni atthasatthiyó.  
Agamási purań rájá thérá tatthéwa té wasuń ; kálé pińdaya nagarań pawisantánu:kampaká.  
Nitthité lénakammamhi ásádhípuńyamásayań gantwá átlási théránań rájá wiháradalakkhiń.  
Dwattińsa mdkánancha wihárassacha tassakhósímań simátigó théró bandhitwá tadańtwayó.  
Tesań pabbajú pékhánań akási upasampadań sańbapańhamá Budhétumbaramálaké,*

Hearing that the théro had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anúla and Síhali) with him, followed the track of the théro. The théros after having bathed in the Nágachatukko tank, were standing in the order of their seniority on the bank of the pond, preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight théros. They addressed him : " Rája ! what has brought thee in this exhausting heat ? " On replying, " I came afflicted at your departure ; " they rejoined, " We came here to hold the 'wasso.' "

The théro perfect master of the " kondhos," propounded to the king the " wassupana-yako " discourse (of Buddho). Having listened to this discourse (on the observance of " wasso ") the great statesman Mahárittho, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty five elder and younger brothers, (the said brothers only) having obtained his sanction, on that very day were ordained priests by the théro. All these persons who were endowed with wisdom, attained in the apartment, where they were shaved (ordained), the sanctification of " arahat. "

On that same day, the king enclosing the space which was to contain (the future) sacred edifices (at Mihintalli) and commencing the execution of his undertaking by the construction of sixty eight rock cells, returned to the capital.

These benevolent théros continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month " ásalho " repairing thither, in due form, the king conferred the wiháro on the priests. The théro versed in the consecration of boundaries, having defined the limits of the thirty two sacred edifices, as well as of the wiháro aforesaid, on that very day conferred the upasampada ordination on all those (samanero priests) who were candidates for the same, at the edifice (called) Buddhetumbaro, which was the first occasion on which (it was so used),

*Ete wásatthi arahantó sabbé Chétiyapabbaté tattha wassań upagantwá akańsu rájasangahań.*

*Devaramanussá gandá ganiuańtań tanchaganáń, gunawithatakattin yáekamupachchécha  
máṇayamándá puńyachayań wipulań akarińsuti.*

*Sujanappasálasanwégattháya katé Maháwańse "Chétiyapabbatawihárapatíggahanó náma" sólasamó parich-  
chheeló.*

#### SATTARASAMO PARICHCHHEDO.

"Uttiháwassań pawáretwa kattikapuṇyamásiyań, awchédá, "mahárája," maháthéró mahámáti,  
"Chiraditthó Sambuddhó, Satthá, nó : Manujádhípá, andhawísań awasimha natthi nó pújigań imań."  
"Bhásitha nanú, bhanré, mé Sambuddhó nibbutó" iti áha : "dhátusu diṭṭhesu diṭṭhó hóti Jino," iti.  
"Widító wó adhippáyó thúpassa káraṇé : mayá karessámi ahań thúpań. Tumhé jánátha dhátuyó."  
"Mantéhi Sumanéndti," théru rájánámabravi. Rájáha Sámanérań tań, "kútó lachchhána dhátuyó ?"  
"Wibhúsayituń nángarań maggancha, manujádhípá, upósathó suparisó hathin árughá mangalań,  
"Sétachchhattań dhárayantó, tálawacharasajjító, Mahánágawanuyyánań, sáyańhasamayé, wajań.

All these sixty two holy persons holding their "wasso" at the Chétiya mountain, invoked blessings on the king.

The host of dévos and men, having with all the fervor of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves preeminent rewards of piety.

The sixteenth chapter in the Maháwanso, entitled, "the acceptance of the dedication of the Chétiya mountain wihró," composed equally for the delight and affliction of righteous men.

#### CHAP. XVII.

The "wasso" which had been held, having terminated on the full moon day of the month of "kattika," this great théro of profound wisdom thus spoke : "Mahárája, our divine teacher, the supreme Buddho, has long been out of our sight : we are sojourning here unblessed by his presence. In this land, O ruler of men ! we have no object to which offerings can be made." (The king) replied, "Lord, most assuredly it has been stated to me, that our supreme Buddho had attained 'nibbutó,' (and that a lock of his hair and the 'gíwatti' relic have been enshrined at Mahiyangana)." "Wherever his sacred relics are seen our vanquisher himself is seen," (rejoined Mahindo). "I understand your meaning" (said the monarch), "a thúpo is to be constructed by me. I will erect the thúpo : do ye procure the relics." The théro replied to the king ; "Consult with Súmano." The sovereign then addressed that sámanéro : "From whence can we procure relics ?" "Ruler of men, (said he) having decorated the city and the highway, attended by a retinue of devotees, mounted on thy state elephant, bearing the canopy of dominion and cheered by the music of the 'tálawachara' band, repair in the evening to the

“Dhátu bhédaṇṇunó, rājá, dhátuyó tattha lachchayi,” icchhháha sámanéro só Sumano tań sumánasam.  
 Thérótha rájakulató gantwá Chétiyapabbatań, ámantíya sámanérań Sumano sumanagatiń;  
 “Ehi twá, bhaddrá Sumana; gantwá Pupphapurań warań, ayyal an té mahárájań évań nō wachanan wada.  
 Saháyó té, mahárája, mahárája Maruppiyo, pasanúo budhhasamayé, thúpaí kárétumichchhati:  
 ‘Munińo dhátuyó déhi, pattań bhuttancha Satthuń, sarirahátuyó sauti bahawohi tawantiké:  
 ‘Pattapurań gahétwána, gantwá dévapurań wurań, Saklán déwánamindantań evań nō wachanań wada.’  
 ‘Tilókadakkhinéyassa dáthádhádtucha dakkinań tawantikamhi, déwinda, dakkhinakthaka dhátucha:  
 ‘Dathań taméwa pújehi; alihakań déhi Satthuń: Lańkálipassa Liechhésu mágamajji, surádhipa:  
 ‘‘Ewań bhanteré” watwá; só sámanéró mahiddhíkó, tań khaṇaýéwa ágamia Dhammásókassa canticai.  
 Sálamúlamhi thapetáń mahábódhíń tahiń subhań, kattíkajanapújáhi pújayanancha atlasa  
 Thérassa wachanań watwá; rajató laddhadhatuyó, pattapurań gahétwána Himavantamupágami.  
 Himawante thapetwána sadhdáttamáń, déwindasantílán gantwá, therassa wachanań bhayi.

“Mahánago pleasure garden. There, O king! wilt thou find relics.” Thus to the piously devoted monarch, spoke Sumano, who fully knew how the relics of Buddho had been distributed.

The delighted théro proceeding from the palace to the Chétiyo mountain, consulted with the equally delighted Sumano sámanéro, to whom this important mission was to be confided. “Hither, thou piously virtuous Sumano proceeding to the celebrated city Pupphapura, deliver unto the sovereign (Dhammásóko), the head of thy family, this my injunction. “Mahárája, thy ally the mahárája surnamed Maruppiyo (Tisso-the-delight-of the dévos,)” converted to the faith of Buddho, is anxious to build a dagoba. Thou possessest many corporeal relics of the “muni;” bestow some of those relics, and the dish used at his meals by the divine teacher. Taking (continued Mahindo addressing himself to Sumano) that dish filled with relics, and repairing to the celebrated capital of the devos, thus deliver my message to Sakkó, the dévo of dévos: ‘King of dévos, thou possessest the \* right canine-tooth relic, as well as the right collar-bone-relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of devos! demur not in matters (involving the salvation) of the land of Lanká.’”

Replying, “Lord, most willingly;” this supernaturally sighted sámanéro instantly departed for the court of Dhammásóko. There he had his audience of (the king), who was in the midst of the celebration of the festival of “kattiko,” after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the théro, and taking with him the relics and the sacred dish obtained from the king (Sumano) departed for (the mountain in the confines of) Himawanto. Depositing the sacred dish together with the relics at the Himawanto (mountains), and repairing to the court of the dévo of dévos, he delivered the message of the théro. Sakkó, the ruler

\* Transferred from Dantapura to Ceylon in A.D. 310, and now enshrined in the Dalada-maligawe temple in Kandy

Chulamani chetiyanhā gahetwa da<sup>2</sup> khina<sup>3</sup> lha<sup>4</sup>kañ, sāmanerassā palasi<sup>5</sup> Sati<sup>6</sup> ko derañanmissare.  
 Tan dhātuñ dhātuñ pattañcha adyā Sumanō tatō ágamā Chetiyanagirin thērassādāsi tan yati.  
 Mahanagawanúyyānā vuttēna vīdhinágamā, sayāñhasamayé rájā rajañā pūrañ<sup>7</sup>lhatu.  
 Thapesi<sup>8</sup> dhātuñ<sup>9</sup> sabba therō tathēra pabbate Missakapabbatañ tañmā áhu Chetiyanapabbatañ  
 Tapetruñ dhātuñ pattañthero Chetiyanapabbatē : gahetwā al<sup>10</sup>khāñ dhātuñ sañ<sup>11</sup> etāñ saganogama.  
 Sacheyāñ Munino dhātu, chhattāñ namatu me sayāñ · jananukéhi kariththātū : dhātu chañgotali<sup>12</sup> ayan.  
 "Sir, smiñ me patiñthātu ágamma sahadhātuñō :" iti rájā vichintési chintitāñ tan tathā ahu.  
 A natinabhisittō ahu harthotí bhūpati, sisatō tañ gahetwāna hattil<sup>13</sup>khāvhe thapesi<sup>14</sup> tañ.  
 Hattile hattī kunchanādāñ akā, rampittha mēdinī : tat<sup>15</sup> vāgē nivattitvā vatherabalavīhanō.  
 Puratthīmena dwārena pavisitrā purāñ subhañ, dañkhinénacha dwārena nil<sup>16</sup>hamitwā, tato puna,  
 Thupáramé chetiyanassa thānatō pachehhuto<sup>17</sup>atañ pabbédawatthuñ gantwāna bōlhittthāne nivattiya.  
 Puratthāwadanō atthā, thupatthāna tadāhi tañ, kadambapuppi<sup>18</sup> dīlārawallahiwitthan tañ ahu.  
 Manussa dīwō dīwēhi tañ thānāñ rakkhituñ, suchiñ sodhāpetwā bhūsayitwā tuñ khananijēva sādhulan.

of devos, taking the right collar-bone from the Chulamani dagoba, presented it to the samanéro. The disciple Sumanó thereupon bringing that relic, as well as the sacred dish and (other) reliques, and reaching the Chétiyo mountain, presented them to the théro (Mahindo).

According to the injunction given (by Sunano) before his departure, in the afternoon, the king, attended by his state retinue, repaired to the Mahánago pleasure garden. The therō deposited all those (chétiyó) reliques there, on that mountain: from that circumstance the "Missako" mountain obtained the name of the "Chétiyo." Leaving the sacred dish and the reliques (it contained) at the sacred mountain, the théro attended by his disciples repaired to the appointed place, taking the collar-bone-relic with them.

"If this be a relic of the divine sage, may my canopy of state of itself bow down: may my state elephant of his own accord (go down) on his knees: may the relic casket together with the relic alight on my head." Thus inwardly the king wished: those wishes were accordingly fulfilled.

The monarch, as if he had been overpowered by the delicious draught (of nibbuti), exulting with joy and taking it from his head, placed it on the back of the state elephant. The delighted elephant roared, and the earth quaked. The elephant, as well as the therō together with the state pageant, having halted awhile, the théro, entering the magnificent city by the eastern gate, and passing through it (in procession) by the southern gate; thereafter repairing in the direction of the Thupáramo Chétiyo, to an edifice of many apartments (built for the yakkho named Pamojjó), halted at the spot where the branch of the bo-tree (was afterwards planted).

The multitude stationed themselves near the spot where the Thupáramo (was subsequently constructed): which at that period was overrun with the thorny creeper (called) kadambo.

The dévo of men (Dewānanpiyatisso) causing that spot, which was guarded by devos, to

*Dhátu órupanattháya árabhi hatthil handhatu, nágó ná ichchhitán: rája therá puchchhittha tañ netra.*  
*Attana bandhasamaké tháné thanapamichchhasi; dhátu orópanan tenu ní ichchkitanti” sôbravi.*  
*Anápétwá khaṇaýewa suklhátóbhay. arápitó, sukkhakaddamañkandéhi chinapetwána tañ saman.*  
*Alań arítwá báhúdhá, rájá tañ thánamuttamá, órápétwá hatthi” bandhá dhátuñ tatthe thapési tan*  
*Dhátuñ khań sañvílhaya thapetwa tatthahatthinañ dhátu thupassa / arané rajátnritandhásé,*  
*Balu manusse yíjetwá, itthiká karanañ lahuñ; dhátuñ ichchañ wicintentí sámabhikkú pávise puran.*  
*Mahámhindathérótú Mahámighawauá subhań, saguño abhigantwánu tattha wásamalappayi.*  
*Rattiñ nágó nupariyáti tuñ thánañ só sadhátukan; bódhiñthánamhi sáláya diwáththáni sadhátuló.*  
*Hatthussa tassóparíté théramatáungó, jańghámuttan khanápetwa; katipáhena, bhúpati.*  
*Tattha dhátupatithánañ ghésápétwá: upágami tató tató samantácha samágami mahajan.*  
*Tasmin samágamé dhátu hatthil khaudhá nabbhuggatá, satta tálappamáñamhi dissanti nabhasitthita,*  
*Winhapayantí janáñ tan yamañáñ pátiháriyań, gandhambamidé Buddhwá, nákarí tomahansanan;*

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be instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the thero. (Mahindo) replied, '(The elephant) is delighted in having it exalted on the summit of his back: on that account he is unwilling that the relic should be taken down (and placed in a lower position)'. The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height; and having that celebrated place decorated in various ways, lifting the relic from the elephant's back, deposited it there.

Stationing the elephant there for the protection of the relic, the monarch in his extreme anxiety to embark in the undertaking of constructing the dagoba for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, to prepare for the relic festival.

The chief thero Mahindo, repairing, together with his fraternity, to the delightful Mahámégo garden, tarried there.

This state elephant during the night watched without intermission over this place, as well as over the relic. During the day-time he remained with the relic in the hall in which the bo-branch was (subsequently) planted.

The sovereign pursuing the directions of the thero, (incased it in a dagoba), on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant, to the height of seven palmira trees, and remaining self-poised in the air, displayed itself: and, like unto Buddha at the foot of the gandambo tree, astonished the populace, all their hair stood on end, as

*Tatō nikkhanta jaluhī ja'adhlārahi wasakān : subbhūbbihásitá sittā sabbā Lan̄i ámahī ahn.*  
*Parinibbānamanehanū nýpanaéua Jinéuhī katan̄ mahā adhitthāvān pancha' an̄ panchachāñkhnā,*  
*"Gayihamāna mahāt̄ thidhikāhīsō' eua da'khiñā, ekhinditwāna sayan̄yēwa patitthatu katāhake"*  
*"Patittha sā sākha chhabbañparasmiyō subhā, raujayanti disi sañcā phalapattēhi munchitu."*  
*"Sa suwan̄yakatāhāsā uggantwāna manōramā, alissamāna sattāhāñ himagal'bhamhi titthatu."*  
*"Thupárām̄ patitthāntān mama da'khiñā a'lhā' an̄ karotu na'hamuggantrā yanakan̄ pátihariyan."*  
*"Lan̄i alāñkáražhūtanhi Hémamalikachétiyé patitthahanti yó dhatu dénamatta pamajato ;*  
*"Buddharésadharā hutvā, uggantwā nabhasiñthitā, patiñthantu, karitwāna yama' an̄ pátihariyañ."*  
*Adhitthánāni panchēwa adhitthāsi Tathágatō ; akasi tasmā sā dhātu tañlā tam pátihariyañ.*  
*Akāsa ótaritwā sā attha bhúpassamudhāni ; ativahathó tañ rájā patiñthapési chétiyé.*  
*Patiñthitdya tassācha dhátuyá chétiyé tañlā dhu māhābhumiñchálō abbhútó lomahañsanó.*  
*"Evañ achintiyá Buddhā : budhāñhammā achiutiyá : achiutiyésu pasannānañ, wipákó hoti achintiyó !"*  
*Tañ pátihariyañ diswā pasidinsu Jinéjanā. Mattabhadayó rájaputtó kaniñhó rájinó pana,*

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performing a two-fold miracle. From it proceeded, at once and the same time, flames of fire and streams of water. The whole of Lankā was illuminated by its effulgence, and was saturated by its moisture.

While seated on the throne on which he attained "parinibánan" these five resolutions were formed by the vanquisher endowed with five means of perception.

"Let the right branch of the great bo-tree, when Asóko is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it.)"

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colors in every direction."

"Let that enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies."

"Let a two fold miracle be performed at Thupárámaya (at which) my right collar bone is to be cushioned."

"In the Hémamálako dágoba (Ruanwelli), the jewel which decorates Lankā, there will be enshrined a "dróna" full of my relics. Let them, assuming my form as Buddha, and rising up and remaining poised in the air, perform a two-fold miracle."

The successor of former Buddhos (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the dágoba (on the full moon day of the month of kattika) a terrific earthquake was produced making the hair (of the spectators) to stand on end.

\* "Thus the Buddhos are incomprehensible: their doctrines are incomprehensible: and (the magnitude of) the fruits of faith, to those who have faith in these incomprehensibles, is also incomprehensible."

\* This is a quotation from a commentary on a passage of the "pitakattaya."

*Munissaré pasiditvá yáchitwána narissarań; purisánuń sahassína sahapabbaji sásané.  
 Chétápi gamatóchápi Dwáramaṇḍalatópicha Wihibabijatohápi tathá Gallakapítható,  
 Tat ópatissagámácha, panchayancha satánicha pabbajjuń dáraká bhatjhá játasaddhá Tathágaté.  
 Ewam purá, báhirácha, sabbé pabbajitá tardá tińsabhi:khusahassáni ahśuń Jinasásané.  
 Thúpárámé thúpávarań niithápetvá mahípati ratanádhi nékehi sadá pújámakárayi.  
 Rájoródhá, khattiya ácha, amachchá, nágará, tathá sabbé júnapaddáchéwa pujákánsu wisuń wisuń.  
 Thúpapubbańgamań rájá wihárań tathá kárayi, Thúpárámítí téneva sawiháro wissuté ahu.  
 Sak adhátsarirakénachéwań parinibbánagatopi Lókandhó janatáya hitáñ sukhancha  
 summábahudhálási: thité Jiné katháwakáti.*

*Sujanappasálasańwégattháya katé Maháwańse “Dhátu ágamanó námá” sattarasamó parichchhédé.*

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Mattábhayo, being also a convert to the faith of the lord of “munis ;” entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, five hundred youths from each of the villages Chéto, Dwaramandalo, Wihibabijo, Gallakapito, and Upatisso, impelled by the fervor of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhos.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period, were thirty thousand priests.

The ruler of the land having completed the celebrated dágoba, Thúpárámó, constantly, made many offerings in gold and other articles. The inferior consorts of the monarch, the members of the royal family, the ministers of state and the inhabitants of the eity, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the (dágoba) Thúpárámó, the king erected a wiháro there. From this circumstance the wiháro was distinguished by the appellation Thúpáráma-wiháro.

Thus the saviour of the world, even after he had attained “parinibbánan,” by means of a corporeal relic, performed infinite acts, to the utmost perfeetion, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher, yet lived, what must he not have done ?

The seventeenth chapter in the Maháwanso, entitled “the arrival of the relics,” composed equally for the delight and affliction of righteous men.

## ATTARASAMO PARICHINNEO.

*Mahabodhincha Saighamittattherineha anapetun mahipati, therena wittawachanañ saramano saké ghere : Antowassé adiwasañ nisinno therasantiké, sahámachchéhi mannetrá, bhágiaéyyañ sayáñ sakuñ, Aritthanumakámachchaña tasmíñ kammé niyéjiya, manticá úmantayiticá, tañ idaú wachanamabrai, "Tata, sakjósí gantvána Dhammásókassa santikañ ; Mahábodhiñ Sanghamittoñ therin ánayituñ idha ?" "Sakkhissáni ahaní, dewa, ánétuñ tátató idha idhágató, pabbajitúñ saché lachcháni mánadañ." "Ewan hotuti :" watcánu rajaú tañ tattha pésayi : sò therassacha raúnocha sásanai gayiha wandiya : Assaynjasukkapaklhe nikkhantó, dutiyé haní, sánuvuttó Jambukélé náwamáruyiha, patíté. Mahódadhiñ taritvána théráliñthána yógató nikkhanta diwaséyéva ránmañ Puppapurañ agá. "Anulá díwiyá saddhiñ panchakañna satéhicha, antepurikaitthinañ tathá panchasatéhicha, Dasasilá samádáya, kásáya wasatá, suchiñ pabbajja peñhiniékhá siñkhanti thériyágamañ : Nagarassakadésamhi ramné, bhikkunipassayé kárápité nariindéna wáań kañpési subbatá, Upásikáhi tákhesa wutthó bhikkhuni passayó Upásikáviháróti téna Lañkáya wissutó."*

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## CHAP. XVIII.

The ruler of the land, meditating in his own palace, on the proposition of the théro, of bringing over the great bo-tree as well as the théri Sanghamittá ; on a certain day, within the term of that "wasso," seated by the théro, and having consulted his ministers, he himself sent for and advised with his maternal nephew the minister Arittho. Having selected him for that mission, the king addressed this question to him, "My child, art thou willing, repairing to the court of Dhanimásóko, to escort hither the great bo-tree and the théri Sanghamitta." "Gracious lord, I am willing to bring these from thence hither; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, "Be it so"—deputed him thither. He, conforming to the injunction both of the théro and of the sovereign, respectfully took his leave. The individual so delegated, departing on the second day of the increasing moon of the month "assayujó," embarked at Jambókólapattana.

Having departed, under the (divine) injunction of the théro, traversing the ocean, he reached the delightful city of Puppa on the very day of his departure.

"The princess Anulá, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the "dasasil" order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, is looking forward to the arrival of the théri, to enter into the priesthood; leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city, which had previously been the domicile of the minister Dónó. The residence occupied by such pious (upásaká) devotees has become from that circumstance, celebrated in Lanká by the name of 'Upásaka.'

*Bháginyyó Mahárittho Dhammásóla sá rájino, appetwá rájasandésań thérasandésamabrawi.*  
*"Bhátujáyánasaháyassa rańyo té, rájukunjara, ákańhamána pabbajań nirchánań wasati sańyatá."*  
*"Sańghamittań bhikkhuniń tań pabbijetuń wisajjiya; tásyasadhlín mahábhídakkhiyań sálhamewarhu."*  
*Thériyácha taméwaththań abrawi thérabhásitań: gantwá pitusamipań sá théri théramatanań brawi.*  
*Aha "rája tuwań, amma, apassantá kathań ahań, sókai wińodayissáni puttá nantu wiýújanań?"*  
*Aha sá "mé, mahárája, bhátunó wachanań garuń; pabbájaniyácha bahú, gantabhań taththa téna me."*  
*"Sattaghádtaneha, nórähá, mahábodhi mahíruhá; kathannusákhań gaňhissań?" iti rája wičintayi.*  
*Amachchassa Mahádewanámikassa maténa só bhikkhusańghań nimántetwá bhójetwá puchchhi, bhúpati.*  
*"Bhanté, Luńkań mahábódhí pésitummnánuhó?" iti thíro Moggaliputtó só "pésitabbáti;" bhásiyá.*  
*Katammapá adhiithánań pańchakan panchachal: húná abhási rańyo tań sutwátussitwá dharańipati.*  
*Sattayójanikań maggań só mahábodhigáminań, sodhdpetwána sakkachchań bhúsápési anékadhdá:*  
*Suwanñań niharápési lańdhakarańgáyucha: Wissakammocha ágantwá, satuldhára rúpawá,*  
*"Kańdhan kimpamándnannu kórómiti?" apuchchhi tań: "natwá pamánań, twańyéwa karóhi," iti bhásite,*

Thus spoke Mahárittho the nephew (of Déwananpiyatissó) announcing the message of the king as well as of the théro to Dhammásóko; and added, "Sovreign of elephants! the consort of the brother of thy ally the king (of Lanká), impelled by the desire of devoting herself to the ministry of Buddho, is unremittingly leading the life of a pious devotee—for the purpose of ordaining her a priestess, deputing thither the théri Sanghamittá, send also with her the right branch of the great bo-tree."

He next explained to the théri herself, the intent of the message of the théro (her brother Mahindo). The said théri obtaining an audience of her father (Dhammásóko) communicated to him the message of the théro. The monarch replied (addressing her at once reverentially and affectionately); "My mother! bereaved of thee, and separated from my children and grand children, what consolation will there be left, wherewith to alleviate my affliction." She rejoined, "Maharája, the injunction of my brother (Mahindo) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

The king (thereupon) thus meditated "the great bo-tree is rooted to the earth: it cannot be meet to lop it with any weapon: by what means then can I obtain a branch thereof?" This lord of the land, by the advice of the minister Mahadévo, having invited the priesthood to a repast, thus inquired (of the high priest); "Lord! is it meet to transmit (a branch of) the great bo-tree to Lanká?" The chief priest, the son of Moggali, replied, "It is fitting, that it should be sent;" and propounded to the monarch the five important resolves of (Buddho) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Pátalipatto) seven yójanas to be swept, and perfectly decorated, in every respect: and for the purpose of having the vase made, collected gold. Wissakammo himself, assuming the character of a jeweller and repairing thither, inquired "of what size shall I construct the vase?" On being told "make it, deciding on the size thyself."

*Suwaṇṇáni gahetwána hatthéna parimajjiya, Ṭatāhatań khaṇḍányéwa nimminitwána pakkami,—  
Nawahatthaparikkhépań, panchahatthań gambhírató, tihatthawikkhambhayutań, aṭhaṇgulaghayań subhan,  
Yuwassahatthinó soṇḍapamánamuł hawaddhikań. Gáhápetwána tań rája bádásúriya samappabhań ;  
Suttayíjanadisáya, reitthatáya tiyójanáń, sénáya chaturanginiyá mahábhikkhugaṇénačha,  
Upágammá, mahábédhiń nánáláñl.árabhúsitań, nánáratanachittáń, tań wiwidhátlaramáliniń.  
Nánakusumasańlinnáń, nánáturiya ghósitań, pariwárayitwá sénáya, paríkkhipiya sáiyá :  
Mahátherasahasséna pamukhéra mahágaṇé ; rańńa pattábhisél.ánań sahassénálikiénacha,  
Pariwárayitwá attánań, mahábólincha, sáhukań ólókési mahábóliń paggahetwána anjaliń.  
Tassá dakkhinásdl:háya chatuhatthappamáyakań thánań l.handhancha thapayitwá, sákha antaradháyisuri.  
Tampátińháriyan diswá, pinitó puṭhavípati “pújémahań mahábédhiń rajjénáti” udíriya.  
Abhisinchí mahábóliń mahárajjéna mahípati pupphád:hi mahábóliń pújetwá padakkhinań ;  
Kawá aṭhasu thánesu wanditwána katańjaliń, suwaṇṇakachíté pithé nánáratanamaṇḍíté,  
Sawárohíyáwa sákhuchhértań suwaṇṇakatdhakań thapápetwána aruyiha, gahetuń sákhummattamań,  
Adiyitwána súwaṇṇa tulikáya manóśilań, lékhań dátwána sákháya sachchakiriyamaká iti.*

receiving the gold, he moulded it (exclusively) with his own hand, and instantly perfecting that vase, nine cubits in circumference, five cubits in depth, three cubits in diameter, eight inches in thickness, and in the rim of the mouth of the thickness of the trunk of a full grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought ; attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over a space of seven yójanas in length and three in breadth, repaired to the great bo-tree ; which was decorated with every variety of ornament ; glittering with the variegated splendor of gems ; decked with rows of streaming banners ; laden with offerings of flowers of every hue ; and surrounded by the sound of every description of music ; encircling it with this concourse of people, he screened (the bo-tree) with a curtain. A body of a thousand priests, with the chief théro (son of Moggali) at their head, and a body of a thousand inaugurated monarchs, with this emperor (Dhammadósóko) at their head, having (by forming an inner circle) enclosed the sovereign himself as well as the great bo-tree most completely ; with uplifted clasped hands, (Dhammadósóko) gazed on the great bo-tree.

While thus gazing (on the bo-tree) a portion thereof, being four cubits of the branch, remained visible, and the other branches vanished. Seeing this miracle, the ruler of the world, overjoyed, exclaimed, " I make an offering of my empire to the great bo-tree." The lord of the land (thereupon) invested the great bo-tree with the empire. Making flower and other offerings to the great bo-tree, he walked round it. Having bowed down, with uplifted hands, at eight places ; and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch. Using vermillion in a golden pencil, and therewith making a streak on the

*"Lañkádipaán yadi itó gantabbaán urubodhitó nibbé matikó Buddhassa sásanamhi saché ahañ."*  
*Sayañyéwa mahábódhi sálháya dakkhiñasuñhá chhinlitwána patithátu idhahéwa katáhaké.*  
*Lékhátháné mahábódhi chhinlitwá sayaméwa ságandhakadlamapurassa katáhassópariñhitá.*  
*Múlañkhdya upari tiyangulatiyangulé, manósiláya lékháya pariñkhipi narissaró.*  
*Adiyá thílamúlání khuddakáni taráhitu tikkhamitwá dasadusa jdí bhútáni otaruñ.*  
*Tampatáháriyañ diswá rđjátwapamöditó tathéwákási ukkutíhiñ samantáporisápicha.*  
*Bhikkhusañghó sádhukránañ tutthachittó pabódhayi chélukkhépa sahassáni pawattiñsu samantato.*  
*Ewañ saténa mólánañ tatthá sd gandhakadlamé; patithási mahábódhi pasárenti mahajánañ.*  
*Tassá khandhó dasahatthó panchasakhá manórama, chatuhatthá chatuhatthá dasadlhaphalamañditá.*  
*Sahassantúpasákhánañ sálháuañ támamásicha ewañ ási mahábódhi manóharasiruhará.*  
*Kañdhamhi mahábódhi patiñhitá khañé makí akampi; pátihiráni ahésní wivihánicha.*  
*Sayañ nndéhi tuyánañ déwésu mórusésucha, sálhukára nindtéhi déwabrahmaganassacha,*  
*Méghánañ, migapákkhínañ, yakkhádinañ, rawéhicha, rawéhicha mahikampá ékahélahalañ ahu.*

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branch, he pronounced this confession of his faith. "If this supreme right bo-branch detached from this bo-tree, is destined to depart from hence to the land Lanká, let it, self-severed, instantly transplant itself into the vase: then indeed I shall have implicit faith in the religion of Buddho."

The bo-branch severing itself at the place where the streak was made, hovered over the mouth of the vase (which was) filled with scented soil.

The monarch then encircled the branch with (two) streaks above the original streak, at intervals of three inches: from the original streak, the principal, and, from the other streaks, minor roots, ten from each, shooting forth and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle (with up lifted hands) set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "Sádu," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. Such was this miraculous, and delight-creating bo-tree.

The instant the great bo-branch was planted in the vase, the earth quaked, and numerous miracles were performed. By the din of the separately heard sound of various musical instruments—by the "sádhús" shouted, as well by dévos and men of the human world, as by the host of dévos and brahmas of the heavens—by the howling of the elements, the roar of animals, the screches of birds, and the yells of the yakkhos as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal, chaotic uproar.

*Bodhiya phalapattéhi chabbançarasmiyó subhá, nikhamitwá chakkawálań sakalań sôbhayisucha.  
 Sakaiá gammahábódhí uggantewána tatô nabhań, aíthasi himagabbhamhi sattaháni adassaná.  
 Rajá óruyiha píthamhi tań sattaháni tahiń wasań, nichchań mahábódhípújań akáresi anékaadhá.  
 Atítétamhi sattahé sabbé himawáladháká pawisińsu mahábódhíni sasatá rañsiyópicha.  
 Sudhenañbhási dassittha sákatáhapatithitá mahájanassa sabbassa mahábódhí manóramá.  
 Pawattamhi mahábódhí wiñidhèp átiháriye wiñhápayanti janatań pathawitalamóruhi.  
 Pathírehi nékehi téhi só pínító, puná mahárájá mahábódhimahárajjena pújayi.  
 Mahábódhíni mahárajjénabhisinchiya pújiga náná pújáhi sattaháni puna tathéwa só wasi.  
 Assayujasukkupakkhé pañnarasa upósathé aggahesi mahábódhíni dwisattáhachchayé tatô.  
 Assayujakálapakkhé chátuddasa upósathé rathé subhé thapetewána mahábódhíni rathésabhó.  
 Pújentó tań dinañyéwa upanetwá sakań purań, alańkaritwá bahudhá káretwá mañçapań subhań.  
 Kattiké sukkupakkhassa diné pð:ipadé tahiń mahábódhíni mahásálamulé páchínaké subhé,  
 Thapápetewána kárési pujánéká diné diné gdható sattarasamé diwasítu nawańkurá.*

From the fruit and leaves of the bo-branch, brilliant rays of the six primitive colors issuing forth, illuminated the whole “chakkawálan.” Then the great bo-branch together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

The monarch descending from the chair, and tarrying on that spot for those seven days unremittingly kept up, in the fullest formality, a festival of offerings to the bo-branch. At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bo-branch.

The enchanting great bo-branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude. Having astounded the congregation by the performance of many miracles, the great bo-branch descended to the earth.

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great bo. Having thus invested the great bo with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month assayujo, (the king) took possession of the great bo-branch. At the end of two weeks from that date, being the fourteenth day of the dark half of the month “assayujo” the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bo-branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month “kattiko,” having deposited the great bo-branch under the great sal tree in the south east quarter (of Pátilaputto) he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves sprouted forth simultaneously. From that circumstance also the monarch overjoyed, a third time dedicated the empire to the great bo-tree.

*Sakiñyēwa ajāyīnsu tassā téna nardāhipō puñthachittó mahābhōdhīn puna rajjēna pujayi.  
Mahārajjebhisinchitwā mahābhōdhīn mahissarō kārēsicha mahābhōdhīn pujañ nānappakārakan.  
Iti kusumapuré saré sarañ sá bahuwidhachárudhajá kulā wisālāi suruchrapawarórubbhōdhipujā  
marunaranachittawikásini akásiti*

*Sujanappasáda sañwégatthāya katé Mahāwansé “Mahābhōdhī gahañonáma” athārasamó parichechhedo.*

#### EKUNAWISATIMO PARICHCHIETO.

*Mahābhōdhīn rakkhānatthañ athārasasu rathésabhō dēvakulāni datwāna, atthámachchaiulanicha,  
Atthabhrāhmaṇakulānic, atthasethakulānic, gōpalānañ, tarachchhānañ kulingānañ kulānicha :  
Tathēwa pēsakārañañ, kumbhakārañamēwacha, sabbésañwāpi sésañañ nāgayakkā namēwacha.  
Hēmasajjughatēchewa datwā aṭhatātīhamānadō arōpetwā mahābhōdhīn nāvañ gangāya bhusitañ.  
Sañghamittañ mahāthēriñ sahēkādasabhikkhuni, tathēwārōpayitwāna Aritthapamuképicha,  
Nagarā nikhamituñna Wijñhañwimatichecha só Tāmalittañ anuppattō sattāhēnewa bhupati.  
Achchulārdhi pujāhi dēwānāgarapichā mahābhōdhīn pujayanti sattāhēntewupāgamuñ.*

The ruler of men, having thus finally invested the great bo-branch with the whole empire, made various offerings to the said tree.

(It was during the celebrations of these festivals that Súmano entered Pátiliputto to apply to Dhammadisso for the relics).

Thus was celebrated in the capital (appropriately called) “the city-of-the-lake of flowers,” enchanting the minds of dévos as well as men, this superb, pre-eminent, grand, bo-branch, processional-festival, graced by innumerable superb streaming banners, (of gold and silver, and other pageantry).

The eighteenth chapter in the Mahāwanso, entitled “the obtaining the great bo-branch (by Dhammadisso”) composed equally for the delight and affliction of righteous men.

#### CHAP. XIX.

The lord of chariots assigned for the custody of the great bo-branch, eighteen personages of royal blood, eighteen members of noble families, eight of the bráhma caste, and eight of the scettha caste. In like manner eight of each, of the agricultural and domestic castes, as well as of weavers and potters, and of all other castes; as also nágas and yakkhos. This delighter in donations, bestowing vases of gold and silver, eight of each, (to water the bo-branch with) embarking the great bo-branch in a superbly decorated vessel on the river (Ganges); and embarking likewise the high priestess Sanghamitta with her eleven priestesses, and the ambassador Arittho at the head (of his mission); (the monarch) departing out of his capital, and preceding (the river procession with his army) through the wilderness of Winjhá, reached Tāmalitta on the seventh day. The dévos, nágas and men (during his land progress) kept up splendid festivals of offerings (on the river), and they also reached (the port of embarkation) on the seventh day.

*Mahásamiddatiramhi mahábódhíni mahípati, thapápetwána pujéni mahárajjena só puna.  
Mahábódhíni mahárajjé abhisinchíya i ámaílo maggásirasukka pakkhédiné pátipadétató,  
Uchchárétuú mahábódhíni téleyéwatthaitahi, sálamulamhi dinénahi chátuggutakuléhi só.  
Ukkhipitwá mahabódhíni galamattaú jalaú tahiú, ogihetwá sanáwáya patithápai sálhukań  
Náwan árópayitwátaú maháthériú sathérikań maháritthań mahámachchań idańwachana mabrawi,  
“Ahdi rajjéna til? hattuú mahábódhímapujayán; ewaméwahipujétu rájá rajjéna mé sá! há.”  
Idaú waticá mahárájá tiré panjalikó thito, gachchhamánań mahábódhíni passan assuni wattuyi.  
Mahábódhíwiyogéna Dhammásóko sasókawá kandítwá, paridéwítwá, agamásí sakań purań.  
Mahábódhí samáruhá náwá pakkhandítodadhíni, samantá yójananéwicí sannisidi mahánnáwé  
Pupphińsu panchawan náni pudumáni samantató, antalikhé pawajjińsu anékaturiyánicha.  
Déwatáhi aníkáhi pijáné! ápawatticha, gahéturncha mahábodhiú nágákańsu wikubbanáń.  
Sańghamittá maháthéri abhiń! álopárahá supannańupá hutréana té tásisi mahóragé  
Té tásitá maháthériú yáchitwána mahóragá nayitwána mahábódhí bhujangańhawan tato*

The sovereign disembarking the great bo-branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo-branch with the whole empire, on the first day of the bright half of the moon in the month of "maggasiro;" thereupon he (gave direction) that the great bo-branch which was deposited (at the foot of the sal tree) should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo-branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief théri with her priestesses, and the illustrious ambassador Mahárittho, he made this address to them: "I have on three occasions dedicated my empire to this bo-branch; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire."

The maharája having thus spoke, stood on the shore of the ocean with uplifted hands; and, gazing on the departing bo-branch, shed tears in the bitterness of his grief. In the agony of parting with the bo-branch, the disconsolate Dhammásóko, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bo-tree was embarked, briskly dashed through the water; and in the great ocean, within the circumference of a yójana, the waves were stilled: flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable dévos; (but) the nágas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Sanghamittá, who had attained the sanctification of "abhinná," assuming the form of the "supanna," terrified those nágas (from their purpose). These subdued nágas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement

*Sattahai nágárájjénu pújáhi wiwidháhicha pújayitwána, ánetra, niwayá thapayinsu te.*  
*Tadahewa mahábódhí Jambukólamidhágamá, Déwananpiyatissótu rágá lókahitérató,*  
*Súmanasámanérámhá púbbé sutań tadágamá, maggasirádiinatoppabutiwacha sídaro.*  
*Uttaránidwáratoyáva Jambukólamahápathań, wiþhúsayitwá sakalań mahábódhigatásayó,*  
*Samuldásuñasálayatháne thatwá maháñnawé, ágachchhantań mahábódhíñ maháthérídilhiyállasa.*  
*Tasmín tháné latá sálá pakásetuń tamabbhutá, "Samuddásannasáláti" náménásídha pákatá.*  
*Maháthéránnubháwéna saddhiń théréhi téhicha, tańdhéwa mahárája Jambukólań sasénakó,*  
*"Mahábódháya bódhi," pitíwégénuyé ulánayań, galappamánań salilań wigáhetwá suwiggaḥ.*  
*Mahábódhíń sólasahi kuléhi sahamudháná, áláya rópayitwána wéláya maṇḍapé súbhé :*  
*Thapayitwána lańkínuló Lańkárajjéna pújai, sólasuuná samápetvá kulánań rajjéna yuttané :*  
*Sayań dówárikaṭháné thatwána diwasé tayó tatthéwa pújańkarési, wiwidhánań manujádhípó.*  
*Mahábódhíń dasamiyań drópetwá rathe subhé dnayantó manussindó dumindań tan thapáyi.*  
*Páchinassa wińháraśa tháné thánawichakkhań pátarásáń pavattési, sasańghassa janassa só.*

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of the nágas : and for seven days innumerable offerings having been made by the naga king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bo-tree reached this land at the port of Jambúkolo, the universally beloved monarch Déwananpiyatissó, having by his ecommunications with Súmano sámanéro, ascertained the (approaching) advent (of the bo-branch) ; and from the first day of the month of "maggasiro," in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anurádhapura) to Jambúkolo had (already) repaired thither.

While seated in a hall on the sea beach, by the miraculous powers of the théro (Mahindo), he was enabled to discern, (though still out of sight), the bo-branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the fame of that miracle, it became celebrated there by the name of the "Sammudásanna-sála." Under the auspices of the chief théro, attended by the other théros, as well as the imperial array of his kingdom, on that very day, the nobly formed maharája, chanting forth in his zeal and fervour, "this is the bo from the bo-tree (at which Buddho attained buddhhood)" rushing into the waves up to his neck, and causing the great bo-branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Lauká invested it with the kingdom of Lanká ; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall), for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bo-branch in a superb hall this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the Pachina viharo ; and entertained the priesthood as well as the people, with their morning meal. There (at the spot visited at Buddha's

*Mahámahindathérettha latań dasabaléna tań kathési nágudamanań rońño tassa asésató.  
 Só thérassa sutwá, láretwá sańńyáná tahiń tahiń paribhuttésu thánésu nisojjádhi Satthundá.  
 Tiwakassa bráhmaṇassa gómanduwárecha bhúpati thapápetwá mahábódhí thánésu katésucha.  
 Sudhawálukasantháré náni pupphasamákalé paggahitań dhajémaggé puppha gíkawibhúsité,  
 Mahábódhí pújayantó rattiń diwá matandito, ánayitwá chuddasiyań Anurádhapurantíkań;  
 Wadhamáńá, aehháyaya purań sádhuvibhúsitań, uttarénacha dwáréna pújayantó pawésiyá.  
 Daklhinéacha dwáréna nikhamitwá pawésiya, Maháméghawanárámań chatubuddhanisewitań.  
 Sumanassécha wachásá pařesań sádhusańkatań, pubbabódhithitatthánań upanetwá maṇorámań,  
 Kuléhi só solasahi rájilańl. árañhárihi órópetwá mahábódhí patitthápetumóssaji.  
 Hattható muttamattá sá asiti ratanań nabhuń uggantwána thítá munchi chhabbańnarasniyó suhhá.  
 Dipé pathuri sáhachecha brahmmalókań thitań ahu, suriyatthaggamáyáwa rasniyó tó manóramá.  
 Purisá dasasahassáni pasanná pátiháriyé wipassayitwána arahattań patwánanidha pabbajúń.  
 Oróhitwá mahábódhí suriyatthańgamá tató, rohinyá patitthási mahiyań, kampi médiní.*

second advent) the chief théro Mahindo narrated, without the slightest omission, to this monarch, the triumph obtained over the nágas (during the voyage of the bo-branch) by the diety gifted with the ten powers. Having ascertained from the théro the particular spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign stopping the progress of the bo-branch at the entrance of the village of the bráhma Tiwako, as well as at the several aforesaid places, (each of which) was sprinkled with white sand, and decorated with every variety of flowers, with the road (approaching to each) lined with banners and garlands of flowers;—and keeping up offerings, by night and by day uninterrupted, on the fourteenth day he conducted it to the vicinity of Anurádhapura. At the hour that shadows are most extended, he entered the superbly decorated capital by the northern gate, in the act of making offerings; and passing in procession out of the southern gate, and entering the Mahámégo garden hallowed by the presence of the four Buddhos (of this kappo); and arriving, under the directions of Súmano himself, at the delightful and decorated spot at which the former bo-trees had been planted;—by means of the sixteen princes, who were adorned with all the insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the bo-branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self-poised and resplendent, it cast forth a halo of rays of six colors. These enchanting rays illuminating the land, ascended to the brahma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of “arahat,” consequently entered into the priesthood.

Afterwards, at the setting of the sun, the bo-branch descending, under the constellation “röhani,” placed itself on the ground; and the earth thereupon quaked. Those roots

Mūlāni tānī uggantwā katāhamul̄ hawatthitō winandhitwā <sup>1</sup> atāhantañ otāriñsu mahitalan,  
 Patiñthitañ mahābōdhīñ janā sabbē samigatañ gandhamilālinūjāhi pūjayinsu samantatō.  
 Mahāmēghōpa wassittha himagabbhā samantatō mahābōdhīñ jādayinsu sitalāni ghaṇānicha.  
 Sattahāni mahābōdhī tahiñyēwa adassanañ himagabbhē sannisidi pasādajanañ janō.  
 Sattahatikamē mēghā sabbē apāgamiñsu té, mahābōlincha dassittha chhabbañna rañsiyōpicha,  
 Makāmahindathérōcha Sanghamittachā bhikkhuni, tathāganjuñ saparisā rájā saparisōpicha,  
 Khattiya Kachharaggamē, Chandanaggamē lhattiyā. Tiwakl abbrāhman'chēwa lwpawāsi janāpicha,  
 Dēwanubhāvénaganjuñ, mahābōdhimahussul ā mahāsamdgamē tasmiñ pātiñhāriya wimhitē.  
 Pakkañ pāchinasā'hāya polkhatañ paññamakl hatañ thēro patitamādāya rōpētuñ rájinō adā.  
 Pañsunañ gandhamissānāñ puññō sonñāñ atāhāñ Mahāvanassu thanē tañ thapitē rōpayissarō.  
 Pekkhantañ yēwa sabbēsañ uggantwā attha an'urā jiyiñsu bōdhitarunā atthōsi chatuhatthaka.  
 Rājā té bōdhitaruñē diswā wimhitamanasō sésarhchatténa pújesi abhisēkamāldticha.  
 Patiñthāpési maññhannañ Jambukōlamhipatthanē mahābōdhī thitāñtānē nāwāyarohayē tañlā.  
 Tiwakl abbrāhmmuñaggamē, Thūpárámē tathāwacha, Issarasamanañakárámē Pāthaméchétiyanganē,

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(before described) rising up out of the mouth of the vase, and shooting downwards, descended (forcing down) the vase itself into the earth. The whole assembled populace made flower and other offerings to the planted bo. A heavy deluge of rain fell around, and dense cold clouds completely enveloped the great bo in its snowy womb. For seven days the bo-tree remained there, invisible in the snowy womb, occasioning (renewed) delight in the populace. At the termination of the seventh day, all these clouds dispersed, and displayed the bo-tree and its halo of six colored rays.

The chief thēro Mahindo and Sanghamittā, each together with their retinue, as well as his majesty with his suite, assembled there. The princes from Kachharaggamo, the princes from Chandanaggamo, the brāhma Tiwako, as also the whole population of the land, by the interposition of the dévos, exerting themselves to perform a great festival of offerings (in honor) of the bo-tree, assembled there; and at this great congregation, they were astounded at the miracles which were performed.

On the south eastern branch a fruit manifested itself, and ripened in the utmost perfection. The thēro taking up that fruit as it fell, gave it to the king to plant it. The monarch planted it in a golden vase, filled with odoriferous soil, which was prepared at the Mahásano. While they were all still gazing at it, eight sprouting shoots were produced, and became vigorous plants four cubits high each. The king, seeing these vigorous bo-trees, delighted with astonishment, made an offering of, and invested them with, his white canopy (of sovereignty).

Of these eight, he planted (one) at Jambukólopatana, on the spot where the bo-tree was deposited on its disembarkation; one at the village of the brāhma Tiwako; at the Thūpárámo; at the Issarasámanako viharo; at the Pattama Chétiyo; likewise at the Chétiyo

*theriyapabbatārāne tatha Kachharagāma e, Chandanagāmākēchati ekēkan bōlhi latthikan.*  
*Nesa chatupal kajātā dvattiñsa bēdhilatthiyō, samantā yōjanatthāne wiherēsu tahiñ tahiñ.*  
*Dīpanavāsijanassewa hitutthaya putithite mahābōdhi lumindamhi Sammāsam̄uddhat̄yasa.*  
*Anula sā vāparisā, Sañghamittāya theriyā sāntike pabbajitvā arahattamapāpuṇi.*  
*Arittho pancha sata pariwārēcha khattiyo thérasantikē pabbajitvā arahattamapāpuṇi,*  
*Yani setthi kulānātīha mahabōdhi midhāharūn, "bodhāharakulānti" tāni téna pawuchchare.*  
*"Upásilā wihāroti" nāte bhikkhunipassayé sasañghā Sañghamittā sā mahātheri tahiwasī.*  
*Agara tataya pāmokkhē agaré tattha tattha kārayi dwādasá tésu ekasmin mahagāre thapāpayi.*  
*Mahābōdhi sametāya nāvāya kūpayatthikān, ekasminpiyamēfasmīn aritthān tēhi téwirū,*  
*Jatē aññanikāyépi agaré dwādasápité Hattálhaka bhikkunihi walanjiyiñsu sabbadā.*  
*Rāññō mangalahatti sō wiharantō yathā sukañ purassa e apassamhi Kandarantamhi sitale,*  
*Kudambapupphigumbantē atthāsi gócharañ charañ; hatthiñ lattha ratañ yatwā añañsu "Hattha-ālhakan*

mountain wihāro ; and at Káchharagámo, as also at Chandanagámo (both villages in the Róhona division) ; one bo-plant at each. These bearing four fruits, two each, (produced) thirty bo-plants, which planted themselves, at the several places, each distant a yójano in circumference from the sovereign bo-tree, by the providential interposition of the supreme Buddho, for the spiritual happiness of the inhabitants of the land.

The aforesaid Anulá, together with her retinue of five hundred virgins, and five hundred women of the palace, entering into the order of priesthood, in the community of the théri Sanghamittá, attained the sanctification of "arahat." Arittho, together with a retinue of five hundred personages of royal extraction, obtaining priestly ordination in the fraternity of the théro, also attained "arahat." Whoever the eight persons of the setti caste were, who escorted the bo-tree hither, they, from that circumstance, obtained the name of bhodáhara (bo-bearers).

The théri Sanghamittá together with her community of priestesses sojourned in the quarters of the priestesses, which obtained the name of the "Upásaka wihāro."

There, at the residence of Anulá, before she entered into the priesthood (the king) formed twelve apartments, three of which were the principal ones. In one of these great apartments (called the Chúlangono) he deposited the (knipayatthikan) mast of the vessel which transported the great bo ; in another (called Mahāangano) an oar (piyam) ; in the third (called the Siriwaddho, the arittan) rudder. From these (appurtenances of the ship) these (apartments) were known (as the Kupayatthitapanagara).

Even during the various schisms (which prevailed at subsequent periods) the Hattálaka priestesses uninterruptedly maintained their position at this establishment of twelve apartments. The before mentioned state elephant of the king, roaming at his will, placed himself at a cool stream in a certain quarter of the city, in a grove of kadamo-trees, and remained browsing there ;—ascertaining the preference given by the elephant to the spot, they gave it this name of " Hattálakan."

*Athe' a dicasań hatthi nagańhi kabaláni só, dipappasálakań thérań rájá sópurchhi tammanan.  
 Kadambapuppigumbasmin thúpassa karayań iti ichchhatiti " maháthéró mahárájassa abrawi.  
 Sadhán' an tattha thúpań thúpassaghamraeoha khippań rájá akárési nichchań janahitératō,  
 Sanghamittá maháthérí snátagirálilasini akinnattā viharassa wasamánassa tassa só,  
 Wuddhathíni sásanassa bhi<sup>2</sup> hūninaí hitayacha, bhi<sup>2</sup> hūnipassayań ánań ichchhamáná wicakkhana,  
 Gantvá chétiyagéhantań pavivéksuńhań subbań divávihárān i appési vihára fusálámala.  
 Thériyá wanlanathaya rájá bhil hūnipassayań gantvá tattha gatań sutwá, gantvá tań tattha waniya.  
 Samvölitva tágusa bhlhín tatthá gamanań árayań tańssá natica adhippáyań adhippáyanidú wiđú.  
 Samantá thúpagéhassa rammań bhik<sup>2</sup> hūnipassayań Déwánańpiyatissó só maháraja aí árayi.  
 Hatthálakasumipamhi i ató bhikkhūnippassayo Hatthálakarikhárti wiśutó ási téna só.  
 Sumittá Sanghamittá sá mahátherí mahámati tasmińhi wásan hoppesi ramańe bhik<sup>2</sup> hūnipassayé.  
 Ewań Lańla lókahitań sásanawiddhiń sasádheutó ésamáhá tumińlo Lańládipt rammé Meghawanasmíni  
 atihá, dighalálamaneń abhútáyattóti.*

On a certain day, this elephant refused his food : the king enquired the cause thereof of the théro, the dispenser of happiness in the land. The chief théro, replying to the monarch, thus spoke ; "(The elephant) is desirous that the thúpo should be built in the kadambo grove." The sovereign who always gratified the desires of his subjects, without loss of time built there a thúpo, enshrining a relic therein, and bailed an edifice over the thúpo.

The chief théri Sanghamittá, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the advancement of the cause of religion, and for the spiritual comfort of the priestesses, was seeking another nunnery. Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thúpo edifice, this personage, sanctified in mind and exalted by her doctrinal knowledge, enjoyed there the rest of noon day.

The king repaired to the temple of the priestesses to pay his respects to the théri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The maharája Déwánanpiyatissó, who could distinctly divine the thoughts of others, having graciously consulted her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thúpo a charming residence for the priestesses. This nunnery being constructed near the Hatthálaka hall, hence became known as the " Hattálaka viharo." The chief théri Sanghamittá, surnamed Súmitta, from her being the benefactress of the world, endowed with divine wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree), monarch of the forest, endowed with many miraculous powers, has \* stood for ages in the delightful Mahámégo garden in Lanká, promoting the spiritual welfare of the inhabitants of Lanká, and the propagation of the true religion.

\* In reference to the period at which the first portion of the Mahawanso was composed, between A.D. 459, and 478.

*Sujanappasadasanwēgatthaya i atē Mahāwansé “bōdhiágamónáma” ékunawisatimō parichechhēdo.*

WISATIMO PARICHCHIEDO.

*Athārasahi wassamhi Dhammásókassa rájinó Maháméghawanadrámé mahábódhi patitthahi.  
Tatō dwádasame wassé mahési tassa rájinó piyá Asandhimittá sámatá Sambuddhamámiká.  
Tatō chatutthawassamhi Dhammásókó mahípati tassárakkhań mahésin té thapési wisamá sayaní.  
Tatotú tatiyé wassé sábdlárúpamánini “mayápicha ayań rájá mahábólhiń manadyati,”  
Iti kódhawasań gantwá, attanó taththa káriká maṇḍukanyaṭukayogéna mahábódhimaghátayi.  
Tatō chatutthé wassumhi Dhammásókó maháyasó anichchatáwasampattó sattatiñsasamá imá.  
Déwánanpiyatissótu rájá dhammaguṇérató maháwihári nawakammań tathá Chétiyapabbaté,  
Thúpárámécha nawakammań nitthápétwá yathá rahań, dipappasádakań thérań puchchhi puchchhitakóvidan  
“Kárapéssámaham, bhanté, vihárésu bahu idha : patiṭhapétuń thúpésu kuhań lachchhami dhátuyó.”  
“Sambuddhapattań púretwá Sumanénáhaṭá idha Chétiyapabbaté rájá thapítá atthi dhátuyó.”  
“Hatthikkandhé thapetwá tá dhátuyó idhá áhara ;” iti wuttó sathéréna tathá dhari dhátuyó.*

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The nineteenth chapter in the Mahawanso, entitled “the arrival of the bo-tree,” composed equally for the delight and affliction of righteous men.

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CHAP. XX.

In the eighteenth year of the reign of Dhammásóko, the bo-tree was planted in the Mahámégawanó pleasure garden. In the twelfth year from that period, the beloved wife of that monarch, Asindhimittá, who had identified herself with the faith of Buddho, died. In the fourth year from (her demise), the rája Dammásóko, under the influence of carnal passions, raised to the dignity of queen consort, an attendant of his (former wife). In the third year from that date, this malicious and vain creature, who thought only of the charms of her own person, saying, “this king, neglecting me, lavishes his devotion exclusively on the bo-tree,”—in her rage (attempted to) destroy the great bo with the poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch Dhammásóko fulfilled the lot of mortality. These years collectively amount to thirty seven.

The monarch Déwánanpiyatissó, impelled by his ardor in the cause of religion, having completed his undertaking at the Maháwiháro, also at the Thupárámo, as well as at the Chétiyo mountain, in the most perfect manner;—thus enquired of the théro, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries : “Lord, I shall build many viháros in this land : whence am I to obtain the relics to be deposited in the thúpas ?” He was thus answered by the théro : “O king, the relics brought hither by Súmano, filling the refection dish of the supreme Buddho, and deposited at the Chétiyo mountain, are sufficient ; transfer them hither on the back of a state elephant.” Accordingly he brought the relics, and constructing viháros at the distance of one yójana

*Wiháré kánayitwána thánéyojanayójané dhátuyo tattha thúpésu nidhápesi tatha rohan.  
 Sambuddhabhuttapattautu rájá watthughare subhé thapayitwána, pújési uáua pújáhi sabbala.  
 Panchasatéhissaréhi maháthérassa santiké pubbáwajjásí taṭtháné “ issarasamana’ó ” ahu.  
 Panchusatéhi wesséhi mahátherassasantiké, pubbajja wasitatthán: tath.i “ wessagiri,” ahu.  
 Yáya Mahámahindléua théréná wásitá guhásapabaté wiháresi sá “ Mahindagnhá,” ahu.  
 Maháwihárań pathamáń ; dutiyé Chétiyawhayań ; Thúparámańtu tatiyáń thúpapubbaugamáń subhań.  
 Chatutthancha Mahábödhiń patiṭṭhápánawéwacha ; Thúpaṭhániya bhútassa panchamańpana sádhukáń,  
 Maháchétiyáthánamhí, silá thúpassachárunó, Sambuddhagwálhátuśa patitthápánaméwacha ;  
 Issarasamayań chhattháń; Tissawápintu sattamań; atthamań Pathamań Thúpań; navamań Wessagiriwhayań;  
 Upásikáwhayań rammań, tathá Hatthálakawhayań bhikkhunipassayé bhikkhuni phásikárayan ;  
 Hatthálaké ósaritwá bhikkhuninań upassayó, gantwána bhikkhusáñghéna bhattuggańhaṇa kárań,  
 Mahápálinámakań hattasálań gharań subhań, sabbúpakaraṇupétań samponnań paricharikań.  
 Tathá bhikkhu sahassassa paríkkháramuttamáń pawáraṇaya dauancha anuwassa kamévécha.  
 Nangadípé Jambukólavihárań tamhipaṭané, Tissamaháviháraucha Páchinárádamémwacha.*

from each other, at those places he enshrined the relics in thúpas, in due form ; and depositing the refection dish of the supreme Buddho in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

The place at whlch the five hundred (Issaré) eminently pious persons, who had been ordained by the chief théro, sojourned, obtained the name of “ Issarasamanako.”

The place at which the five hundred (wessé) bráhmans, who had been ordained by the chief théro, sojourned, ohtained the name of “ Wessagiri”

Wherever were the rock cells, whether at the Chétiyo mountain or elsewhere, at which the théro Mahindo sojourned, those obtained the name of “ Mahindagúhá.”

In the following order (he executed these works) ; in the first place, the Maháwiháro ; secondly, the one called Chétiyo ; thirdly, completing previously the splendid Thupárámo, the Thupárámo Wiharo; fourthly, the planting of the great bo; fifthly, the designation of the sites of (future) dágobas, by (an inscription on) a stone pillar erected on the site of the Maháthúpo (Ruanwelli), as well as (the identification) of the shrine of the “ Giwatti” relic of the supreme Buddho (at Mahiyangano); sixthly, the Issarasamanó ; seventhly, the Tissa tank ; eighthly, the Patamo Thúpo ; ninthly, Wessagiri wiháro ; lastly, the delightful Upásikawiháro and the Hatthálaka wiháro ; both these at the quarters of the priestesses, for their accommodation.

As the priests who assembled at the Hatthálako establishment of the priestesses, to partake of the royal alms (distributed at that place), acquired a habit of loitering there ; (he constructed) a superb and completely furnished refection hall, called the Mahapáli, provided also with an establshment of servants ; and there annually (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of “ pawáranan.” (He erected also) a wiháro at the port of Jambukóló in Nagapido ; likewise the Tissamahá wiháro, and the Pachína wiháro (both at Anurádhapura).

*Iti étani l ammaní Lañkájñchitathikó, Déwánañpiyatissó só lañkindó puñnapañnawa.  
 Pathaméyéva wassamhi l árapásí guñappiyé yarajiwantu nélání puñnakamnáu áchini.  
 Ayañ díjé ahuphito wíjité tassarájina: wassanichattálisañ só rájá rajjamakarayi.  
 Tassac'vhay: tañ kanithó Uttiyó iti wissntó rájaputtó aputtantañ rájá kárési sádhukaní.  
 Mahamahindatherótú Jinasásanamittamañ pariyatti patipattiñcha patiwéldhancha sádhuklání.  
 Lañkádipamhi dipetu á Lañkádipomaháganí Lañkáya só satthukappó katwá Lañkáhitañ bahuñ.  
 Tasa Uttiyarájassa jayawassamhi atthamé Chétiyapabbaté wassaní satthíwassówa sañwasí,  
 Assayujamásassa su'kaya: l hathamé dine parinibb'ayi, ténétañ dináñ tanuámañ añ ahu.  
 Tañ sutwá Uttiyó rája sól asallasamappító gantwá, thérancha wandalwá, landítwá bahudhá bahuñ,  
 Asittañ gandhatélyá lahuñ sówantadóniyá theradóhankhipápétwá tañ doniñ sálhupassitañ,  
 Sowañalutágáramhi thapápetwá alañkatté, kntágárañ gahayitwá, l árentó sáthukilihañ.  
 Mahátúcha janóghéna ágaténa tató tató mahátácha balóghéna kárentó pújanáwidhiñ.*

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Thus this ruler of Lanká, Déwánanpiyatissó, blessed for his piety in former existences, and wise (in the administration of human affairs), for the spiritual benefit of the people of Lanká, executed these undertakings in the first year of his reign; and delighting in the exercise of his benevolence, during the whole of his life, realized for himself manifold blessings.

This land became unto this monarch an establishment (perfect in every religious requisite). This sovereign reigned forty years.

At the demise of this king, his younger brother, known by the name of prince Uttiyó, righteously reigned over this monarchy, to which there was no filial successor.

The chief théro Mahindo, having propagated over Lanká the supreme religion of the vanquisher, his doctrines, his church discipline (as contained in the whole "pitakattaya"), and especially the means by which the fruits of the state of sanctification are to be obtained in the most perfect manner, (which is the Nawawidhalókuttaro dhammó); moreover this lord of multitudinous disciples,—a luminary like unto the divine teacher himself, in dispelling the darkness of sin in Lanká,—having performed manifold acts for the spiritual welfare of Lanká; in the eighth year of the reign of Uttiyó, while observing his sixtieth "wasso" since his ordination, and on the eighth day of the bright moiety of the month "assayo," he attained "parinibbánan" at the Chétiyo mountain. From that circumstance that day obtained that name, (and was commemorated as the anniversary of the "théraparinibbána" day).

King Uttiyó hearing of this event, overpowered with grief, and irrepressible lamentation, repairing thither, and bowing down to the théro, bitterly wept over the many virtues (of the deceased). Embalming the corpse of the théro in scented oil, and expeditiously depositing it in a golden coffin (also filled with spices and scented oils), and placing this superb coffin in a highly ornamented golden hearse, he removed the hearse in a magnificent procession. By the crowds of people who were flocking in from all

*Alankatena maggena bahudhālankatañ purañ ánavitwána nagare chāretwá rájawihiyé :  
 Mahávihárañ īnetwá ettha pañhambalamaké, kutágárañ thapāpetwá sattáhañ só mahipati,  
 Tórañadílhayapupphéhi gandhapupphaghatéhicha wihárancha samantácha maññitañ yójanattayañ,  
 Ahú rájánubhávena dipuntu sakalañpana ánubháwéna déwánañ tathewálañkatañ ahu,  
 Nánapújan kárayitwá sattáhañ só mahipati purathima disábhágé théránambattha málalé,  
 Káretwá gandhachitakan maháthúpapadakkhiyañ karontó tathá nétwána kuñgárañ manóramañ,  
 Chitalamhi thapápetwá sakkárañ antimañ aká, Chetiyáñ chéththakárési gáhabetwána dhatuyó.  
 Upaddháthátuñ gáhetwá Chetiyé pabbatépicha sabbésucha wihárésu thúpé kárési Jhattiyó,  
 Isinó déhanikkhépañ kátañhánamhi tassa tañ, wuchhaté bahumáneña “Isibhúmaígañ” iti.  
 Tatóppabhlúti ariyánañ samantá yójanantayé, sarirán óharitwánu tamhi désamhi dayihati.  
 Sañghamittá maháthéri, mahábhíññá, mahámáti, Latwána sásanakiechcháni tathá lókahitañ bahun,  
 Ekúna saithí wassá sá, Uttiyasséwa rájinó wassamhi nawamé, khémé Hatthálhaka upassayé,*

directions, he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation. Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Maháviháro, this sovereign deposited it on the spot, which received the name of “Ambamálakó.”

By the commands of the king, the wiháro and the space for three yójanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dévos, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the Ambamálakó of the théros, having formed a funeral pile of odoriferous drugs, and marched in procession round the great Thúpo; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the théro on that spot, the king built a dágoba there.

The monarch, taking the half of those relics, at the Chetiyó mountain, and at all the wiháros, built dágobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of “Isibhúmanganan.”—From that time, the corpse of every “rahat” priest (who died) within a distance of three yójanas, being brought to that spot, is there consumed.

The chief théri Sanghamittá, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthalhaka establishment; in the sixty ninth year of her ordination, and in the ninth year of the reign of king Uttiyó, achieved “parinibbanan.”

*Wasanti, parinibbáyí. Rájá tassapi láraví théressawiya sattáhań pújásakkáramuttamań. Sabbá alań' atá Lańká théressawiya ásicha. Kútágáragatań theridéhań sattadínachchayé, Nikkhamitwána nagará, Thúparámápurattható, Chittasála samipamhi mahábhóthi pállassaye, Thériyá wuttathánamhi, aggikichchamakárayi: thúpancha tattha kárési Uttiyó só mahapatí, Panchápi té maháthérá théráirthálayópicha, tathánéka sáhassáni bhiłkhu lhiñásawápicha; Sañghamittáppažhútayó távanchálasathériyó khíñasawá bhiłkhunyó sahassáni bahúnicha, Bahussutá, mahápañgá, winayálitthitágamań, jótayitwána káléná páyátá nichchatáwasáń. Dasawassáni só raijá rajjańkárési Uttiyó. Ewań anichchatá ésá sabbalókawinásini. Tań, tań atisáhasań atibalań náváriyá, yó naró jánantópi, anichchataá; bhawagaté nibbindatenéwacha nibbiinó wiratiń ratiń, nañurutépápehi, puññéhicha. Tassétań sá atimóhajálabalatá jánampi, sammuyhatiti.*

*Sujanappasálsańwégattháya katé Mahávańse "Théraparinibbánań" nama wísatimó parichchheda.*

For her, in the same manner as for the théro, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp, for seven days. As in the case of the théro, the whole of Lanká was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the théri, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thúparámó dágoba, to the vicinity of the bo-tree near the Chétiyo hall; on the spot designated by the théri herself, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiyó erected a thúpo there also.

The five principal théros (who had accompanied Mahindo from Jambúdipo), as well as those, of whom Aritho was the principal; and in like manner the thousands of sanctified priests (also natives of Lanká); and inclusive of Sanghamittá, the twelve théris (who came from Jambúdipo); and the many thousands of pious priestesses (natives of Lanká); all these profoundly learned, and infinitely wise personages, having spread abroad the light of the "winaya" and other branches of the faith, in due course of nature, (at subsequent periods) submitted to the lot of mortality.

This monarch Uttiyó reigned ten years. Thus this mortality subjects all mankind to death.

If mortal man would but comprehend the relentless, the all powerful, irresistible principle of mortality; relinquishing (the hopeless pursuit of) "sansára" (eternity), he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This (principle of mortality aforesaid) on finding his (man's) having attained this (state of sanctity) self paralyzed, its power (over him) will become utterly extinguished.

The twentieth chapter in the Maháwansó entitled "the attainment of parinibbánan by the théros" composed equally for the delight and affliction of righteous men.

## EKAWISATIMO PARICHINHEDO.

*Uttiyassa kaniñthotu Mahásíwo tadachchayé, dasawassáni kárési rajjań sújanaséwakó.  
Bhaddasálamhi só théré pasiditwá manóramań kárési purimáyańtu wihárań nagarańgańaná.  
Mahásíwakaníñthotu Súratissó tadachchayé, dasawassáni kárési rajjań púṇyéśu sálaró.  
Anappakań puṇyárdsiń sanchayantó manóramé wiháre bahuké tháné kárapési mahipati.  
Purimáya Hatthikkhandhancha, Gónnagirilaméwacha,  
Waṅguttaré pabbatamhi, Páchinapabbatawhayá, Rahérakasmiń pabbatamhi tathá Kólambakálačaná.  
Ariñthapádé Lańkań; purimáya Achchhagallakań, Girinélapatákandána nagarań uttaráyatú.  
Panchasatánewamáli wiháre puthawipati gaṅgáya órapárańhi Lańkádilipé tahiń tahiń.  
Puré rajjańcha rajjécha sañthiwassánuśádhukań kárési rammé dhámména ratanattaya gárawó  
Suwannapindatisóti námań rájápuré ahú, Súratissóti námantu tassáhu rajjapattiýá.  
Assanávíkaputtá dwé damílā Séna-Guttiká Súratissamahípálań tań gahetwá mahabhalá :  
Duwé wísatí wassáni rajjań dhámména kárayáń. Té gahetwá Asilhú Mutasiwassa attrajó,*

## CHAP. XXI.

On his demise, Mahásíwo, the patron of righteous men, the younger brother of Uttiyo, reigned ten years. This monarch, complying with (the directions of) the théro Bhaddásálho, constructed a wiháro in the eastern quarter of the city, which was itself beauteous as Anganá (the goddess of beauty).

On his demise, Súratissó, the delighter in acts of piety, the younger brother of Mahásíwo, reigned ten years. This monarch, laying up for himself an inestimable store of rewards, built superb wiháros at many places, (viz.) to the eastward of the capital (near Dwáramandalo), the Hatthikkhandho; and in the same direction, the Gonnagiri wiháro : (also wiháros) at the Wanguttaro mountain; at the mountain called Páchino; and at the Rahérako mountain ;---in like manner at Kólambo, the Kálokó wiháro, and at the foot of the Arittho mountain, the Lanká wiháro. (Still further) to the eastward of Anurádhapura, near Rahagallako (different however from the wiháro of the same name built by Déwananpiyatisso) the Achaggalako wiháro ; to the north of the city, the Girinélapatákando wiháro. This ruler of the land, a sincere worshipper of the "ratanattaya" during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful wiháros, in various parts of the island, both on this and on the other side of the river (Mahawilliganga).

This king was formerly called Suwannapindatisso. From the time of his accession to the sovereignty, he acquired the appellation of Súratissó.

Two damilo (malabár) youths, powerful in their cavalry and navy, named Séno and Guttiko, putting to death this protector of the land, righteously reigned for twenty two years.

At the termination of that period, Asélo son of Mutasiwo, and the ninth \* of the (ten)

\*The names of nine of these brothers are given in the commentary Abhayo, Déwananpiyatisso, Uttiyo, Mahaseno, Mahaago, Mattabhayo, Suratisso, Kiranamako and Aselo : omitting Uddhanchulabhayo, who is mentioned in the first chapter

Sódaríyanan bhádtúnań naivamó bháktukó tato Anurádhapuré rájjań dasawassáni kárayi.  
 Chólarattha idhígamma rajaatthań Ujujátikó Eláro náma damilá gahetuásélabhúpatin,  
*Wassáni chattárisancha chattárińcha akárayi rajjavóhárasamayé majjhatto mittasattusu.*  
*Sayanassa sirópassé ghańtań sudighayóttaká lambápési wirávétuń ichchhantóhi winichchhayán.*  
*Ekó puttécha dhítácha ahésuń tassarájino: rathéna Tissawapin só gachchhantó bhúmipálajo.*  
*Tarmán wachchhań magge nípanná sahadhénukań híwań aklammachalkéna asaúchichchha aghatayi.*  
*Ganticána dhénu ghańtań tań ghátteti, ghatitáya, sá. Rájá tenéwa chalékéna sisáń puttassa chhédai.*  
*Dijapótań tálarukkhé éló sappo abhal khayi: tań pótamátá sakuní gantwá ghanṭamaghańtayi*  
*Anapetwána tań rájá kuchchiń tassa wilátiya, pótáń tań niharápetwá tdlé sappań sanappayi.*  
*Ratanaggassa ratanattánań tassacha guñasaratań ajánantópi só rájá chárittamanupálayań.*  
*Chétiyapabbatań gantwá bhikkhusángána páwáriyá dgachehantó rathagató rathassa yugakétiya.*  
*Akási jinathúpassa ékudésassa bhanjanáń. Amachchá “déwa thúpó nó tayá bhinnóti ?” áhu tań.*  
*Asanchichchakat épésó rájá oruyiha sandaná “chakkéna mama sisampi chhindatháti,” pathé sayi.*

brothers (born of the same mother) putting them (the usurpers) to death, reigned at Anurádhapura for ten years.

A damilo named Eláro, of the illustrious "Uju" tribe, invading this island from the Chóla country, for the purpose of usurping the sovereignty, and putting to death the reigning king Asélo, ruled the kingdom for forty four years,—administering justice with impartiality to friends and to foes.

At the head of his bed, a bell, with a long rope, was suspended, in order that it might be rung by those who sought redress. The said monareh had a son and a daughter. This royal princee, on an excursion to the Tisso tank in his chariot, unintentionally killed a full grown calf, which was on the road with its dam, by the wheel of the carriage passing over its neek. The cow repairing to the said bell (rope), threw herself against it.

The consequenee of that peal of the bell was, that the king struck off the head of his son with that very wheel. A serpent devoured a young crow on a palmyra tree. The mother of the young bird, repairing to the bell (rope) flew against it. The king causing the said (serpent) to be brought, had its entrails opened: and extracting the young bird therefrom, hung the serpent up on the palmyra tree.

Although this king was ignorant of the "ratanattaya" as well as of its inestimable importance and immutable virtues, protecting the institutions (of the land), he repaired to the Chétiyo mountain; and offered his protection to the priesthood. On his way back in his chariot, a corner of a buddhistical edifice was fractured by the yoke bar of his carriage. The ministers (in attendance) thus reproached him:—"Lord! is our thúpo to be demolished by thee?" Although the act was unintentional, this monarch, descending from his carriage, and prostrating himself in the street, replied, "do ye strike off my head with the wheel of my carriage." "Maharája," (responded the suite) "our divine teacher delights not in torture: seek forgiveness by repairing the thúpo." For the purpose of replacing the fifteen stones which had been displaced, he bestowed fifteen thousand kahapanas.

"Parahiñsań, mahárája, Satthá nō néwa ichchhati ; thúpań pálatikań katwá khamápéh̄ti ;" ahú tan  
Te thapétuń panchadusa pásáné patité tahiń káhápanasahassáni adá pancha daséva sō.  
Eká mahalliká wihi sósétuń átapelhipi. Déwo akálé wassitwá, tassá wihiń atémayi.  
Wihiń gahetwá gantwá sá ghantań tań sámaghattayi. Akálavassań sutwá, tań wissajjétwá tamitthikań.  
"Rájá dhammańhi wattentó kálé wassań labhé," iti ; tassá winichehasatháya upawásan nipaggi sō.  
Baliggáhi déwaputtó raṇuń téjena ótthaio, gantwá chátumahárájásantikań tań niwédayi.  
Té tamáldáya, gantwána Sakkassa pativedayuń. Sakkó pájjun yamáhuya káléwassań upádisi.  
Baliggáhi déwaputtó rájínó tań niwédayi. Tadáppabhútí tańrajjé diwádewó nawassatha.  
Rattindiwónu sattdhań wassi yámamhimańjhimé puṇyáná hésuń sabbattha khuddań á wádtakáni pi.  
Agatigamaṇadósá muttamatt na ésó ananuhatakuditthipidisi pápuṇidhi agatigamanadísáń  
suddhadiṭthisamáno kathamidabhimanussó buddhímánó jahéyyati.

Sujanappasádasáńwégattháya katé Maháwańse "pancharojakó" náma ékawisatimó parichchhele.

A certain old woman had laid out some paddy to dry. The déwo (who presides over elements) causing an unseasonable shower to fall, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and saying to himself: "While a king rules righteously the rain ought to fall at seasonable periods;" in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. By the supernatural merits of the king, the tutelar déwo who accepted of his báli offerings, moved with compassion, repairing to the four kings of déwos (of the Chatumahárája world) imparted this circumstance to them. They, taking him along with them, submitted the case to Sakko. Sakko (the supreme déwo) sending for the spirit who presides over the elements, enjoined the fall of showers at seasonable hours only.

The tutelar déwo of the king imparted this (behest) to the monarch. From that period, during his reign, no shower fell in the day time; it only rained, at the termination of every week, in the middle of the night, and the ponds and wells were every where filled.

Thus, even he who was a heretic, doomed by his creed to perdition, solely from having thoroughly eschewed the sins of an "agati" course of life (of impurity and injustice), attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the vices of an impious and iniquitous life.

The twenty first chapter in the Maháwanso entitled "the five kings" composed equally for the delight and affliction of righteous men.

## BAWISATIMO PARICHCHHEDO.

*Elárań ghádtayitvána rájáhu Dutthagámini : tadaatthań dipanatháya anupubba kathá ayan.*  
*Déwánanpiyatissassa ráńpó dutiya bhátkó uparájá Mahánágó námáhu bhatunópiyó.*  
*Ráńpó déwi saputtassa báldrájjábhikáminí uparájawadhattháya játachittá nirantarań ;*  
*Wápi Tarachchhanámań sá kárópentassa páhini ambań wiséna yójetewá thapevwá amba matthaké.*  
*Tassá puttó sahagató uparájéna bálkó bhájhané wiwaréyíwa tań ambań káliyá mari.*  
*Uparájá tatóyéra sailárabalaúhanó raki hituń sakamattánań Rohanázhimukhó agá.*  
*Yatthádya wihárasmiń mahési tassa gabbhini puttań janési. Só tassa bhádtundma makárayi.*  
*Tutó gantwá Rohanań, só issaró Rohané khilé mahábhogé Mahágámé rajjań kárési khattiyo.*  
*Kárési só Nágamaháwihárań sakanámań, Uddhakandharakáliwa wiháré kárayi bahu.*  
*Yatthálakatisso só tassaputtó tadachchayo, tatthéwa rajjań kárési tassa puttóhayó tathá.*  
*Góthábhayasutó Kákawannatisséti wissutó, tadachchayé tuttha rajjań sô akárési khattiyo*  
*Wiháradéwi námási mahési tassa rájinó saddhassa szddhásampanná dhítá Kalyáni rájino.*

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## CHAP. XXII.

Dutthagámini putting him (Eláro) to death, became king. To illustrate this (event), the following (is the account given) in ancient history.

The next brother of king Déwánanpiyatissó, named Mahánágó, had been appointed sub-king; and he was much attached to his brother.

The consort (of Déwánanpiyatissó) ambitious of administering the government, during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Tarachchhá tank, an ambo fruit containing poison, which was placed the uppermost (in a jar) of ambos. Her infant son, who had accompanied the sub king (to the tank) at the instant of opening the jar, eating that particular ambo, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Róhana division.

(In the flight), at the Yatthála wiháro, his pregnant consort was delivered of a son; to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yatthálatisso). Proceeding from thence to Róhana, this illustrious prince ruled over the fertile and productive Róhana country, making Mahágámo his capital. He constructed a wiháro, bearing his own name, Mahánágó, as well as Uddhankandaro and many other wiháros.

On his demise, his son, the aforesaid Yatthálakatisso, ruled over the same country. In like manner his son Góthábhayo succeeded him. Similarly on the demise of Góthábhayo, his son, the monarch celebrated under the name of Kákawannatissó ruled there. The queen consort of that sovereign of eminent faith was Wiháradéwi, the equally pious daughter of the king of Kalyáni.

*Kalyáni rájino Tissa ási Uttiyanámakó, só déwi sañyóga janitakódhó tassa kaniñhakó,  
 Bhító tató paláyitwá ayyantíyanámakó aññuttha wasi: só désó téna tań námañkó ahu.  
 Datwá rahassalékhań, só bhikkhuwésadharmań narań pdhési déwiýá; grantvá rájadhwáré thítótú só.  
 Rájagéhé arahatá bhuñjamáne sabbadú aññáyamánó théréna rańño ghamaramupágami.  
 Théréna saddhií bhuñjitwá rańño saháwiniggamé pátési bhúmiyán lékhań, pekihamánáya déwiýá;  
 Saddéna téna rájá tań niwattitwá, wilókayań uñtwána lékhassasandésań kuddhó, thérassa dummati  
 Thérań tań purisań tańcha márápetwána kólhásá samuddasmiń khipápési. Kujjhitwá téna déwatá,  
 Samuddénótharápésuń tań dósáń sótu bhúpati attáuó dhitaráń Suddhadewinnáma surupiniń,  
 Likhitwá "rájadhitáti" sowapuñukhliyá, lahnú nisidápiya tañhéva samuddasmiń wisajjai.  
 Okkantań tań tatódaké Kákawanno mahipati, abhiséchayi téndási wihárópapadawhayá.  
 Tissamaháwihárańcha, tatha, Chittalapabbatań, Gamiithawdlań Kútáliń wiháre ewamáliké,  
 Káretwá suppásannéna manasá ratanattáyé, upañthahi sadá sañgháń pachchayehi chatubbhí só.*

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Tisso, the sovereign of Kalyáni, had a brother named Uttiyo, who, terrified at the resentment borne to him on the king's detection of his criminal intercourse with the queen, fled from thence. This prince, called Uttiyo, from his grandfather (king of Anurádhapura), established himself in another part of the country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter to a man disguised in the garb of a priest, dispatched him to the queen. (The messenger) repairing thither, stationed himself at the palace gate; and as the sanctified chief théro daily attended the palace for his repast, he also unobserved entered (with that chief priest's retinue) the royal apartment. After having taken his repast with the théro, on the king's leaving the apartment in attendance (on the théro), this disguised messenger catching (at last) the eye of the queen, let the letter drop on the ground. By the noise (of its fall) the king's (attention) was arrested. Opening it and discovering the object of the communication, the monarch, misled (into the belief of the chief priest's participation in the intrigue), became enraged with the théro; and in his fury putting both the théro and the messenger to death, cast their bodies into the sea. The déwatas, to expiate (this impiety), submerged that province by the overflow of the ocean. This ruler of the land (to appease the déwatas of the ocean) quickly placing his own lovely daughter Sudhádéwi in a golden vessel, and inscribing on it "a royal maiden," at that very place launched her forth into the ocean. The king (of Mahágámo) Kákawanno raised to the dignity of his queen consort, her who was thus cast on shore on his dominions. Hence (from the circumstance of her being cast on shore near a wiháro), her appellation of Wiháradéwi.

Having caused to be constructed the Tissamahá, as well as the Chittalapabbato, Gamiithawála, Kútáli, and other wiháros, (the king) zealously devoted to the "ratanattaya" constantly bestowed on the priesthood, the four sacerdotal requisites.

At that period there was a certain sámanéro priest, a most holy character, and a

Kótipabbatanámamhi wiháré Silawannawá tadá ahu sámanéró nána puñakaró sada,  
 Sukhénárohanatháya Áséchétiyaganagé thapési tini sópáné pásnaphalukáni sò.  
 Adá pániyadánancha wattána saíghassachákari, sadá kilantakáyassa tassá bádho mahá ahu.  
 Siwikaya tamánetwá bhikkhuvó katawédinó Silápassaya pariwéna Tissárámé upatthahuñ.  
 Sadá Wiháradevíyá rájagéhe susankhaté purabhattan mahádána datwá saíghassa saññatá,  
 Pachchhažhattańga lhamálań bhésajjań wasanáničha gáhayitwá gatárámań salkaronti yatháraha.  
 Tadá tathéwa katwá sá saíghatthérassa santiké, nisidi dhammań dísentó théró tuń idamabrawi.  
 "Máhásampatti tumhéhi laidháyań puñakammaná, appamálóca kátažbó puñakammé idániipi."  
 Ewańwuttétu sá áha : "kiń sampatti ayań idhá, yésań nō dáraká nattí ? wanjhásampatti ténató ?"  
 Chalabhińgó maháthéró puttalábhamauekkhiya : "gilánaśámayeran tań passa déwiti ;" ábrawi.  
 Sá gantwá sannamaraṇań sámanéraramawéchta ; "patthéhi mama puttattań : sampatti mahatihi nō."  
 Ná ichchhati yatwána, tadatthań mahatiń subhań pupphapújań kárayitwá punayáchi sumédhasó.  
 Ewampi nichchhaminassa attháyupáyakówidá, nándbhésaja wattháni saíghé datwátha yáchitan.

practiser of manifold acts of charity, residing in the Kótipabbata wiháro. For the purpose of facilitating the ascent to the Akáséchétiya wiháro (which was difficult of access) he placed in the (intervals of) three rocks, some steps. He constantly provided for his fraternity, the beverage used by priests, and performed the menial services due to the senior brotherhood. Unto this (samánéro), worn out by his devout assiduities, a severe visitation of illness befel. The priests who were rendering assistance (to the patient) removing him in a "siwika" to the Tissárama wiháro, were attending him in the Silápasso pariwéno. The benevolent Wiháradeví constantly sent from the well-provided palace the forenoon principal alms to the priesthood; and taking with her the evening meal, offerings of fragrant garlands, medicinal drugs and clothing, she repaired to the temple and administered every comfort. While she was in the performance of this duty, she happened to be seated near the chief priest; and the said theró in propounding the doctrines of the faith, thus addressed her: "It is on account of thy pious benevolence that thou hast attained thy present exalted position of prosperity. Even now (however) in the performance of acts of benevolence there should (on thy part) be no relaxation." On his having delivered this exhortation, she replied, "why? in what does this exalted prosperity consist? Up to this period we have no children, it follows therefore that it is the prosperity of barrenness." The chief theró, master of the six branches of doctrinal knowledge, foreseeing the prosperity which would attend her son 'replied' "Queen, look (for the realization of thy wish) to the suffering sámanéro." Repairing to the dying priest, she thus implored of him: "Become my son; it will be to us (a result) of the utmost importance." Finding that he was not consentient, still with the same object in view, having held a magnificent festival of flower offerings, this benefactress again renewed her petition. On him who was thus unrelenting and on the priesthood (generally) the queen fruitful in expedients, having bestowed medicines and clothing, again implored of him (the dying sámanero). He (at last) consented to become a member of the royal family.

*Pathési só rájakulań sá tań thánań aníl:adahá alankaritwá wandalitwá yánamáruyiha pakkamí.  
Tatō chutó símań éró gachchhamánya dèwigá tassá kuchchhimhi nibbatti ; tań jíniya nivatti sá,  
Rańgo tań sásanań datwá, rańgá sahapunagamá, sariralechchań káretwá sámanérassubhópi té  
Tasmiyéwa pariwéné wasantá santamánaśa mahálánań pawuttésuń bhikkhusańghassa sabbalá.  
Tasséwań doha ó ási, maháprúńyáya déwiya, "usabhamattań malhugundáíka'wá, ussisa késáyan wámekaréna  
passéna nípannd, sayané subhé dwadasannań sahassánań bhik húná dinnus sakań,  
Madhuń bhunjatu kámási." "Atha Elárarójinó yodhánamaggayóthassa sisachhindási dhowanań,  
Tasséwa sísté thatwána pátunchéwa akamayi." "Anurádhapurasséwa uppala'khettań pana,  
Anituppalamdancha amíla tappilandhituń : tań dévi rájino dha, Nemitté puchchhi bhúpati,  
Tań sutwá ahu némittá "déviputtó nigháatiya damilé ; katwékarajáń ; só sásanáń jótayissati."  
"Edisań madhugańdań yó dasséi tassa edisiń sampattiń déti rájáti ;" ghósápési mahípati.  
Gothasanudlawélanté madhupuṇyań nikujjitań návań disvánu áchi'khi rayań junapalé naró.  
Rájá déwiń tahiń netwá, manḍapamhi susańkhané yaticchhitań tágamadhuń paribhóga makárayi.*

She, causing his residencee to be ornamented with every description of decoration, and bowing down and taking leave of him, departed, seated in her carriage. The sámanéro expiring immediately afterwards, was conceived in the womb of the queen, who was still on her journey. Conscious of what had taken place, she stopped (her carriage); and having announced the event to the king, together with his majesty returned, and both performed the funeral obsequies of the sámanéro; and for the priesthood sanctified in mind, resident in that pariwèno, they constantly provided alms.

Unto this pre-eminently pious queen the following longing of pregnancy was engendered.

First : that lying on her left side, on a magnificent bed, having for her head-pillow a honey comb, an "usabho" in size, and having given thereof to twelve thousand priests, she might eat the portion left by them.

Secondly : that she might bathe in the (water) in which the sword which struck off the head of the chief warrior of king Eláro was washed, standing on the head of that identieal individual.

Thirdly : that she might wear unfaded uppala flowers, brought from the uppala marshes of Anurádhapura.

The queen mentioned these longings to the king, and the monarch consulted the fortunetellers. The fortunc-tellers, after inquiry into the particulars, thus predicted: "The queen's son, destroying the danilos, and reducing the country under one sovereignty, will make the religion of the land shine forth again." The sovereign caused to be proclaimed by beat of drums:—"Whosoever will discover a honey comb of such a desription; to him will the king give a proportionate reward." A native of that distriet seeing a canoe which was turned up on the beach near the waves, filled with honey, reported the same to the king. The rájá conducted the queen thither; and in a commodious building erected there, she had the means of partaking of the honey comb according to her longing.

*Itaré dóhle tassá sampádetun mahipati Wélusumananímantań yóldháń tatthaniyijayi.  
 Sónurádhapurań gantrá rańgo mangalawáhino gopakéna alá mettiń, tassa kiccháháncha sabbada.  
 Tassa wissatthauń yatva pátewa uppálanasiń Kadambanáliyátiré thapápetwá asańlitó,  
 Assáń netrú tamórupiha, gańhitwá uppálanasiń, nicídaiytwá attánań assawégéna pakkamí.  
 Sutwá rájá gahétuń tań maháyołhamapésayi, dutiyasammatáń assáń aruyiha sónuñháwi tań.  
 Só gumbaníssító assáń píthýéwa uisidiya, entassa píthító tassa ubbajiháń pavárayi.  
 Assawégena yuntassa sisáń chhijjí; ulhó bhayé, sisancháláya, sáyań só Mahágámanupágamí.  
 Dohále técha sá dévi pariśhuujiya yatáruchiń; rájá yołhassa saklárań kárapési yatháruháń.  
 Sá dévi samayé dháryáń janayi puttamuttamań, mahárájákulé tasmiń ávandócha mahá ahu.  
 Tassá puñyánuháváetá tałahéwa upágawin, nánáratana sampuñña sattanáwa tató tató, tassewa puñyatéjena  
 Chhállantałulató Fari, hatthichehhápań áhuritwá thapetwá idhapakkamí.  
 Tań tithasaratíramhi diswá gumbantaré thitań Kanyúlónáma bádisiko rańgo áchiléki távadé.  
 Pisetwáchariyi rájá tamánápiya pósayi, Kanyúló iti náyittha diğtattá Kanyúléna só*

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For the purpose of gratifying her other longings, the ruler assigned the accomplishment of the task to the warrior named Wélasúmo. He, repairing to Anurádhapura, formed an intimacy with the groom of the king (Eláro's) charger (named Sammato); and constantly assisted him in his work. Perceiving that the groom had relaxed in his vigilance, at the dawn of day, (previously) concealing some uppala flowers and a sword on the bank of the Kadambo river, without creating the slightest suspicion, leading the state charger (to the river), mounting him, and seizing the uppala flowers and the sword, and proclaiming, who he was, darted off at the full speed of the horse.

The king (Eláro), hearing of this event, dispatched his warrior (Nandisarathi) to seize him, mounted on the next best charger (Sirigutto). That warrior chased (the fugitive). (Wélasúmo) stationed himself in ambuscade in a forest (called the nigrodho forest in the Rohana division), retaining his seat on his horse. On the approach from behind of his pursuer, he drew his sword, and held it out (neck high). From the impetus of the horse, the pursuer's head was struck off. Taking possession of the head and of both chargers, on the same evening, he entered Mahágamo; and the queen, according to her desire, gratified her longing. The king conferred favors on the warrior proportionate to his great services.

This queen, in due course, gave birth to a son endowed with marks predictive of the most propitious destiny. By the preternatural good fortune of the (infant prince), on the same day, seven ships laden with treasures arrived in different (parts of the island). By the same good fortune, a state elephant of the "Chhadanta" breed, bringing a young elephant (of the same breed) and depositing it here, departed. On the same day, an angler named Kandulo, finding this (young elephant) in a marsh near the harbour, reported it to the king. The rája sending elephant keepers and having it brought, reared it. From its having been discovered by the fisherman Kandulo, it was named

*Suwanñabhañadinañ puññanává idhágatá iti rájño niwélesuñ rájá tánáharápayi.*  
*Puttassa náma karañé mañgalanhi mahípati dwá lasasahassa sañkhañ bhiñkhusañghañ nimantayi*  
*Ewañ chintesi ; "yadi mé puttó Laní átati bhiñkhañ gahevwá : Sambuddhasáanañ jótayissati ;*  
*"Atthuttara sahassáwá bhiñkhawó pawisantucha, salbé te udhappattancha chiwarañ párupantucha ;"*  
*"Pathamañ dakkhinañ páláu unmárantó thapan'uchá, ékuchchhattha yntáu dhanuñkarañ níharantucha."*  
*"Gótamónámu thérócha patiganhátu puttañ an : sócha srañasikkháyó détu." Sabbañ tathá ahu.*  
*Sabbañ némittañ dísavána, tutthachittá mahípati, atwá sañghussa pápásáñ, ná nañ puttassa kárayi.*  
*Mahágámé náya lattañ pitúnámaneha attauó ubhó látwána ékañjhañ "Gámini-Abhayó" iti.*  
*Mahágáme pawisitwá, nawamé diwasé tató, saugamañ déwiyáñ disi ; té nagabñhamagáhi sa*  
*Kálé játáu sutañ rájá Tissavámaná a' áraya mukhatá páriháreya ubhó wadliñsu daralád.*  
*Sitthappawésa mañgalakálé dwinnumpi sálaró bhiñkhañatánuñ punchannañ dápajitvána páyasañ.*  
*Téhi upudhékhe bhuttanhi gahevwá thókathólakaná sóvaññasirakénésañ déwiyá sahabhúpati ;*  
*"Sambuddhasáanañ tuñhé yadi chhañdhétha puttaká mágiratu khuchchhigatañ idáu wóli : " adápayi*

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**Kandulo.** Report having been made to the king that ships had arrived laden with golden utensils and other goods, the monarch caused them to be brought (to Mahagámó).

At the festival held on the day on which the king conferred a name on his son, he invited about twelve thousand priests, and thus meditated : " If my son be destined, after extending his rule over the whole of Lanká, to cause the religion of Buddhó to shew forth; let at least eight thousand priests, all provided with robes and with uncovered dishes, now enter (the palace). Let them uncover with one hand their drinking basons, and let them cross the thresh-hold with their right foot foremost. Let the théro Gótamo undertake the office of naming my son, and let him inculcate on him the life of righteousness which leads to salvation." All (these silent supplications) were fulfilled accordingly.

Seeing every anticipation realized, the monarch exceedingly rejoiced, presenting the priesthood with rice dressed in milk, caused the ceremony to be performed of naming his child. Uniting in one the appellations of " Mahagámó " the seat of his government, and (" Abhayo ") the title of his own father, he called him " Gámini abhayo " On the ninth day (from that event), while residing at Mahagámó, (the king) renewed connubial intercourse with the queen, whereby she became pregnant. On a son being born, in due course, the rája conferred on him the name of Tisso. Both these children were brought up in great state.

On the day of the festival of piercing the ears of the two (princes), this affectionate (parent) again bestowed the alms of milk-rice on five hundred priests. The monarch, assisted by the queen, having collected into a golden dish a little from each of the partially consumed contents of the priests' dishes, and bringing (this collection to the princes) he put (a handful thereof in the mouth of each) and said : " My children, if ye ever become subverters of the true faith, may this food, when admitted into your stomachs, never be

*Winñāya bhāsi tatthantē uñhō rájakumarakā pāyāsantań abhunjisū tuñhachittā matañviya.  
Dasa dwādasa rassēsu tēsu wimānsanatthi. ó tathēwa bhikkhu bhūjetwā tēsań ulitha bhōjanā.  
Gāhayitwā tañdhakena thapāpetwā tadantiké, tibhāgań kārayitwā, iñlamāha mahipati:  
· Kuladewataṇań nō, tātā, bhikkhūnań wimukhāmayān nahessamāti' chintetwā bhāgań bhunjathā manticha."  
· Dwē bhātarē mayān nichchań aññamayañnamadubhalā bhawissamāti' chintetwā bhāgań bhunjatu manticha."  
Anatañviya bhunjinsu tē dwē bhāgē uñhōpičha. 'Nayujhissāmu damilihi' iti bhunjatamań iti."  
Evarī wuttēsu Tissō sō pānińa khīpi bhōjanā. Gāmāyi bhuttapiñḍantu khīpitwā sayanań gatō,  
Sañkuchitwā hatthapālań nipajji sayanē sayan. Dwī gantwā tōsayanti, "Gāmāyiñēta labravi,  
"Pasāritangō, sayanē, kin; asisi sukhań, sutā?" "Gangā pāramhi dimilā: itō gothamahō dadhi:"  
"Kathān pasāritañhangān uñpajjāmiti?" sōbravi. Sutwāna tassālhippāyań tuñhi ñsi mahipati.  
Só kamēndhīwañdāhento ahu sōlasawassikō puññawā yasawā dhitimātējō balapratakkumō,  
Chalāchulāyań gatiyamhi pāñino upenti puññēna, yathā ruchiń gatiń ititi mantwā satatammahādarō  
bhaweyya puññupachayamhi buddhimā.*

*Sujanappasālasańwēgathāya katē Mahāwānsé "Gāmīni Kumārapasuti" nāma bāvisatimō parichchhēlō.*

digested." Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions : "My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar déwatás of our dynasty. Again vowing 'we two brothers will ever live in amity without becoming hostile, eat this portion.' Both of them ate these two portions, as if they had consisted of celestial food. (The king then said) "eat this vowing 'we will never make war with the damilos.'" On being called upon to make this vow, Tisso flung the portion from him with his hand. Gāmini also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princess-mother following Gāmini, and caressing him, inquired, "My boy, why not stretch thyself on thy bed, and lie down comfortably?" "Confined (replied he) by the damilos beyond the river (Mahāwelliganga), and on the other side, by the unyielding ocean, how can I (in so confined a space) lie down with outstretched limbs?" The monarch on hearing the import of his reply, was speechless from surprise.

The prince, in due course, increasing in piety, prosperity, wisdom, good fortune and martial accomplishments, attained his sixteenth year.

The destination of every mortal creature being involved in uncertainty (from the frailties of mortality) it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.

The twenty second chapter in the Mahāwanso, entitled "origin of Gāmini" composed equally for the delight and affliction of righteous men.

## TEWISATIMO PARICHCHHEDO.

*Ballakkhaṇarūpēhi téjō, jawaṇunēhicha arogó ahu māhdkayó sōcha Kandulawárapó.  
 Nandimittó, Súranimiló, Mahásónó, Gótthaimbaró, Théraputtábhayó, Bharano, Wélusumano tathéwacha,  
 Khanjadéwó, Pussadéwó, Labhíyawasabhbópicha ; été dasamahá yóthá tassdhésuṇ mahábbalá.  
 Ahu Elárarajassa Mittónáma chámápati. Tassa Kummantagámamki, pákhinal handharájyá,  
 Chittapabbatalásamantá, ahu bhajiniyávutó lósohitawatthuguihó ; málulasséwa náma! ó.  
 Dúramhi parisampantaná daharańtań lumára káñ abajjhanaṇdiyá kaṭiyá nisadamhi abanlhisun.  
 Nisadań kaḍḍható tassa bhúmiyań parisappató ummárá tikkaménandi, si jijjati yató taló.  
 Nandimittoti údyitta dasa nágabaló ahu. Wáldho naṅgara mágamma só uṭathási málulaná.  
 Thúpádisu asakkárań karonté damilé talá, úruń alkamma pádéná hatthéna itarantu sō,  
 Gahetwá sampadáletwá, bahiń l hipati. Thámawá déwá antaradhpénti téua khittáń kalébarań.  
 Damilanáń l hayań diswárańbó áróchayánsu ; "tań sayóihágaphathenanti," wuttá : kátuń násakkhitúń  
 Chintesi Nandimittó só "ewampi karató mama, janakkhayó kíwalanhi; natthi sásanajótanań."*

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## CHAP. XXIII.

The before-mentioned magnificent state elephant Kandulo, supernaturally-gifted with strength and symmetry of form, was invaluable from his speed and docility. (Gámini) had also ten powerful warriors, viz.: Nandimitto, Súranimilo, Mahásóno, Gótthaimbaro, Théraputtábhayo, Bharano, Wélusumano, as also Khanjadéwo, Pussadéwo and Labhíyawasabhó.

King Eláro had a minister named Mitto. In his native village Kummantagámó, situated in a division to the south east, near the Chitto mountain, lived his sister's son, who had a peculiarity of formation in certain members, and bore the name of his maternal uncle. (His parents) were compelled to tie to a stone, with a band round his waist, this infant son of theirs, who had acquired the habit of wandering far away. This thong (mandi) with which he was tied to the stone, by (the boy's) constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken. Hence he obtained the appellation of Nandi-mitto, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his uncle.

At that time, on a damilo being detected in offering any indignity to the dágobas or other sacred edifices, this powerful (Nandimitto) was in the practice, after placing his feet on one of his (the offender's) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The déwos rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the damilos ; and on being answered, "Seize him with the aid of the warriors ;" they were not able to enforce that order. This Nandimitto then thus meditated : "From my present proceedings there is only a diminution of the people. There is

*“Róhane khattiya santi, pasanná ratanattayé; tatthakatvá rájasewa ganhitwá damile khile,  
 “Rajjaán datuwá khantiyánañ jótayissañ buddhasásanañ.” Iti gantvá Gámanissa tañ kumárassa sawayi  
 Mátuyá mantayitwá sò sakkárantassa kárayi. Sakkatò Nandimittò sò yodhó wasi taldantiké,  
 Kákawannótissarájá wárétuñ damilé sadá, Mahágangáyatithésu rakkhañ sabbésu kárayi.  
 Ahu Dighábhayo náma ranñónnabharíyá sutó, Kachchhakatithiya gángáya téna rakkhamakárayi.  
 Só rakkhañaranatháya samantá yéjananchayé mahákulamhá ékékañ puttúñ áyápay; tahin.  
 Kotthiwálajanapadé gámakhañdalawiñthiké sattaputtó kulapati sañgho námási issaró.  
 Tassápi dútáñ pahési rájaputtó sutatthikó sattamó Nimilónáma dasahatthi baló suto,  
 Tasse akammasilattá khíyantáchhapi bhátaró róchayuñ: tassagamanañ natumátá pitá pana.  
 Kujjhítwá sésahhdátuñañ pátóyéwa tiyójanañ, gantvá suriyuggaméyéwa rájaputtañ apassi tañ.  
 Só tañ wimaásanatháya dúré kichhe niyójai: “Chétiyapabbatá sanné Dwáramandalagámake,  
 “Bráhmaño Kuñḍaló náma wíjjaté mé sahdyakó, samuddapára bhañḍáni tassa wíjjanti santiké;  
 “Gantvá tañ téna dinnáni bhañḍakáni idháhara:” iti watwána bhójetwá lekhanálatwá wisajjai.*

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no revival of the glory of our religion. In Róhana there are sovereigns, believers in the ‘ratanattaya.’ Establishing myself in their courts, and capturing all the damilos, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddho.” With this view he repaired to the court of Gámini, and disclosed his project. The prince having consulted his mother, received him into his service. The warrior Nandimitto, who was so befriended, established himself at the (prince’s) court.

The monarch Kákawannatisso for the purpose of keeping the damilos in check, established guards at all the ferries of the principal river. This king had a son named Dighábhayo by another wife (than Wiháradéwi); by him the passage of the Kachchháka ferry was guarded. In order that he might protect the country within a circumference of two yójanas, he called out, to attend that duty, a man from each family.

In the village Khandawithiko, in the Kótivála division, there was an eminent caravan chief named Sangho; his seventh son Nimilo had the strength of ten elephants, and the prince desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skilfulness; his parents therefore refused their consent to the invitation of the prince. Enraged with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince’s post, a distance of three yójanas. (The prince) to put his powers to the test, imposed upon him the task of performing distant journeys. “In the village Dwáramandalo, near the Chétiyo mountain (said he) my friend, the bráhmañ named Kandalo resides. In his possession there are rich articles (such as frankincense, sandal wood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him.” Having put this injunction on him, and given him refreshment, he dispatched him giving him a letter.

*Tatō nawayojanamhi Anurādhapurañ idañ pubbañhīyēwagañtwāna só tañbrāhmaṇa maddasa : “Wāpiyañ, tāta, nahatwā chiti :” áha brāhmaṇo. Idhānāgata puñhattā nahātvā Tissawāpiyañ, Mahābodhincha pūjetwā ; Thūpārāmēcha chetiyañ, nagarampawisitwāna, pussituñ sañalañ purañ, Apañagandhamādāya, uttaradbhāratō tatō niñkhammuppalakhettamhū gañhitwā uppalañicha, Upāgami brāhmaṇañ tañ. Putthō tēnāhu só ; gati sutwā só brāhmaṇo tassa pubbāgamamidhāgamañ, Vimhitō chintayi : “éwan purisājtiyo ayañ ; sachchhōneyañ Elāro imāhathē karissati.” Tasmāyañ damīlā sannē wdsētuñ néwa arahati ; rájaputtassa pitunó santikē wdsamarahati.” Ewamēwāñ likhitwāna lekhañ tassa samappayi, punñawaddhawatthāni paññakdrē bahūnīpi. Datwā tañ bhōjayitwācha, pésesi sakasantikañ. Só waddhamānachchhāyāgañ gantwā rájasunantikañ ; Lekhancha paññakdrēcha rájaputtassa appayi, Tuttho dha “sahassēna pasādētha imanti” só. Issañ kariñsu tassauñ é rájaputtassa sévakā. Só tañ dasasahassēna pasādápési dárakañ. “Tassa kesañ likhāpetwā, gangāyéva nahāpiya, punñawaddhawatthayugañ, gavilhamdancha sundaran,” Sisañ dukūlaténa wethayitwā ; upānayuñ.” Attanōpariháreña bhattañ tassa adápayi. Attanō dasasahassa agghanañ sayanañsubhañ, sayanatthañ, adápési tassayódhassa khattiyo.*

Reaching this capital Anurādhapura in the forenoon, being a distance of nine yójanas from the (Kachchháka) ferry, he met that brāhmaṇ. The brāhmaṇ observed : “ My child, come to me after thou hast bathed in the tank.” As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bo-tree and the Thūparāma dágoba, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazars, he departed out of the northern gate, and gathering uppalla flowers from the uppalla planted-marshes, presented himself to that brāhmaṇ. On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The brāhmaṇ astonished, having listened to his statements, thus thought : “ This is a supernaturally gifted man. Most assuredly if Elāro knew him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the damilos. It will be desirable that he should be established in the service of the father of prince (Gámini). ” Embodying all this in a letter (the brāhmaṇ) gave it to him ; committing also to his charge some “ punnawaddana ” cloths, and many other presents ; and having fed him, dispatched him to his prince (Gámini). This (Nimilo) reaching the prince’s court at the hour at which shadows are most extended, delivered to the royal youth the dispatch and the presents. Pleased (at his treat, the prince addressing himself to his courtiers), said, “ Reward him with a thousand pieees.” The prince’s other courtiers (from jealousy) irritated him (by derision). He (Gámini) pacified the young man by giving him ten thousand, (and issued these directions to these courtiers) : “ Let them reconduct him into my presence, after having shaved his head and bathed him in the river, decked in two of the ‘ punnawaddana ’ cloths, in beautiful fragrant flowers, and in a rieh silk turban.” (These orders having been complied with), the king caused his repast to be served by his own retinue. This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.

*Sá sabbań ékató latwá netwá mágáituntílán ; máguyá dasasahassáń, sayanań pitunó ańá.  
Tańyéwa rattin ágantwá, ra i hothané adusayi paháńi, Rájaputto tań sutwá tutthimánó ańá.  
Datwá tassa parichchhedań paríw ir iianá tathá datwá dasasahassáńi pésesi pitusantílán.  
Yólhó dasasahassdai netwámańa píntińań, téśań datwá Káń awayańatissarińamupágami.  
Só Gámaní, umarassa támupéxi mahapatí sańkaté Súranimiló só yólhó wasitalantiké.  
Kulumburikunyi áyań Húnadawrińapigámalé, Tissońa atthamó putto ahísi Sóyanámakó,  
Sattawassikakálipi talagacchhań atunji só: dasavassikakálamhi tálé lunji mahabbaló.  
Kálépi só mahásóńo dasahatthińań abu Rójá tań tálisáń sutwá, gakewá pitasuntihá,  
Gámanissa l umárassa adáńi písanathil ó téna só laddhasalkáń yólhó wasi tadantiké.  
Girindámena janapadé grímé Níe ebekawińthiké dasahatthihaló ási Mahúnágassa attrajó,  
Lakuntakasarírattá áhu Gótá anamalo kárenti, kéli parihsáń. Tassajeńthá chhabhátaró,  
Té gantwá másá, hettatthań letthayitwá maháwanań tassa bhágań thapetwána gantwá tassa niwédayuń.  
Só gantwá tań khayańyíwa rulkhé imbarasańyíté lunjítwána samáń katwá bhumíń gantwá niwédayi.*

Collecting all the presents together, and conveying them to the residence of his parents, he bestowed the ten thousand pieces on his mother, and the state bed on his father. On the same night returning to his post, he stationed himself there: (from which circumstance he derived the appellation of Súra-nimilo.

In the morning, the prince hearing of this feat was exceedingly pleased, and bestowing (severally) ten thousand pieces for himself and for the formation of his own suite, deputed him to the court of his father (Kákawanno). The warrior conveying his ten thousand pieces to his parents and giving them to them, repaired to the court of Kákawannatisso. This monarch established him in the service of prince Gámini, and the said warrior continued in his service.

In a certain village, Hunadawri, which has a tank named Kannika, in the Kulumbiri division (of Róhana), lived one Sóno, the eighth son of a person called Tisso, who in the seventh year of his age could pull up young cocoanut plants; and who in his tenth year, acquiring great bodily strength, tore up (full grown) cocoanut trees. In due course he attained the physical power of ten elephants. The king hearing of his being such a person, taking him from his father, transferred him to prince Gámini. The young hero who had been thus sent, protected by (the prince) lived in his establishment.

In the village Nichchélawittiko, in the Giri division (of Róhana), one Mahanágó had a son possessing the strength of ten elephants. Being of low stature, he obtained the name Gótako, and he was addicted to frivolous amusements. He had six brothers senior to himself, who having undertaken the cultivation of a crop of másá, and felled the forest trees standing on the ground,—reserving his portion of the forest, returning home, told him of it. He starting instantly, rooting up the imbara trees growing there, and levelling the ground, returning, reported the same. The brothers proceeding thither and beholding this wonderful feat, returned to his residence applauding his exploit. From that cir-

Gantwana bhātarō tassa diswā kammantamabbhutañ, tassa kammañ kittayantā, aganjiñsu tadantikan. Tadupāddya só ñsi Gótaimbaranámakò; tathēwa rájá pāhési tampi Gámañisantiñ. Kótipabbatasdmantá Kattigámamhi issaró Róhanónama gahapati jātañ puttakamattanó. Samánanámakárési Gótpakábhayardjínó dārakó; só ball ñsi dasadwádasa wassikó. Asakkuníyyé pásané uchchátuñ chatupanchahi, kilamánó khipí tadd só kildgulakéwiya. Tassa sôlasawassassa pitá gadamakárayi, aṭhatiñsañguláwañtañ, sôlasahattha dighakañ. Tdlánai nñlikéránañ khandhé dhachcha tāya só; té pátayitvá: ténéwa yódhó só pákató ahu. Tathéwa rájá pāhési tamhi Gámañisantié upaṭhdkó Mahásumbathérassási pitápana. Só Mahásumbathérassa dhammañ sutwdu kútumbikó, sotápattiphalañ pattó wiñré Kótapabbaté. Sótasanjitasáñwégó dróchetwána rájínó, datwá kútumbamaputtassa pubbaji thirassantiké. Bháwanañ anuyunjítwá arahattamapápuñi: puttó ténassa paññási Thiráputtáha só iti. Kappakundaragámamhi kumárassa sutó ahu Bharanónáma só; kdlé dasadwádasa wassikó, Dárakéhi wanañ gantwá anubandhitwá susé bahú, pädéna paharitwána dwkhañdañ, bhúmiyañ khipi. Gamikéhi wanañ gantwá sôlasawassikó pana, tathéwa pátési lahuñ migagókañnasukuré.

circumstance he acquired the name of Gótaimbaro. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kóti mountain, at the village Kattigamo, there lived a wealthy landed proprietor, named Róhano. The son of king Gótpakábhayo conferred on his (Róhano's) son the same name (Abhayo). He, about his tenth or twelfth year, acquired great strength. At that age, he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when he attained his sixteenth year, a staff thirty eight inches in circumference, and sixteen cubits long. Striking with this instrument the trunks of palmyra and cocoanut trees, he levelled them to the ground: from this feat he became a celebrated hero. The king established him also, in like manner, in the service of prince Gámini. His (Abhayo's) father was the patron and supporter of the théro Mahasumbo. This wealthy person having heard the doctrines of buddhism preached by the théro Mahasumbo, at the wiñro of the Kóti mountain, attained the sanctification of "sotápatti." Thereafter being disgusted (with a lay life), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that théro. Excelling in his calling, he attained the sanctification of "arahat." From this circumstance his son was known by the name of "Théra-puttábhayo."

A certain chief of the village Kappakandaro had a son named Bharano. When he became ten or twelve years old, repairing to a wilderness with other boys, he chased many hares; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, the villagers revisited this wilderness: he in the same manner

Bharanó só mahiyódha tenewa pahatō ahú : tathéwa raijá wásési tampi Gámanisantike.  
 Girinámé janapadé Kutimbítingaṇagáma' é kutimbíwasabhnáma chósi tattha sammato.  
 Wélojanapado tassa Sumanó Giribhéjañ saháyassa sutó játó paññakárapurassara,  
 Gantwá ubhó sakaní náman, dárāl'assa akárayuñ ; tañ puttán attanó gihé wásési Giribhójañ é  
 Tasséñ sindhawó, purisañ iñchináréhituñ alá diswátu Wélusumanañ ; "ayañ áröhakó mama  
 Anurúpti;" "chintetwá puháthó hasitañ aká. Tañ natwá bhójakó "assáñ árohdáti;" tamáha scé.  
 Sô assáñ áruhitwá, tañ sigháñ dháwayi manḍalé. Manḍalé sakalé assó ekábañlhó adassi só.  
 Nisíli dháwató assa assabhárañwa pitthiyañ móchétipi uttariñ bandhétipi anádaró.  
 Tañ diswá parisá sabbá ukkutthiñ sampawattayi, Datwá dasa sahassáni tassa só Giribhójakó.  
 Rájánumchhawikóyanti hatthó rañiyo aitási tañ, rájá tañ Wélusumanañ attanoyéwa santiké káretwá  
 tassa sakkárañ wásési bahumánayañ.  
 Nakulanañgarañ Kánnikáyañgámé Mahindadóniké Abhayassattimó puttó déwo námási thánawá.  
 Isakañpaña khanjantá Khanjudéwóti tañ widu, migaveñ gámawáséhi sahagantwána só tadá,

expeditiously brought down the gókannaka elk and wild hogs. From this exploit, this hero became celebrated. Him also, in the same manner, the king established in the service of prince Gámini.

In the district called Giri, in the village Kutimbitingano, there lived a wealthy chieftain named Wasabho. He had (two) attached friends, a native of the Wélu division, and one Súmano of (Mahágámo) in the Giri division. At the birth of his (Wasabho's) son, both these persons, preceded by presents, visited him, and gave their own name (Wélusúmano) to this child. The chief of Giri brought up this boy in his own house. He possessed a charger of the "sindhawo" breed, which no man could mount. This (animal) on seeing Wélusúmano, thinking, "This is a man worthy of backing me," delighted, neighed. The owner comprehending its meaning, said to the youth, "Mount the steed." He, leaping on the charger, pressed him into full speed in a ring. (The animal) presented the appearance of one continuous horse in every part of the circus. Poising himself by his own weight on the back of the flying steed, the fearless youth repeatedly untied and rebound his scarf. The multitude who witnessed this exploit, gave him a simultaneous cheer. This wealthy proprietor of Giri bestowed ten thousand pieces on him, and (saying to himself), "This is a person worthy of being in the service of the king," rejoiced in presenting him to his majesty. The monarch established the said Wélusúmano in his personal service, conferring on him many honors and other favors.

In the Mahindadóniko division, in the village Kannikáya, near the city Nakula, the youngest son of one Abhayo, named Déwo, was endowed with great bodily strength. Being (khanjanta) deformed in his foot, he became known by the name of Khanjadéwo. At that period, this individual going out with the villagers elk-hunting, and chasing the cattle which came to him, scared them by his dreadful shouts. This person would

*Mahise anubandhitwá, mahanté uithitnúthité ; hatthéna pádéganhitwá bhametwá sisamatthaké,  
Asumha bhumií chunnetwá tésań aíthini mánawó : tań pawattiń sunítwáwa Khanjadéwań mahipotí.  
wásesi uharúpetwá Gámanisséwa santiké.*

*Chittalapabbatásanné gámé Gawatanámaké Uppalassa sutó ási Pussadéwóti námakó.  
Gantwásaha kumáréhi wihárań só kumárakó bodhigań pújitań sañkhań áláyadhami thámavá.  
Asuñipátusaddóri sadló tassa mahú aká ; ummattáviya ásuń té bhutá salbípi dáraká ;  
Tena só ási Ummálapussadéwóti pákató : dhanusippań akárési tassa wañságatá pitá.  
Saddéwótihí, wíjjuwédhí, wálawédhicha só ahu, wálukápuṇya sakata haddhań chammáń satań tathá.  
Asaṇódumbaramayań aíthasólasa angulań, tathá ayó lóhamayań pañdhań dwichaturangulań ;  
Niñbedhayati kañdéná kañdo téna wisajjító, thale aíthusahań yáti jactu nsahań pana.  
Tań sunítwá maharájá pawattiń pitusańtiká ; tampiánápayitwána Gámanimhi awásayi.  
Tulaídhárapabbatásanné wiháré Wápigámaké Mattakutumbikó puttó ahu Wasabhanámakó.  
Tań sujátasarirattá Labhiyawasabhań widú ; só wisawussuddésamhi mahákáya baló ahú.*

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also, seizing them by the leg and whirling them over his head, and dashing them on the ground, reduce their bones to powder. The king hearing these particulars, sent for Khanjadéwo, and established him in the service of Gámini.

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Near the wiháro on the Chittalo mountain, in the village Gawato, lived the son of one Uppalo, named Pussadéwo. This valiant youth repairing to that wiháro, accompanied by other young men, and making offerings to the bo-tree, taking up his chank, sounded it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummáda) stupefaction. From this exploit, he acquired the name of Ummáda-pussadéwo, and his father taught him the bow exercise, which was the profession of their caste. He became a “sound archer,” who shot guided by sound only (without seeing his object); a “lightning archer,” (who shot as quick as lightning); a “sand archer,” who could shoot through a sand bank. (The arrow) shot by him transpierced through and through a cart filled with sand, as well as through hides a hundred fold thick; through an Asóko (wood) eight inches, and an Udumbaro plank sixteen inches thick, as well as a plate of iron two, and a plate of brass four inches thick. On land, (his arrow) would fly the distance of eight usabhos, and through water one usabho. The maharája hearing of this dexterity, sending for him from his father’s house, established him in the service of Gámini.

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Near the Túládháró wiháro, in the village Wapigámo, lived one Wasabho the son of Mattakutumbikó. As he was endowed with great personal beauty, he acquired the appellation Labhiya Wasabho. At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder

*Adáya só katipayé puriseyéwa arabhi khettatthikó, maháwápiń karontó tań mahabbalo,  
 Dasahi dwádasahi pristhi wahitabbé naréhipi, wahantó pańsupińdé só lahuń wípisamápayi.  
 Téna só pákań ási. Tampi ádáya bhúmipó datwá tań tassasakkárań Gámańissa alásí tań.  
 "Wasabhaśódakańváróti" tań khettań pákań ahu : éwań Labhiyawasabho wasi Gámanisantiké.  
 Maháyodhánametesáń dasananampi mahípati puttassa sakkárasamań sakkárań kárayi tadá.  
 Amantetwá yódhé té dasápicha disampati, "yodhá dasadasékékó, esatháti" uddhuri.  
 Té tathéwánayuń yódhé ; punará mahípati tassa yó dhasatassápi tathéwa pariyeśituní.  
 Tathá té pánayuń yódhé ; tassapáha mahípati puna yó dhasahassassa tathéwa pariyeśituní.  
 Tathá té pánayuń yódhé : sabbésampińdítdu tó ekádasa sahassáni yódhá sata athódasa.  
 Sabbé té laddhasakkárań bhúmipáléná sabbadá Gámańirájaputténa tań wasinsu pariwáriya.  
 Iti sucharitajátamabbhútań suniyá naró matimá sukhatatthikó akusalapatható parammukhó  
 kusalapathébhíraméya sabbadáti.*

*Sujanappasádasáńwégattháya katé Mahádicansé "Yódhalábhó" náma téwisatimo parichchhédó.*

assembling a few laborers, undertook the formation of the tank (near the Tuládháro viháro). He individually lifting up baskets of earth, which ten and twelve stout laborers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favors on him, assigned him to Gámini. The field (irrigated by this tank) became celebrated under the name of "Odakawáro of Wasabho." Thus Labhiya Wasabho was established in the service of Gámini.

At that period the sovereign (Kákawanno) conferred his royal protection on these ten eminent heroes, in the same degree that he protected his son. Assembling these warriors, that provincial monarch issued these commands : "Let the ten warriors each enlist ten men." They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty third chapter in the Maháwanso, entitled, the "embodiment of the warriors," composed equally for the delight and affliction of righteous men.

## CHATUWISATIMO PARICHCHHEDO.

*Hathassa dhanukamimassa kusalókatupásanó só Gámani rájasutó Mahágámí wasi tadá ;  
Rája rájasutań Tissań Dighawápíñhi wásayi, árakkhituń janapadań sampannahalawáhanań.  
Kumáro Gámani kdlé sampassanto balań sakań, "yujhissań damiléhiti ;" piturańço kathápayi.  
Rájá tań anurakkhanto ; "oragańgań alán iti," wáresi yáwa tatiyań só tathéwa kathápayi.  
"Pítá mé purisó hontó néwa wakkhati ténidań pilandhatuti ;" pésesi itthálańkáramassa só.  
Rájáha tassa kujjhitwá ; "karótha hémasańhaliń ; týanań bandhayissámi, nańnatkárakkhiyóhi," só.  
Paláyitwána Malayań kujjhitwá pitunó agá Dutthattáddhayéwa pitari ahú tań Dutthagámáń  
Rájátha árabhikátuń Mahánuggalachétiyań, sańghań sannipátayi bhúpati. \* \* \* \* \* \* \* \*  
Dwádasettha sahassáni bhikkhu Chittalapabbatá ; tató tató dwálaséwa sahassáni samágamuń.  
Katwána Chétiyamahań rájá sanghassa sammukhá ; sabhé yodhá samánetwá kárési sapathań taddá.  
"Puttańań kalahańkárań nagachchhissama nō ; iti alánsu sapathań sabhé ; yudháń ténanágamuń.  
Chatusatthi wiháre só kárápítwá mahipati ; tattakádnéwa wassáni thatwá mari tahiń taddá.*

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## CHAP. XXIV.

This prince Gámini, who was skilled in the elephant, horse, and bow exercises, as well as in stratagems, was then residing at Mahagámo; and the king had stationed his (second) son Tisso, with a powerful and efficient force, at Díghawápi, for the protection of his dominions (against the invasions of the damilos).

After a certain period had elapsed, prince Gámini, having held a review of his army, proposed to his royal father, "Let me wage war with the damilos." The king only looking to his (son's) personal safety, interdicted (the enterprise); replying, "Within this bank of the river is sufficient." He, however, renewed the proposition even to the third time; (which being still rejected) he sent to him a female trinket, with this message: "It being said my father is not a man, let him therefore decorate himself with an ornament of this description." The monarch enraged with him, thus spoke (to his courtiers): "Order a gold chain to be made, with which I shall fetter him; not being able to restrain him by any other means." He (the prince) indignant with his parent, retiring (from his court) fled to (Kótta in) the Malayá district. From this circumstance of his having become ("duttha") inimical to his father, he acquired from that day the appellation, "Dutthagámini."

Thereafter the king commenced the construction of the Mahanuggalo chétijo. The ruler assembled the priesthood \* \* \* \* \* twelve thousand priests from the Chittalo mountain; and from other places twelve thousand assembled there. When the great Chétijo wiháro was completed, assembling all the warriors in the presence of the priesthood, the king made them take an oath. They thus swore: "We will not repair to the scene of conflict between thy sons." From this circumstance they (the princes) did not engage in that war.

The monarch (Kákawannatisso) having caused sixty four wiháros to be constructed, and survived as many years, then demised. The queen placing the corpse of the king

Rāñño sarirañ gāhetwā jantayánéna rājini, netvā Tissamahárámañ taú saṅghassa niwélayi.  
 Sutwá Tissa<sup>7</sup> umáro nañ gantwá Dighawápi, sarirakicchehañ káretwé sakkachchañ pituno sayañ.  
 Mátaran Kandulañ hathiñ ádigitrá mahabbalō, bhátubhayá Dighawápi agamási lahuñ tato.  
 Taí pawattiñ niwédetuñ Dutthagámáni santikáñ, lelhañ katwá wisajjésuñ sabbé machchá samágatá.  
 Só Guttahalo ágantwá, tatthacháré wisajjiya, Mahágámamupágantwá snyáñ rajjebhisechayi.  
 Málutthañ Kandulathancha bhátule hañ wisajjayi; aladdháyáwa tatiyan yuddháya tam upágami.  
 Akú dwinnáñ maháyudhañ Chulanganiyapítthiyañ; tattha nekasahassáni patiñsu rājino nará.  
 Rājácha Tissamachchhócha, walawdeha Dighathúnilá, tayóyéwa paláyiñsuñ kumáro anubandhi té.  
 Ubhinnamantaré bhikkhu mápágiñsu mahidharañ, taí disicá "bhil khusaṅghassa kannmañ," iti niwatti s6.  
 Kappakandaranájjáyó Jawamálitithumágatô rājá Tissamachchan tāñ; "ehháttajjhattá mayañ" iti  
 Suwaṇṇasaraké khittabhattaú nihari tassa: só saṅghassadutvábhunjanto; káretwa chatubhágikañ;  
 "Ghoséhi kálamichcháhu." Tisso kálamaghósayi. Suviñwá dibbasóténa ranço sikháya dányako.  
 Théró Piyango udipatthó; théráñ tattha niyójasí tissáñ Kuṭumbikasutañ: só tattha nabhasádgamá.

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on a low hearse, and removing it to the Tissamahá wiháro, introduced herself to the priesthood. Prince Tisso hearing of this event, hastening thither from Dighawápi, performed his father's funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kandulo, this powerful prince, dreading the attack of his brother, quickly departed thence (from Tissawiháro) to Dighawápi.

In order that this event might be made known at the court of Dutthagámíni, all (his father's) ministers having assembled and prepared a report, dispatched (a messenger) to him. He (the prince) repairing to Guttahalo, and having dispatched emissaries thither, repairing thence himself to Mahágamo, effected the assumption of the sovereignty.

Having sent a dispatch to his brother, on the subject of his mother and the state elephant Kandulo, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princees at Chúlanganiapittiya, and many thousands of the king's men fell there. The king, his minister Tisso, and his mare Díghathúliká all three fled; and the prince pursued them. The priests raised up a mountain between these two (combatants). He (Tisso) seeing this miracle, desisted from his pursuit, declaring, "This is the act of the priesthood." The king on reaching the Jíwamáli ferry of the Kappukandora river, addressing himself to his minister Tisso, said, "We are famished." The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, "Set up the call of refection." Tisso accordingly set forth the call. The théro (Gótamo) resident in the isle of Piyango, who had been the preceptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a théro named Tisso, the son of a certain Kutumbiko, to answer it; who accordingly repaired thither

*Tassa Tissókará pattań áldáya, dásí rajino sańghassa bhágáń samadhágáń rájá patté lhi pápayi.  
 Samabhágáń lhi pi Tissócha ; samabhágáń walawápicha na ichehhati tassd bhágancha, Tissó pattamhi pakkhipi  
 Bhuttassa puñnapattan tań adá thérassa bhúpati ; adá Gótamatherassa só gantvá nabhasá luhuń.  
 Bhikkhúnań bhunjánánań datvá dlopabhdgasò panchasatánań só théró ladlhéhitu tadantiká ;  
 Bhágébhípattań püretvá ákáse khípi rájinó gatań disvá, gahetvá tań Tissó bhójesi bhúpati  
 Bhunjítwána sayanchápi, walawancha abhójayi ; sannáhań chumbatań latvá, rájá pattań wisajjayi.  
 Gantvána só Mahágámań samáldáya balań ; puna satthisahassáa yuddháya gantrú yujjhi sabhátará  
 Rájá walawamdruihó ; Tissó Kandulahatthínań dwé bhátaró samáganjuń yujjhamáná rané taddá.  
 Rájá kariń katicantó walawámanḍalań aká ; tathápi chhiddań nódiseá langhápétuń matiná aká,  
 Walawáyalań ghápetvá hathhinań bhátikópári, tómarań khípi chamnancha yatháti riyanti piṭṭhiyáń  
 Anékáni sahassáni kumdrassa nará tahin, patińsu ujjhé ujjhantá bhijjinchéwa mahažbalań.  
 Aróhakassa wékallań hathhimańláng hayuń iti kundhó kari tań chátentó rukkhamékanupágami.  
 Kumáiro druhí rukkhań : hathhi sámimupágami tamáruika palídantań kumárdmánužándhi só.*

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through the air. Tisso (the minister) receiving the refection dish from his hand, presented it to the king: the monarch deposited in the dish his own portion, as well as that reserved to the théró; Tisso (the minister) contributed his portion also: the mare likewise rejecting her portion, Tisso deposited that share also in the dish. The king presented this filled dish of dressed rice to the théró; who departing through the air, gave it to Gótamo théró. The said théró having bestowed these portions of rice on five hundred priests who were willing to partake thereof, with the remnants left by them, at the place where the meal was served, filling the dish again, he remitted it back through the air to the king. Tisso (the minister) watching the progress of the approaching dish, and taking possession of it, served the monarch with his meal. The ruler having taken some refreshment himself, and fed the mare, the said rája gathering his royal insignia into a bundle, together with the dish, launched them into the air, (and they found their way to Gótamo).

Proceeding thence to Mahagámo, and taking with him an army of sixty thousand men, and hastening to make war, engaged in a personal contest with his brother. In the field of battle, in the course of the conflict, the two brothers approached each other; the king mounted on his mare, and Tisso on the state elephant Kandulo. The king galloped his mare in a circle round the elephant; but even then detecting no unguarded point, he decided on leaping his charger (at the object of his attack). Accordingly springing his steed over the head of his brother on the elephant, he launched his javelin at him, so that it might pass crossways between the back and the skin armour of the elephant (in order that he might display his superiority without injuring the animal, which was his own property). In that conflict many thousands of the prince's men fell in battle there; and his powerful army was routed. The elephant, indignant with his rider at the thought of having been mastered by an opponent of the female sex (the mare,) rushed at a tree, with the intention of shaking him (the prince) off. Tisso however scrambled up the

*Pawisitwá wihárań, so mahátheraghań gatò nipajji hetthá manchassa kumáró bhátunó bhayá.*  
*Pasárayi maháthéro chiwarań tattha mancha! ē. Rájá anúpadań gantwá “kuhiń Tissoti,” puchchhatha.*  
*“Manché natthí, mahárája;” iti théró awádeha tań : “hetthá mancheti” jánitwá, tato nekkhamma bhúpati,*  
*Samantatō wihárassa rakkhań kárayi. Tampana manchakamhi nipajjetwá, datwá upari chiwarań.*  
*Manchapálésu gaṇhitwá chattáro dahará yati matabhikkhúniyáména kumárań bahi níharuń,*  
*Niyamánanu tań yatuń idamáha mahípati ; “Tissa, twákuladéwánań sisé hutwána níyasi?”*  
*“Balakkáréna gahanań kuladéwéhi natthi mé: guṇáni twákuladéwánań saréyyási kadáchipi.”*  
*Tatoyéwa Mahágámań agamásí mahípati: anápésicha tatthéwa mítarań mátugárawó*  
*Wassáni aṭhasaṭhiń sò aṭhá dhammaṭhamánaśo aṭhasaṭhi wihárécha kádrápési mahípati.*  
*Níkhhámitó sò bhikkhúhi Tissó rájasutó pana, Díghawápiń tatoyéwa agamásí aññataró;*  
*Kumáró gódhagattasso Tissathérassa áha sò; “sáparálhó ahań, bhanté, khamápessámi bhátań.”*  
*Weyyawachakárań Tissań panchasatánicha bhikkhúnamádiyitwá sò théró rájamupágami.*  
*Rájaputtań ñhapetwána, théró sópánamattháké sasanághó páwisi sabbe nísidápiya bhúmípó.*

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tree; and the elephant joined his (destined) master (Gámini), who mounting him, pursued the retreating prince; who, in his dread of his brother, seeking refuge in a (neighbouring) wiháro, entered the apartment of the chief théró there, and laid himself down *under* his bed. That priest threw a robe on the bed (to screen him). The king arriving, tracing him by his footsteps, inquired, “Where is Tisso?” The théró replied to him, “Rája, he is not *on* the bed.” The monarch knowing from this reply that he was *under* the bed, at once left the premises, and planted guards round the wiháro. (In order to prevent the violation of the sanctity of the temple) having placed him (Tisso) on a bed, and covered him with a robe, four young priests lifting up the bed by the four posts, carried the prince out, as if he were the corpse of a priest. The king at once detecting who the person carried out was, thus addressed him: “Tisso, dost thou think it right to ride mounted on the heads of our tutelar gods? It is not my intention to take from our tutelar saints that which they appropriate to themselves. However, never again forget the admonitions of those sanctified characters.” From that very spot the monarch repaired to Mahágámo, and had his mother conveyed thither with all the honors due to a royal parent.

That sovereign, a devoted believer in the doctrines of Buddho, who lived (altogether) sixty eight years, built in the Róhana division (alone) sixty eight wiháros.

This child of royalty, Tisso, who had been protected by the priests, departed at once for Díghawápi, in the guise of a common person; and to the théró Tisso, who was afflicted with a cutaneous complaint, which made his skin scaly like that of the “godhó,” he thus addressed himself: “Lord! I am a guilty, fallen man; obtain for me my brother’s forgiveness.” This théró, taking with him Tisso in the character of a junior sámanéro, the servitor of five hundred priests, repaired to the king. Leaving the royal youth at the foot of the stairs, the théró entered the palace with his fraternity. The pious monarch having offered them seats, presented them with rice-broth, and other refreshments. The théró

*Upánayi y dguádini théró pattaú pidhési só, "kinti ?" wuttébráwi, "Tissań ádáya ágatá;" iti.  
 "Kuhíń chorótí ?" wuttówa ; thitatihánań nivédayi. Wiháradéwi gantwána chhádiyatthási puttakan.  
 Rájáha thérań ; "Ndtó wó dásabhárvó iiláni nó? Sámanérań pésétha tumhéwa sattaisassikań,  
 Janakkhaýań, windséwa kálahó nabhwéyya nó?" rdjá "sañghassa dósé," Só "sañghó dañdań karissati."  
 "Hessatdgatakichchań wó ydgádini gáñhatháti." Só datwá tań bhikíhusaángassa, paklósitwána bhátarań,  
 Tatthéwa sanghamajjhámi nisinno bhátarásaha, bhuñjítwá ékatoyéwa ; bhikkhusaánghań wisajjaya.  
 Sassakammáni kárétuń Tissań tatthéwa páhini. Sayampi bhérincháí etwá sassakanmani kárayi.  
 Iti wéramanékawíkappachitań samayanti bahuń api sappurisú iti chintiya ; kóhi naró matimá nabhwéyya  
 parésu sumantamanóti*

*Sujanappasddusańwégattháya katé Maháwansé "Dwébhátkayuddhań" náma chatuwisatimó parichchhelo.*

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covered his dish (in token of declining the refreshment). On being asked, "Why?" he replied, "I have come accompanied by Tisso." The instant (the king) had said, "Where is that traitor?" (the théró) mentioned the place. The queen Wiháradéwi rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (the théró): "Is it now that ye have discovered that we are in the condition of slaves to you? Had ye sent a sámanéro of seven years of age even, most assuredly, neither the sacrifice of the lives of my people, nor our deadly strife would have taken place. The fault (added the king) is that of the priesthood." (The théró pleading guilty thereto, rejoined), "The priesthood will perform penance." "The impending penalty shall be inflicted on you at once: partake of rice-broth and other refreshments," (said the king), presenting them to the priests himself. Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation;) and then allowed the priests to depart.

He immediately sent back Tisso (to Díghawápi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious; what wise man would fail to entertain amicable sentiments towards others?

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The twenty fourth chapter in the Mahawanso, entitled, "the war between the two brothers," composed equally for the delight and affliction of righteous men.

## PANCHAWISATIMO PARICHCHEDO.

*Dutthagámani rájátha katwána janasaúgahaú ; kunté dhátu nídhípetwá, sayóggab alawâhauó,  
 Gantwá Tissamahárámaú, wanditwá saúghamabrawi ; " Páragaúgaú gamissámi, jótétuú taú sásanaú ahaú."  
 " Sakkátuú bhikkhu nó détha ; amhéhi sahagámító, maúgalaúchéwa rakl háccha bhikkhúnaú dassanaúhitó."  
 Adási dañgakammathaú saúghó pañchasaútañ yati : bhikkhusaúghaú tamáláya tató nikhamma bhúpati.  
 Sádhápetwána malayé idhágamanamanjasaú, Kandulaú hatthimáruhi, yódhéhi pariwárito,  
 Mahátábalakáyéna uddháya abhinníkkhami. Mahágámé nu sambadhá sénágá Guttahálakaú,  
 Mahiyanganamagamá Chhattan damilamaggahi ; ghatetwá damilé tatthá ágantwá Ambatitthakaú,  
 Gañgá parikhasampannaú Titthamba damilavpana, ujjhaú chatúhi máséhi katahatthaú mahabbaláu ;  
 Mátaraú dassayitwána, téna léséna aggahí. Tató oruhi, damilé tatthá rájá mahabbaló,  
 Ekáhénéwa gañhitwá Khémaú katwá, mahabbaló balassalá ñhanan ; téna Khémárámóti wachhati.  
 Mahákoñthantará sobbhé Dóné Gawaramaggahi ; Hálakóle isariyan Náli sobbhambi Nálikáu,  
 Dighábhayagallakamhi gañhi Dighábhayampicha ; Kachchhatíthé Kawisisan chatumáséna aggahí.*

## CHAP. XXV.

Thereafter the rája Dutthagámini having made provision for the welfare of his people, and having enshrined in the point of his sceptre a sacred relic (of Buddho) ; accompanied by his military array, repairing to the Tissawiháro, and reverentially bowing down to the priesthood, thus delivered himself: " I am about to cross the river, for the restoration of our religion. Allot some priests for our spiritual protection. Their accompanying us will afford both protection, and the presence of ministers of religion (which will be) equivalent to the observance of the services of our religion." The priesthood accordingly allotted five hundred ministers of the faith (to attend the king in his campaign) as a self-imposed penance. The monarch accompanied by the priesthood departed.

Having had a road cleared through the wilderness for his march thither, mounting his state elephant Kandulo, and attended by his warriors and a powerful force, he took the field. His army formed one unbroken line from Mahagámó to Guttahálo. Reaching Mahiyanganó, he made the damilo chief Chatto prisoner ; and putting the damilos to death here, he moved on to the Amba ferry. For four months he contended with a most powerful damilo chief at the post of the Amba ferry, which was almost surrounded by the river, without success. He then brought his mother forward (on the pretence of entering into a treaty of marriage), and by that stratagem made him prisoner. This powerful rája thereupon pouring down on the damilos there, on the same day, took them prisoners. He conciliated the attachment (khémo) of this great force ; and distributed the riches (of the plunder among them). From this circumstance, the place obtained the name of Khémáramó. He captured at Dóno, among the marshes in the great division Kotto, the chief Gávaro ; at Hálakólo, the chief of that place ; at the Náli marsh, the chief Náliko ; at Dighábhayagallako, the chief Dighábhayo ; and, after the lapse of four months, the chief Kawisiso, at the Kachchho ferry ; at the town Kóto, the chief of that name ; and subse-

*Kótanangara Kótancha ; tatō Hálawabhánačań wahitthe, Wahittharlamilań, Bhámanihicha gámayiń, KumbagámamhiKumbancha; NandigámamhiNandikaní, gánihi, Khánuń Khánugámé dwétu Tumbuno yametwacha, Mátulań bháginéyiyancha Tumbanunnámanámaké ; Jambunchaggahé : só s̄h gámohu tańtada:hayó.*  
 “Ajánitwōd sakań sénań ghátentí sajanań” iti. Sutwána sachchakiriyá alari tattha bhúpati.  
 “Rajjasukháya wáyámó náyań mama, sadápicha Samuddhasásanassiwa thapanáya ayań mama.”  
 “Téna sachchéna, mé stná kdyópagatatabháyadakaná jalacáyáná wahotúti;” Tań tathéwa tadá ahu.  
*Gangátiramhi damild sabbé ghátitasséká Wijitanagarań náma sarayaathdya pawisuń.*  
*Phásuké angané tháne khandhwárań niwésayi, tań Khandhwárapitthi náménahói pákatań*  
*Wijitana garań gáhatthań wimaásantó narádhipó, diswá yantań Nandimittań wisajjípési Kandulań.*  
*Gáñhituń dgatań hatthiń Nandimitto karéhitań ubhódanté pílayitwá ulkutikáń nisilayi.*  
*Hatthi Nandimittótú yasmá yattha ayujju, só tasná tattha, kató gámó Hatthipóróti wuchchatí.*  
*Wimansetvá ubhó rájá, Wijitonagaran agá. Yólhánam dáklihinadwáré sangámó dsi bhińsanó*  
*Puríttimamhi dwáramhi só Wélusumanópanu anékasalhé damilé, assáruļlo aghádtayi*

quently, Hálawabhánako ; at Wahitta, the damilo of that name ; and at Bhámini, the chieftain of that name ; at Kumbagámó, the chief Kumbo ; at Nandigamo the chief Nandiko ; in like manner he took prisoner the chief Khánu at Khánugamo ; and at the town Tumbuno, two chiefs, an uncle and nephew, named Tumbo and Unno ; as well as the chief Jambo. Each village gave its name to him (the malabar chief in charge of it).

The king having heard this report, viz.: “ His army is destroying his own subjects, without being able to distinguish them ; ” made this solemn invocation : “ This enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddho. By the truth of this declaration, may the arms and equipments of my army (in the hour of battle, as a mark of distinction) flash, as if emitting the rays of the sun.” It came to pass accordingly.

All those damilos who had escaped the slaughter along the bank of the river, threw themselves for protection into the (fortified) town called Wijito ; and he also threw up a (khandhwáro) fortification in an open plain, on a spot well provided (with wood and water) ; and that place became celebrated by the name of Khandhwárapitthi. While this monarch was revolving in his mind the plan of attack on the town of Wijito, seeing Nandimitto passing by, let loose the state elephant Kandulo after him. Nandimitto, in order that he might arrest the charging elephant, seizing his two tusks in both his hands, planted him on his haunches. Wherever the place, and whatever the circumstance under which the elephant and Nandimitto wrestled ; from that circumstance the village formed in that place obtained the name of Hatthipóró (the elephant’s contest).

The rája having satisfied himself (of the prowess) of both, commenced his assault on the town of Wijito. At the southern gate, there was a terrific conflict between the warriors (of the two armies). At the eastern gate, the warrior Wélusumanó, mounted on the charger (carried away from the stables of Eláro), slew innumerable damilos. The enemy

*Dwáram phakésuṇ damilá ráyí yódhé wisajjaya, Kāṇḍulō, Nandimittócha, Súraniñilócha, dakkhiṇó,  
Mahásónécha Gótocha, Theraputtócha té tayó, dváresú tsa kammáni itarésu tadákaruṇ.  
Nagarań tań tipari'hań uechhan pálárag-purań ayekammakatań dwárań aríhi duppadhań siyań.  
Jánuhi thatwá, dátháhi bhinditieáua siláyudhá iṭṭhakáchéwa, hatthi sō ayóluwaranupágami.  
Gópuratthatu damilá khiriñsu wíeñdháyudhé, pakkań ayogulanchéwa kaṭhitanché silésiké.  
Pittin khitté silésamhi ilhpáyantétha Kāṇḍulō wélanatthódañan thánán gantvána taththa ógahi.  
"Na idań surápánan té, ayóduwárawighawanań gachchhań, dwárań, wighátehi;" icheháha Goṭaimbaro.  
Só mánána janayitwána, konchań katwá gajuttamo udaká utthahitwána, thalé atthási dappawá.  
Hatthiwejjótha yójítwá silésań ósadhań aká rájá, aruha hatthinnań. Ínumhi pusiya páñiná,  
"Lañkálipámhi sakalé rajjané, tatáta, Kāṇḍula, dammiti:" tań tósayitwá bhojjetwá warabhójanań,  
Wethayitwá sdtakéna kárayitwá sumammitań, sattaguñáñ mahisachamánañ bandhetwá chanmapiṭṭhiyan,  
Tassóyari télachammań dápetwá tań wisajjaya, asaniwiya gajjantó sō gantvá padlawésahá.  
Padarań wíjhi datháhi, ummárań padasú haní, salwárabdhantań dwárabhúmiyań sarawań pati,  
Gópuri dabbasambhárań patantań hatthipitṭhiyań, bádháhi paharitwána Nandimitto paraṭṭayi.*

then closed that gate; and the king sent the elephant Kandulo, and the warriors Nandimitto and Súraniñlo to the southern gate. The warriors Mahásóno, Góto, and Théraputto, these three were at that time assailing the other three gates. That city was protected by three lines of lofty battlements, and an iron gate impenetrable by human efforts. The tusk-elephant placing himself on his knees, and battering a stone wall which was cemented with fine lime, made his way to the iron gate. The damilos who defended (that gate) hurled upon him every kind of weapon, heated lumps of iron, and molten lead. Thereupon, on the molten lead falling on his back, the agonized Kandulo rushing to water submerged himself therein. Gótaiñbaro thus addressed him: "This is no assuaging lotion for thee: returning to the demolition of the iron portal batter down that gate." This monarch of elephants recovering his courage, and roaring defiance, emerging from the water, stood up with undaunted pride.

The king appointing elephant medical practitioners for that purpose, caused remedies to be applied to the (wounds occasioned by the) molten lead; and mounting on his back and patting him on his head, said, "My favorite Kandulo, I confer on thee the sovereignty over the whole of Lanká." Having thus gladdened him and fed him with choice food, he wrapped him with a linen cloth; and causing a leather covering to be made, formed of well softened buffalo hide seven fold thick, and adjusting that leather cloak on his back, and over that again spreading an oiled skin, he sent him forth. Roaring like the thunder of heaven, and rushing into the sphere of peril, with his tusks he shivered the gate; with his foot battered the threshold; and the gate fell together with its arch and superstructure, with a tremendous crash. Nandimitto opposing his shoulder to the mass of superstructure, consisting of the watch tower and other materials of masonry, which was tottering over the elephant, hurled it inwards. The elephant witnessing this feat, overwhelmed with gratitude, for the first time forgave him for the mortification of having thrown him by his tusks.

*Diswána tattha kiriyań, Kañduló tutthamánaśo díthápilanawérantań chhadhési pathamakań tań.*  
*Attanó piithítóyéwa pawésattháya Kañduló niwattitwána óló i yódhań tattha gajuttamo.*  
*“ Hatthiná kalamaggéna nappawekkhámahań,” iti Nandimitto wicintetwá pákdrań hani báhund,*  
*So aithárasa hatthuchchá pati atthusabhbókira, óló i Súranimilań anichchhań sópi tańpathań.*  
*Laíghayitwána pálárań nagarabbhantare pati ; bhinilitwá dwaramékekań Gótó Sánócha páwisi.*  
*Hatthi gahetwá rathachukkań, Mitto sakaṭapanjarań, uálikerataruń Ghéthó, Nimmaló khaggamuttamań,*  
*Tálarukkhań Mahásónó, Théraputto mahagadań ; wisuń, wisuń withigatań damilé tattha chunnayuń.*  
*Wijitanagarań bhinditwá, chatúmáséna lhattiyo tato Girilakań gantwá, Giriyanám damilań hani.*  
*Gantwá Mahélanagarań timaháparikhantató ladambapupawallhi samantá pariváritań,*  
*Ekaíwárań duppawésań chatumásé wasań tahiń, ganhi Mahelarájánań mantayuddhéra bhúmipó.*  
*Tató Anurádhapurań ágachchhantó mahipati, khandháwárań niwésesi paritó Káyapabbatań.*  
*Mdsamhi jetthamú amhi talákań tattha kárayi, jalań kili tahińgáno Póséna nagarauhayó.*  
*Tań yudlháydgatań sutwá rájánań Dutthagámaniń amachché sannipátetwá Eláro áha bhúmipó.*  
*Só rájácha sayań yólhó ; yólháchassa bahúkira ; amachchá, kinnu kádtábań, kinti mañqanti nó ?” Imé.*  
*Díghajantuppabhútayá yólhá Elárájino ; “ suwé yulihá karissdma,” iti té nichchhayań karuń.*

This lord of elephants Kandulo, in order that he might enter the town close behind (Nandimitto) stopping there, looked around for the warrior. Nandimitto resolving within himself, “ Let me not enter by the passage opened by the elephant; ” charged with his shoulder a rampart which was in height eighteen cubits, and in breadth eight “ usabhos.” It fell, and he looked towards Súranimilo; who disdaining to enter by that passage, leaped over the battlements into the heart of the town. Gótó and Sóno, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandimitto also a cart wheel, Gótó a palmyra tree, Nimilo an enormous sword, Mahasóno a cocoanut tree, and Théraputto a great club; and severally slaughtered the damilos, wherever they were met with scampering through the streets.

The king demolishing (the fortifications of) Wijito in four months, and proceeding from thence to the attack of Girilako, slew Giriyo the damilo. Marching on the town of Mahélo, which was surrounded on all sides with the thorny dadambo creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access; the king besieging it for four months, got possession of the person of the rája of Mahélo by diplomatic stratagem.

The sovereign then preparing to assail Anurádhapura, threw up a fortification at the foot of the Kása mountain, in the month “jetthamúlo;” and made a reservoir of water. He held a festival there to celebrate the completion of the reservoir. The village formed there acquired the name of Pósó.

The reigning monarch Eláro, hearing of the approach of the rája Dutthugámini with hostile intent, assembled his ministers, and thus addressed these personages : “ This rája is himself a hero: he has also many valiant warriors (in his army): counsellors, what should be done: what do ye advise ?” These warriors of king Eláro, commencing with Díghajantu, came to this resolution : “ Tomorrow we will attack him.”

*Dutṭhagāmaṇi rājāpi mantetwā mātuyāsaha ; tassānatēna, ḥārēsi dvattiñsa bala'otthakē.  
Rājā chhattadharē tattha thapēsi, rājarūpa' ē ; abba'antarē lōthakētu sayañ atthāsi bhūpati.  
Elārarāja sannālīhō Mahāpabbatahatthinañ dñyihā agamā tutha sayōggabalañāhanō,  
Sangāmē wattamānamhi Dīghajantu mahañbalo ḥālāya l hāgga pha'ā an yujjhamānō bhayānakō,  
Hatthē atthārasuggantivā nabhantañ rājārūpa' an chhindlitrā asinā : bhin-li pathamañ balakoñthakañ.  
Ewañ sēsēpi bhindlitwa balakothē mahabhalē thitañ Gāmañirājēna balakothamupāgumi.  
Yōdhō sō Sūranimilō gachchhantañ rājinōpari sāvetwā attanō nāmān tamak' ūsi mahabhalō.  
Itarō "tañ wadhissanti" kudhō dāsamuggami : itarō ātarantassa phalal añ upanāmayi.  
"Chhindamī tañ saphalakañ ; iti chintiya sōpana phalakañ pahari khaggéna : tañ munchi itaropana.  
Kappento muttaphalakañ Dīghajantu tahiñ pati : utthāya Sūranimilō patilañ sattiyā hani.  
Sañkhañ dhami Phussadēwo : sēnā bhijjitha dāmili : Elāro nirittittha : ghātesuñ dāmilebahu.  
Tattha wāpījalañ ási hatdānañ lōhitāwilañ : tasmā Kulatthawāpiti nāmēnā wissutā ahu.  
Charapctwā tahiñ bhēriñ Dutṭhagāmaṇi bhūpati "Na hanissatu Elārañ mān munchiya parō iti ;"  
Sannaddhō sayamāruyiha sannālīhān Kandulañ lariñ, Elārañ anvābandhanto dikkhinaluwāramdgami.  
Purē dakkhinaluwāramhi ubhō yujjhiñsu bhūnipā ; tōmarañ khipi Elāro ; Gāmañi tañ awanchayi.*

The rája Dutthagámini also consulted with his mother. At her recommendation, he formed thirty two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him; while the monarch himself remained in an inner fortification.

King Eláro accoutré for battle and supported by his military array, mounted on his state elephant Mahapabbato, advanced on him. At the commencement of the onset, the valiant Dīghajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner having carried all the other posts, he approached the fortification defended by Gāmini the rája himself.

The powerful warrior Súranimilo, shouting out his own name to him who was rushing at the king, taunted him. The one (Dīghajantu) incensed, and replying, "Let me slay him first," made a leap at him. The other met the assailant with his shield. Saying to himself, "I will demolish him and his shield at once," (Dīghajantu) slashed at the shield with his sword. The other cast the shield at him. Dīghajantu plunging at that unresisting shield, fell with it; and Súranimilo springing up, slew the prostrate (enemy) with his sword. Phussadéwo sounded his chank, and the army of damilos gave way: Eláro rallied it, and many damilos were slain. The water of the tank at that place was discolored by the blood of the slain; and from that circumstance the tank has been celebrated by the name of "Kulattha."

The monarch Dutthagámini then making this proclamation by beat of drums, "No other person but myself shall assail Eláro;" accoutré for combat, mounted on his well-appointed state elephant Kandulo, in his pursuit of Eláro, reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city.

*Wijjhápésicha dantéhi tań hatthiń sahahatthindá ; tómarań khipi Elárań ; sahatthi tattha só pati.*

*Tattha wijitasangámó sayóggabala wáhanó Lankan ekátpatatań só katwána párwi purań.*

*Puramhi bhérincharápétwá samantá yójana jané, sannipátia kárési pújań Elárarájínó,*

*Tań déha patitattáháné lúdgáréna jhápayi, chétiyáni tattha kárési pariháramadásicha.*

*Ajjápi Lań:dpatinó tań parlésa sámipagá, téniwa pariháreña nawádapenti túriyan.*

*Ewuń dwattínsa damílarájánó Dutthagámini gajhitwá ekachchhutténa Lańkárajjamań ási só.*

*Bhinnamhi Wijitanaguré yódhó só Dighajantuń Eldrassa niwédetwá bháginiéyyassa yólhatań,*

*Tassa Bhallukanámassa bhaginéyyassa attanó pésayidhágamatthdyá : tassa sutwána Bhallulo,*

*Elárań daddhadiwasá sattamédiwasé idha purisánań sahasséhi satthiyásaha otari.*

*Otiṇyó só sunítwápi patitań tassa rájinó "yuñjhissámiti," lajjáya Mahátitthá idhágamá.*

*Khantháwárań niwésési gámi Kólumbahálaké. Rájá tasságamań sutwá, yuñjháya abhinel:khami,*

*Yuddhasannáha sannadló hatthimáryuhi Kańdulań, hatthassarathayólhéhi pattihicha anúunkó.*

*Ummádaphussadéwo só dípé aggadhanuggahó dasadhá yudhasannadló, sésayólháha anwaguń.*

Eláro hurled his spear: Gámini evaded it; and making his own elephant charge with his tusks the other elephant, and hurling at the same time his javelin at Eláro, he and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Lanká under the shadow (of one canopy of dominion), entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yójana, he held a festival in honour of king Eláro. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there; and ordained that it should receive honours (like unto those conferred on a Chakkawatti). Even unto this day, the monarchs who have succeeded to the kingdom of Lanká, on reaching that quarter of the city, whatever the procession may be, they silence their musical band.\*

In this manner, Dutthagámini having made prisoners thirty two damilo chieftains, ruled over Lanká sole sovereign.

On being defeated at Wijito, the warrior Díghajantu reminding Eláro that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluko, to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Eláro's crimation, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, "I will wage war;" advanced from Mahatittha hither (to Anurádhapura,) and fortified himself at the village Kólumbahálako.

On receiving intimation of his landing, the rája, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accoutring himself with his martial equipments, and mounting his elephant Kandulo, set out to give him battle. The warrior Ummádaphussadéwo, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors also set out.

\* These honors continued to be paid to the tomb of Elaro, up to the period of the British occupation of the Kandyan territory

*Pawattétumulé yuddhé, sannadilhó Bhalluko tahiń, rájábhimukhamáyási. Nágarájátu Kandulc, Tań wégamandibháwathań pachchósakki saniń saniń: sénápi sađdhíń téneva pachchósakki saniń saniń. Rájáha, “Puđbe yuddhésu atthawisatiyá, ayań na pachchósakki; kiń etań Pussadéwo? Aha so, “Jayó nō parató, déwa: jayablumi mayangajó, pachchó sakkati pekkhantó; jayatthdnamhi thassati.” Nágétha pachcho sak’ itwá, Puradéwassapassato Mahávihárásimanté atthási suppatitthító. Tatratrathité nágarájé Bhallukó damiló tahiń, sájábhímu? ha mágantwá ubhatté mahipatiń. Mukhań pidháya khaggéna, rájá akkósi tampana. “Rańyo mukhańhi pátémi” iti: khaydancha só khipi. Achcha só khaggatalań khañdó pati bhúmiyá: “mukhé widdhósni,” sańyáyu, ukl. utthin Bhallu! ó aká Rańyo pachchá nissinnó Phussadéwo mahabhaló, khaydań khipi mukhé tassa ghattentó rájákuṇḍalan. Rájánań pádató katwá, patamánassa tassatu, khipitwá aparań khaydań, wijjhítwá tassu chhannukań, Rájánań sisató katwá, pátisi lahu hathako. Bhalluké patite tasmin jayandó pawuttatha. Pussadéwo tahińyéwa yápetu dósamattanó, kaññawalliń sakań jetwá pasatań lóhitań sayáń,*

When the conflict was on the point of taking place, Bhalluko, who was also accoutred for battle, charged immediately in front of the rája. Kandulo, the monarch of elephants, to break the shock of that attack, backed rapidly ; and with him the whole army receded alertly. The king remarked to Phussadéwo, “What does this mean : he has never before given ground in the previous twenty eight battles he has been engaged in ?” “Victory (replied Phussadéwo) is in the rear. This elephant seeking that field of triumph, is receding. O king, he will make his stand on the spot where victory awaits us.”

The elephant continued retreating in the direction of the temple of Puradéwo (on the northern side of the great cemetery); and steadily planting himself there, took up his position within the consecrated boundary of the Mahaviharó.

When the elephant thus made his stand, Bhalluko the damilo, presenting himself before the protector of the land, ridiculed him on his retreat. The king guarding his mouth with (the handle of) his sword, reproached him in return. Retorting, “Let me strike the rája’s mouth ;” (Bhalluko) hurled his spear at him. The said javelin striking the handle of the sword (which guarded the rája’s mouth) fell to the ground. Bhalluko having vauntingly announced his intention, “Let me hit him in the mouth,” set up a shout (at the effect of this throw). The valiant warrior Phussadéwo, who was seated behind the king (on the elephant), hurling his javelin at the mouth of this (boasting enemy), happened to graze the ear-ornament of the monarch. Throwing a second spear at him (Bhalluko) who was thus falling (backwards) with his feet towards the rája, and hitting him on the knee, the said expert elephant-rider quickly fell (respectfully) with his head presented to the king. At the fall of the said Bhalluko the shout of victory was set up.

Phussadéwo to manifest his contrition on the spot (for having grazed the ear-ornament of the king with the spear), split his own ear at the part to which the ring is inser-

*Rāñgo dassesi. Tań diswá rájá nań puchchhi "kiń ?" iti, "Rájādaṇḍo kató méti" sóahócha. Mahipati "Kó té disótí ?" waltócha, aha "Lundalaghattanań." Adósań dósasańgáya, líné tań kari, bhátika." Iti watwá mahárájá, katańu, edamáhacha ; "kaṇḍánuchchhawikó tuyihána sakkaró hessaté mayá." Ghádetwá dámilé sahbé rájá laddhajayó tató pásdálatalamáruyiha, sításana gató tahiń, Náṭakámachéha majhamhi, Phussalewassa tań sarań ánápetwá thápápetwa, puńléna ujukántalań. Kahápanéhi kháṇdantań asító uparúpari chhádipetwána, dápési Phussaléwassa tań khané. Narindapásdálatálé, narindótha alańlaté, sugandha dipujjalitá, nándágandhasamáyuté, Náṭakajanayógéna achchharáhi, wiłhúsité, anagghatharanád: inné múluké sayané subhe, Sayitó sirisampattiń mahatiń apipé kхиya, katań ukkhöhini ghátań sarańtá : na suńhań labhi, Piýungadípá arahantó yatwá tań tassa tallitá, páhésuń attharahańtó tamassásetumissaran, Agamma té majjhayámé rájadhwáramhi ótaruń, niwédi wehágammaná pasálu taławáruhuń. Wanditwá té mahárájá nisídápiya ásané, katwá wicidhasal:kárań, puchchhi ágatakáraṇá.*

ted ; and himself exhibited to the monarch his streaming blood. Witnessing this exhibition, the king asked, "Why, what is this?" He replied to the monarch, "It is a punishment inflicted by myself, for an offence committed against majesty." On inquiring, "What is the offence committed by thee?" he replied, "Grazing the ear-ornament." "My own brother! (exclaimed the king) what hast thou been doing ; converting that into an offence which is the reverse of one!" Having made this ejaculation, the monarch, who knew how to appreciate merit, thus proceeded ; "A reward awaits thee from me, proportionate to the service rendered by the throw of the javelin."

After having subdued all the daniilos, the victorious monarch (on a certain day) ascending the state apartment, and there approaching the royal throne, in the midst of his officers of state ; and while surrounded by the charms of music and revelry, caused Phussadéwo's javelin to be brought, and to be deposited formally on the royal throne by this assembly ; and heaping (gold) over and over again above this javelin, and thereby concealing it with pahapannas, at once made a present thereof to Phussadéwo.

On a subsequent occasion, while seated on this throne, which was covered with drapery of exquisite value and softness, in the state apartment lighted up with aromatic oils, and perfumed with every variety of incense, and spread with the richest carpets, attended by musicians and choristers decked (as if belonging to the court of the déwo Sakko) ; this monarch was pondering over his exalted royal state, and calling to his recollection the sacrifice of countless lives he had occasioned ; and peace of mind was denied to him.

The sanctified priests resident at Piýungadípo, being aware of this visitation of affliction, deputed eight "arahat" priests to administer spiritual comfort to the monarch. These personages arriving in the night, descended at the palace gate ; and with the view of manifesting that they had journeyed through the air, they rose (through the air) to the upstair state apartment. The maharája bowing down to them, and shewing them every mark of attention (by washing their feet and anointing them with fragrant oil), caused them

“*Piyugudipé saṅghéna pesitá, manujádhípa ; tamassú sayituń amhé*” iti. *Rája punáha te,*  
 “*Kathannu, bhante, assáso mama hessati ; yéna mé akkhóhini mahasind gháto káravito*” iti.  
 “*Sággamaggantaráyóra natthi té tena kamnumá : diyadḍhamanujáchértha ghátitá, manujádhípa*,”  
 “*Saraṇesu thító ékó, panchasilepicháparó, micchháditthícha, dussálá, sésa pasusamámatá.*”  
 “*Jótayissasi ché*” *watwá “hahudhá Buddhasásanań ; manópilekhań tasmá twań wiṇódaya, narissara,*”  
*Iti wutto mahárájá téhi assásamágatú, wanditvá tó wisajjétvá sayito, puna chintayi.*  
 “*IViná saṅghéna dhárań mabhunjétha kárláchípi*,” iti mdtápitá háré sapinsu daharecha nō.  
 “*Adatwá bhikkhusaṅghassa bhuttań atthinu no?*” iti. *Addasa pátarásamhi ékańmarichavaḍhiań,*  
*Saṅghassa atṭhapetwdua paribhuttań satiñwiná, “tadatthań daṇḍakammań mé kattabbanticha,” chintayi,*  
*Etehi té néka kóti idha manujagané ghátité chintayitvá, kámánań hétu etań manasicha kayirá sádhu*  
*ádinawantań sabbésań ghátaniń tań manasicha kayirá nichchatań sádhu súlhuń, éwań dukkhá pamok-*  
*khán, subhagatimathawá pápunéyydchirénáti.*

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to be seated on the throne ; and inquired the object of the visit. “O ruler of men ! (said they), we have been deputed by the priesthood at Piyungadipo, to administer spiritual comfort unto thee.” Thereupon the rája thus replied : “Lords ! what peace of mind can there be left for me, when under some plea or other, I have been the means of destroying great armies, an akkhóhini in number?” “Supreme of men ! from the commission of that act there will be no impediment in thy road to “saggó” (salvation) : herein no more than two human beings have been sacrificed ;—the one person had been admitted within the pale of the salvation of the faith ; the other had attained the state of piety which enabled him to observe the five commandments. The rest being heretics are sinners, and on a par with wild beasts ;” and added : “As thou wilt cause the religion of Buddho to shine forth in great splendor ; on that account, O ruler of men. subdue this mental affliction.”

The mahárája who had been so admonished, and who had been restored to peace of mind, having bowed down to, and allowed them to depart ; thereafter, extended on his bed, thus meditated : “In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood ?” While pondering thus, he recollects that (he had ate) a round chilly, at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood ; and decided thereupon, “It is requisite that I should perform penance on that account.”

Reflecting on the numberless kótis of human lives sacrificed by these persons (Dutta-gamini and his army) ; a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity, and steadfastly contemplating the principle of mortality ; by these means, the said pious man will speedily attain “mokkha,” (the emancipation from all human affliction) ; or, at least, will be born in the world of the déwos (which leads to that final emancipation).

*Sujanappasádaśańwegattháya katé Maháwańse "Duṭṭhagáminíwijayo" náma panchavisatimó parihchchedo.*

CHIHABISATIMO PARICHCHEDO.

*Eraachchhattań karitwana Lankárajań maháyaso : thánantarań sańvidahi yódhánań só yathá rahań.  
Théraputtábhayó yódhó diyyamánań na ichchhitań ; puchchhitocha "kimattanti?" Yuddhamatthitimabrawi."  
"Eharajjékáte yuddhá kinnámantícha ?" puchchhicha. "Yuddhań kilesáchöréhi, karissámi sudujjayań."  
Ichchéwamdhá tań rája punappuna nisédhayi ; punappańań só yáchitwá rańjanuńyáya pabbaji.  
Pabbajitwácha kdlécha arahattamapípuñi, panchakhińásawá satań pariváró ahósicha.  
Chhattomangalasattahé ghaté, gatabhayóbhayó rájé katábhisekó só mahádtawihawéna só,  
Tissawápinahálilá withind samaluńkatań, kilituń abhisittánań chárittańchánurakkhituń.  
Rańjo pańichchhadáań sabban, upayánasatánicha Marichawattiwihárassa thánamhi thapayisucha.  
Tatthéwa thúpaithánamhi sadhátuń kuntamuttamań thapisuń kuntadhdrahá ujuká rájamánsa.*

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The twenty fifth chapter in the Maháwanso, entitled, "the triumph of Dutthagamini," composed equally for the delight and affliction of righteous men.

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CHAP. XXVI.

This potent monarch having reduced the dominions of Lanka under one government, according to their deserts conferred honorary distinctions on his warriors.

The hero Théraputtábhayo rejected the reward offered to him : and being asked, "What does this mean?" replied, "The war is not over." (The king) again asked "Having by war reduced this empire under one government, what further war can there be?" He thus rejoined, "I will make war to gain the righteous victory over our insidious enemies, the sinful passions." Again and again the rája attempted to dissuade him : but again and again Théraputtábhayo renewing his application, with the king's consent entered into the priesthood. Having been ordained, in due course he attained "arahat" and became the head of a frateruity of five hundred sanctified ministers of religion.

On the seventh day after the elevation of his canopy of dominion, this inaugurated, fearless monarch, (hence also called) Abhayo rája, with a splendid state retinue (proceeded to) the Tissa tank to celebrate an aquatic festival, with every description of rejoicing; and to keep up a custom observed by his anointed predecessors.

The whole of the king's royal attire, as well as a hundred tribute- (presented to him during that festival) were deposited on (a certain spot, which became) the site of the Marichawatti wiháro; and the royal suite who were the sceptre-bearers, in like manner deposited in an erect position, on the site of the (future) dagoba of that name, the imperial sceptre.

*Sahorólhó mahárájá lilitwá salilé diwá, ságamáha. "Gumissáma : kuntaí wadlhitha bhó," iti.  
 Cháletuú taú nasa' lhinsu kuntaí rájádhí áriká, gandhánumiléhi pújesuú rújaséná samágatá.  
 Rájá mágantaú aelchheráñ diwá túñ hathamána, wilháya tattha árak' huá, pawisitwá puran. Tato.  
 Kuntaí pari' khipápétrá chétiyaú tattha kárayi, thúpaú parikkhipápétrá vihárańcha u'árayi,  
 Tihvassel.i nitthási viháro sú narissaró : sańghá sunnipatési vihárumahá, áruñá.  
 Bhil'hónaú satasahassáni tada bhil'huniyó, pana naueutincha sahassáni abhávánsu samágatá.  
 Tasmin sanágamé sańghá ñlamáha mahipati : "Sańghá, zhante, wissaritwá, bhunjimarichawatthilán.  
 "Tassa taú dandakammaí iné bhavatúti ak'árayi, sachétiyaú marichawatthin vihárań sumanóharań."  
 Patigáphátu taú sańghó," iti. Só dakkhínódakań pátetwá bhiikkhusańghassa vihárań sumanó adá.  
 Viháre taú samantácha mahantaú manjapaú sabhaá káretwá, tattha sanghassa mahádánań pawattayi.  
 Pávle patitthapetwápi jalé, Abhayawápiyá, katò só manjapó ási : sesókásé katávaká ?  
 Saltháhań annapáyaliń datwána mańujálhípó adá sámananáń sabhaá parikkhárań mahárahań.  
 Ahu sata sahassagghó parikkhárosí áditó ; anté sahassagghanakó : sabhaá sańghówa taú labhi.  
 Yuddhédánécha súréna súriná, ratanattayé, pasanámalachitténa, sísanujjótanatthind,*

The mahárája, together with his suite (thus undressed), having sported about (in the Tissa tank); in the afternoon, he said, "Let us depart: my men, take up the sceptre." The royal suite, however, were not able to move the said sceptre. Attended by all the guards who accompanied the monarch, they made offerings thereto, of garlands of fragrant flowers.

The rája witnessing this great miracle, delighted thereat, posting a guard round the spot (to which the sceptre was fixed), returned to the capital. Thereafter, he inclosed the sceptre in a chétiyo, and encompassed that dágoba with a viháro.

In three years that viháro was completed, and the monarch invited the priesthood to a great festival. Those who assembled on that occasion, of priests, were in number one hundred thousand; and there were ninety thousand priestesses. In that assembly, the ruler of the land thus addressed the priesthood: "Lords! forgetting the priesthood, I have (in violation of a vow) ate a chilly: for that act, this infliction is visited on me. (In expiation thereof) I have constructed this delightful viháro, together with its chétiyo: may the priesthood vouchsafe to accept the same." Having made this address, relieved in mind, pouring the water of donation on the hand of the priesthood, he bestowed this viháro on them. Having caused a superb banqueting hall to be erected around that viháro, he there celebrated a great festival of alms-offering to the priesthood. The hall thus erected, on one side reached the Abhaya tank:—who will undertake to describe the (dimensions of the) other sides? For seven days having provided food and beverage, he then bestowed every description of sacerdotal equipments of the most costly kind. The first offering of sacerdotal equipments was worth one hundred thousand, and the last a thousand pieces. The priesthood exclusively obtained all these.

Independently of the incalculable amount of treasures expended, commencing with the construction of the thúpo, and terminating with the alms-festival, in making offerings to the

*Raññá katalyundá téna thúpahárá panáditó, viháramahantantáni pújetuń ratanattayań,  
Parichchatta-lhanánettha anaggáháni wimunchiya, siváni honti ékáya ánavisati kótiyó.  
Bhóyá dasadálhiwidhalosavilúsítápi paññáwisesasakitéhi janéhi pattáhontéwa, panchaguṇayóga-  
gahitasárá: ichchassa sáragahańé matimá ghateyyáti*

*Sujanappasádusańwégattáyakaté Maháwańse “Marichawatti viháramahó,” námachhabhisatimó parichchhédó.*

#### SATTAWISATIMO PARICHCHHEDO.

*Tató rájá wichiutési wissutań sussutan sutań, mahápuńo sailá puńno pańñádyá, katanichchhayo.  
Dipappasáda! ó théri rájinó ayiyakussarhé éwań kiráha “Nattá té, Dutthagámańi bhúpati,”  
“Mahápańu moháthúpań, Sonynamáliń manóramai, wisáń hatthasatań uchehań káréssati anágaté.”  
“Puńd uposuthágárań udádrátanamaṇḍitań nawabhúmań karitwána Lóhapásálamewacha.”  
Iti chintiya bhúmíndó likhitwéwań, thapápitań pékkhdpénto rájagahé thitań éva karanḍaké.*

“ratanattaya ;” the rest of the wealth (laid out) on this spot, by this monarch,—who was as indefatigable in war as in acts of charity, sincerely attached to the “ratanattaya,” endowed with purity of mind, and wise in the application of his means,-- amounted to nineteen kótis.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by fire, and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realize the five rewards of virtue, (love of mankind, good-will of pious men, character for piety, lay-sanctity, and regeneration in the Déwalóka heavens). The wise man therefore ought to secure to himself the treasure of this knowledge.

The twenty sixth chapter in the Maháwanso, entitled, “the festival of offerings at the Marichawatti viháro,” composed equally for the delight and affliction of righteous men.

#### CHAP. XXVII.

Subsequently (to the construction of the Marichawatti viháro and chétiyo) this monarch, who was endowed with superlative good fortune, and with wisdom as well as beneficence, was meditating on a tradition which originated (with Mahindo), and had been perpetuated to his time (from generation to generation) without interruption.

The théro (Mahindo), who had shed the light of religion on this land, had thus prophesied (to Déwananpiyatissó) the ancestor of the king: “Thy descendant, Dutthagámini, a most fortunate prince, will hereafter build the great splendid thúpo Sonnamáli (Ruanwelli), in height one hundred and twenty cubits; as well as the Lóhapásádo, to serve as an “upósathó hall,” embellished in every possible manner, and having nine stories.

*Sowaṇṇapatiṭān laddhāna lēkhaṇ tattha awāchayi : “ Chhchattālisa sataṇ wassaṇ atikkamma anāgatē.” “ Kākawāṇṇasutō, Dutthagāmāni manujādhipo idaṇcidancha ēwaṇčha kāressatiṭi” wāchitān. Sutwā haṭhō uḍāmetwā appōthesi mahipati ; tatō pātowā gantwāna Maháméghawanaṇ subhaṇ, Sannipṭān ḥārayitwā bhikkhusaṅghassa ubrawi ; “ Wimānatulyān pāsālaṇ kārayissāmi wō ahaṇ.” “ Dibbaṇ wimānaṇ pēsetwa tulyaṇlēkhaṇ dālātha mē.” Bhikkhusaṅgho wisajjēsi attahakhiṇḍasawē tahiṇ. Kassampuniṇō kālē Asókō nāma brāhmaṇo aīṭha salākaḍhattāni saṅghassa parināmiya, Bhirāpiṇ nāma dāsiṇ sō “ nichchandelhīti ;” abrawi : datwā sā tāni sakkachchān yāwajīwaṇ tato chutā : Akāsaṭha wimānamhi nibbatti, ruchirē subhē achchharānaṇ sahassēna sālāsi pariwāritā. Tassa ratanapāsādito dvātasa yójanuggatō, yójanānaṇ parikkhépō chattālisancha adlhacha. Kūṭagrára sahassina, maḍdhito nawaḍhūnikō, sahassa gabbaḥsampaṇṇō, rājamīnō chatumukhō, Sahassa sañkha saṇvutti sīhapajaranettawā, sukiṇkinika jālāyaṇ sajjitō wēdihāyacha. Ambalatṭhikapāsādō tassa majjhē ṭhito ahu, samantatō dissamāno paggaṇhita dhajakulō. Té Tāwatiṇsaṇ gachchhantā, diswā théra tamēwa, té hingulinā tadā lēkhaṇ lēkhayitwā paṭṭhē tatō, Niwattitwāna, ágantwā patṭhaṇ saṅghassa dassayuṇ. Saṅgho paṭṭhaṇ gaheṭwā taṇ pāhisi rājasantikaṇ,*

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The monarch (Dutthagámini) reflecting (on this tradition), and searching for a record thereof, stated to have been deposited in the palace ; and by that (search) finding in a vase an inscribed golden plate, he thereon read as follows: “Hereafter, at the termination of one hundred and fifty six years, the monarch Dutthagámini, son of Kákawano, will construct such and such edifices in such and such manner.” The delighted monarch overjoyed at hearing this (inscription) read, clapped his hands ; and early on the following morning repairing to the magnificent Mahámégho garden, and convening the priesthood, thus addressed them : “ I will build for you a palace like unto that of the déwos : send to the world of the déwos, and procure for me a plan of their palace.” Accordingly they dispatched thither eight priests, all sanctified characters.

In the time of the divine sage Kassapo, a certain bráhmaṇ named Asóko had made a vow, that he would give daily alms sufficient for eight priests. He said to his slave-woman, named Bhirani, “ Provide them always.” She, during the whole course of her life, zealously providing them ; thereafter dying, was born again in a superb and delightful residence in the (Chatunmahárájika) heavens, surrounded always by a heavenly host of a thousand attendants. Her enchanting golden palace was in length twelve yójanas, and in circumference forty eight yójanas ; having nine stories, provided with a thousand apartments and a thousand dormitories. It had four faces, each having in number a thousand windows, like so many eyes ; and the eves of the roof were decorated with a fringe tickling (with gems). In the centre of this palace was situated the Ambalattika hall, decorated with a profusion of banners all around.

The aforesaid eight théros, in their way to the Táwatinṣa heavens, seeing this palace, immediately made a drawing of it on a leaf with a vermillion pencil ; and returning from thence, presented the drawing to the priesthood, who sent it to the court of the

Pañ diswā sumanō rájá dígamma rámamuttamań dekhatulyań kárési Lóhapásádamuttamań.  
 Kammárambhana káléva chatulwáramhi cháguvá atthaṭha sata suhussáni hiráyáni thapápayi.  
 Putasahassawattháni dwáré dwáré thapápayi, gulatélasa kharanadhúpuráchanéka chátiyó.  
 Amílakań kammaméthha nakátań ánti sahhásiya, agghápetwá katań lammań, téśań múlamadápayi,  
 Hatthasatań hatthasatan ási ekékapassatò; uechato tattakóyéwá, pásádóhi chatummuñkhó.  
 Tasmiń pasádasetthasmíń ahésuń nawabhúmiyó; ekéissá bhúmiyácha lútágárasatánicha;  
 Kútágáráni sabbáni sajjhutá lhachitánahuń; pawálawédiká téśań nánáratanabhúsítá.  
 Nánáratanachittáni téśań padumakáničha; sajjukíñkiníkápanti paríkl. hittáwa tá ahu.  
 Sahassań tathá pásále gabbhá asuń, susańhatá nánáratanakhachítá sihapayájara nettawá.  
 Nariwdhana ydnantu sutwá Wessawanassa, só tańkáramakárési majjhé ratanamáñdapárań,  
 Sihawiyagghádirúpáthi déwatárúpakéhicha ahu, ratanamayéhésa thambhéhicha vibhúsító.  
 Muttajála paríkkhépó mañdapantó samantatò, pawálawédikáchettha pubbé wuttawidhá ahu.  
 Sattaratań chittássá wémajjhémañdapassatu, ruchiró dantapallánló rammó phalakásíntharó.  
 Dantamayápassayettha, suwanýamaya súriyó, sajjhumayó chandimácha, tárácha muttakádmayá.

king. The monarch on examining the same, delighted therewith, repairing to the celebrated garden (Mahámégho), according to the plan of that renowned palace, constructed the pre-eminent Lóhapásádo.

The munificent rája at the very commencement of the undertaking deposited at each of the four gates eight lacs (to remunerate the workmen). He deposited also at each gate, severally, a thousand suits of clothing, as well as vessels filled with sugar, buffalo butter, palm sugar, and honey; and announced that on this occasion it was not fitting to exact unpaid labor: placing therefore high value on the work performed, he paid (the workmen) with money. This quadrangular palace was one hundred cubits long on each of its sides, and the same in height. In this supreme palace there were nine stories, and in each of them one hundred apartments. All these apartments were highly embellished; they had festoons of beads, resplendent (like) gems. The flower-ornaments appertaining thereto were also set with gems, and the tinkling festoons were of gold. In that palace there were a thousand dormitories having windows with ornaments (like unto) jewels, which were bright as eyes.

Having heard of the beauty of the conveyance used by the females attached to the déwo Wessawano, he (Dutthagámini) caused a gilt hall to be constructed in the middle of the palace in the form (of that conveyance). The hall was supported on golden pillars, representing lions and other animals, as well as the déwatás. At the extremity of this hall, it was ornamented with festoons of pearls, and all around with beads as before described.

Exactly in the centre of this palace, which was adorned with (all) the seven treasures, there was a beautiful and enchanting ivory throne, floored with boards. On one side (of this throne formed) exclusively of ivory, there was the emblem of the sun in gold; on another, the moon in silver: and (on the third), the stars in pearls. From the

Nánáratana padumáni tattha ta'tha, yathá rahaá, já'akávicha tatthi'wa ásuú sówaññala'antare.  
*Mahagghapachchati'hara i palli'ñketi maníramé, ma uiharási thapitá ruchi'rú dantawijáni.*  
*Pawálapálu' an tatiha phuli. amha patithitaá, setachelhattaá sainulay iai pallaá' oparisóbhatha.*  
*Sattaratanamayá nettha aithamangalikáni'cha : chatuppádánaá panticha manimuttantará ahu.*  
*Rajata'cha ghaníhánaá panti chhantantalambiká : pásálachhattapallañká mñqñapásuú anagghiká.*  
*Mahagghan pañçápápési manchapithaá yathárahaá tathéwa bhummattharañví kambalancha mahárahaá.*  
*Achámalumbhi sowanya uluñkócha ahú ; tahií pásála paribhög'su seséñcha katháieaká?*  
*Chárupádkákarapariwáró sô chhatuddhvárák'otthaló pásálo loñ' atô sôhi Táwatiñsásabháviya.*  
*Tambalbháthikáhésó pásálo chháditó ahu : Léhapásála'eháró téna tassa ajáyatha.*  
*Nitthité Lóhapásálo sô sañgha sannipátayi rájá sanghésannipaticha Marichawatti mahéviya.*  
*Puthujjanáwa aíthañsu tahií pathama bhúmiyañ : t'pitaká dutiyáya : Sótápattálayópana*  
*Ekekéyécha aíhañsu tatiyádisu bhumiñsu ; arahantocha aíhañsu udháñ chhatusu bhumiñsu.*

golden corners or streaks, in various places as most suitable in that hall, bunches of flowers, made of various gems, were (suspended). On this most enchanting throne, covered with a cloth of incstimate value, an ivory fan\* of exquisite beauty was placed. On the footstool (of the throne), a pair of slippers ornamented with beads, and above the throne the white canopy or parasol of dominion, mounted with a silver handle, glittered. The eight "mangalika" thereof (of the canopy) were like unto the seven treasures, and amidst the gems and pearls were rows of figures of quadrupeds ; at the points of the canopy were suspended a row of silver bells. The edifice, the canopy, the throne, and the (inner) hall were all most super'.

The king caused it to be provided suitably with couches and chairs of great value; and in like manner with carpets of woollen fabric: even the ladle (usually made of a cocoanut shell) of the rice boiler was of gold. Who shall describe the other articles used in that palace? This edifice surrounded with a highly polished wall, and having four embattled gates, shone forth like the (Wéjaanta) palace in the Táwatinsa heavens. This building was covered with brazen titles; hence it acquired the appellation of the "brazen palace."

At the completion of this palace the rája assembled the priesthood. They attended accordingly, as in the instance of the Marichawatti festival. There, on the first floor, the "pathéjjaná" priests (who had not attained the state of sanctification) exclusively arranged themselves. On the second floor, the priests who had acquired the knowledge of the "tépitaka." On the three succeeding floors, commencing with the third, those arranged themselves who had acquired the several grades of sanctity, commencing with the "sotápatti." On the four highest floors, the "arahat" priests stationcd themselves.

\* The fan borne by the Buddhist priests, which, till very recently, has been bestowed in Ceylon on the appointment of a chief priest, as the official emblem of his office

*Saṅghassadatwá pásádan dakkhinámupurassaraú, rájá datwá mahádánań sattáhań pubbakańwiya,  
Pásádamha wattáni maháchágéna rájind anaggáháni thapetwana ahésuń tińsańkotiyó.  
Nissáré dhananichayé, wisésań sárań yé dánań parigauhayanti sádhupańya, té dánań wipulam pétachitta-  
sangá, yattánań hitaparamá, dadanti, éwanti.*

*Sujanappasádasáñvégattháya katé Maháwaństé “Lóhapásálumahó” náma sattawisatimó parichchhedo.*

#### ATTAWISATIMO PARICHCHEDO.

*Tató só satasahassań wissajjetwá mahipatti kárápési mahábodhipújań suláramuttanam.  
Tató puráń pawisantó thúpattháné níwésitań passítwána siláyúpań saritwá pubbakań sutin :  
“Káressámi maháthúpań” iti haṭhó. Mahátań áruyiha rattiń bhuṇjítwá, sayitó iti chintayi,  
“Damíle madlamáneńa lókóyań pilito ; mayá nasakká balimubbarituń : tań wajjiya baliń ahan,  
“Kárayantó maháthúpań, kathań dhámména itthiká uppálessámi ?” ichchéwan chintayantassa chintitan,  
Chhattamhi déwatá jáni : tató kóldhaláń ahú déwésu. Natwá tań Sakkó Wissakamánań tamabruwi.*

The rája having bestowed this palace on the priesthood, pouring the water of donation on their right hand ; and, according to the former procedure, having kept up an alms-festival of seven days, independent of the cost of the invaluable articles provided for this palace-festival, the expenditure incurred by this munificent monarch amounted to thirty kótis.

Some truly wise men, even from perishable and unprofitable wealth derive (the rewards of) imperishable and profitable charity. By setting aside the pride of wealth, and seeking their own spiritual welfare, they bestow like unto him (Dutthagámini) largely in charity.

The twenty seventh chapter in the Maháwanso, entitled, “ the festival of the Lóhapa-sádo,” composed equally for the delight and affliction of righteous men.

#### CHAP. XXVIII.

Thereafter, this monarch caused a splendid and magnificent festival of offerings to the bo-tree to be celebrated, expending a sum of one hundred thousand.

Subsequently, while residing in this capital, noticing the stone pillar planted on the (intended) site of the (Ruanwelli) thúpo, and recurring to the former tradition, delighted with the thought, he said : “ I will construct the great thúpo.” Reascending his upstairs palace, and having partaken his evening repast, reclining on his bed he thus meditated : “ The inhabitants of this land are still suffering from the war waged for the subjection of the damilos : it is not fitting to exact compulsory labor ; but in abandoning the exercise of that power, how shall I, who am about to build the great thúpo, procure bricks without committing any such oppression ? ” The tutelar deity who guarded the canopy of dominion knew the thought of the personage who was thus meditating. Thereupon a discussion arose among the déwos. Sakko obtaining a knowledge thereof, thus addressed himself to

“*Itthakatthañ chétiyassa rájá chintési Gámañi: gantvá puráyójanamhi gambhira nadiyantiké,*  
 “*Mápési itthalñuntattha’ iti. Sakkéna bhásito Wissakammo iihágamma mápési tattha itthiká.*  
*Pabhadé luddakó tattha sunalhéhi wanañ agá, gólhárúpéna dassési luddal an bhummalévatá.*  
*Luddó tañ anuhandhantó, gantvá disicána itthaká, antarahitáya gólháya itichintési só tahiñ.*  
*“Kártu kámókira ýó maháthúpañ mahipati, uráyanamidán tassa” iti gantvá niwédayi.*  
*Tassa tañ wachanañ sutvá piyañ janahitappiyó, rájá káresi sakkárañ mahattáñ tutthamánasó.*  
*Purápubhuttaré désé yójanattaya matthaké Achárawitthigámamhi solasakarisé talé,*  
*Sowaññabijá túthinsu wiwilháni panánató widatthukkatañthamánáni angulikáni hetthato.*  
*Suwaññapuññantañ bhumiñ diswá tañ gámarasiká suwaññapátiñ áláya gantvá rañño niwédayuñ.*  
*Purá páchinapassamhi sattáyójana matthaké gangápáré Tambapitthé tambalóhañ samutthali.*  
*Tañ gámiñ á tambalóhañ híjamátláya pátiyá rájánamupasañkamma tamatthancha niwédayuñ.*  
*Pubbadakkhinadésamhi purató chatuyójané Sumanawápigámamhi utthaliñsu mani bahú.*  
*Uppalakuruwindéhi missakénéwa Gámiká ádáya pátiyá ewa gantvá rañño nuwédayuñ.*

Wissakammo : “The rája Gámini is meditating about the bricks for the chétiyo. Repairing to the bank of the deep river (Kadambo) a yójana from the capital, there do thou cause bricks to be produced.” Wissakammo, who had been thus enjoined by Sakko, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The déwatá of that spot presented himself to the huntsman in the form of a “gódho.” The sportsman chasing the “gódho” came upon, and saw the bricks; and from the circumstance of the “gódho” vanishing, he there thus thought : “Our sovereign is desirous of constructing the great thúpo, this is a (miraculous) offering to him.” Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favors.

In a village named Achárawattigámo, situated three yójanas to the north east of the capital, on a space of ground sixteen karissa in extent, golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground. The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).

At the distance of seven yójanas, in the south east direction from the capital, on the bank of the river (Maháwelliganga) in the Tambapitto division, a brazen metal rose to the surface. The villagers taking a cupful of these brazen sprouts, and repairing to the rája, reported the circumstance.

In the south east direction from the capital, at the village Sumanawápi, distant four yójanas, a quantity of gems rose to the surface; among which there were intermingled the cinnamon stone and sapphire. The villagers taking the same in a cup, and repairing to the rája, reported the circumstance.

*Puratō dakkhinopassé atthayojanamathriké Ambalatthikolalinnamhi rajatañ uvpajjatha.  
Nagarawániyo ékó ádáya sakaté bahu, Malayá singiwéradiń ánetuń Malayánu gat :  
Lénassa awilúramhi sakatáni thapápiya, patódadárúnichchhantó árujhó tań mahindharań,  
Cháfíppamánékapakkań pa'kahláreña námítáni diswá panasay it.hinchu pásüi attancha tań phalań,  
Wantétan wásiyá chhetwá "dassámagganti" chitiyá; káláu ghóséi sañdláya. Chattáróndawágamuń.  
Hattihó sô tébhiwádetwá, nisidápiya sádarò, wásiyá wançasámantá tachań chhetwá apassayaná.  
Muñchitwá wátapuññantań yúsanpattéhi áliya, chattáró yúsapúré té patté té samadási sô.  
Té tań gahetwá pakkámuń. Kílan ghóséi sô puna, aŋé / hinásuwé thérá chattáró tattha ágamuń.  
Tésan patté gahetwá sô pana sanenjéhi púriya, adási tésań : pakkámuń tryó ; éko napakkami.  
Rajatassa padassétuń óróbhítwa tatohi sô, nisajjú lénasann mhi támínjá paribhunjatha.  
Sésáminjá wanijópi bhunjítwá yáwarlatthákán bhañdikáyán gahetwána sésá thérapadánugó ;  
Gantwána thérapussitwá wéyyáwachchhamakásicbu : thérocha lénalwáréna tassamaggań amápayi.  
Thérań wanliya, sô téna gachchhantó lénamaídasa lénalwárámhi thatwána passitév rajatampi sô.  
Wásiyá dhanitwána rajatanti wijániya ; gahetwékań sajjhupiñdań gantwána sakañtikań,*

Eight yójanas to the southward of the town, in a cave called Ambalattikólo, silver was produced. A certain merchant of the capital, who was proceeding to the Malayá division to procure saffron and ginger in the said Malayá division, taking many carts with him, wishing to get a switch, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a "cháti" attached to a branch of a jack tree, which fruit was bending with its weight, and resting on a rock ; severing the same (from the branch) with an adze, at the stalk of the fruit, and saying to himself, "This is precious: I must give it (to the priesthood);” in the fervor of his devotion, he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his adze paring all round the point at which the stalk adhered to the fruit, so that no skin was perceptible, and pulling out (that stalk) he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jack fruit juice he presented to them. They accepting the same, departed. And (the merchant again) shouted out the call of refection ; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jack fruit. Three of them departed : one remained. This particular (priest) in order that he might point out the silver to him, seating himself at the mouth of the cave partook of the jack pods. The merchant having ate as much of the rest of the pods as he wished, taking the residue in a jar, he followed the footsteps of the priest. Having reached this spot, he beheld the théro there, and showed him the usual attentions ; and the théro pointed out to him the path to the entrance of the cave. (The merchant) bowing down to the therò, and proceeding by that (path) discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his adze, he satisfied himself that it was silver. Taking a handful of the silver and hastening to the carts, and

*Sakatáni thapápeticá, sajjhúpiṇḍantamádiya, lahuń Anurádhapurań dγamma warawániyo,  
Dassetwá rajatań rańro tamatthampi niwédayi. Púrató pachchhimé passé, panchayójanamatthaké,  
Urúwelapattané muttá mahámala kamattiyo pawdlańtarikásaddhiń samuddá thalamokkamuń,  
Kéwańthá tā sapekkhitwá rdsiń katwána ékató, pátiya anayitwána muttá sahapávulakaná,  
Rájánamupaśańkamma tamatthampi niwédayuń. Purató uttarépassé satta yójana matthaké,  
Peliwápi ugámassa wápiń pakkhantakandaré jayińsu wálu kápiṭhé chattáró uttamá mani nisarlápotappamá-  
ná ummápupphani bhásubhá.*

*Té diswá sunalhóluddó dγantwá rájasantikáń “évarúpámaní dītihámayá” iti niwedayi.*

*Ithakálini et áni mahápuṇyo mahámati maháthupathamuppanná nassítí tadahéwa só.*

*Vathánurupasakkárań tésań katwá sumánaśo été rakkhité katwá sabbáni dharápayi.*

*Khédampikádyajapasayha machintayitwá, puṇyári pasannamanasópachitańhi éwań ; sádhéti sádhanasatáni  
sukhá karáni : tasnu pasánuśasówa karéyya puṇyanti.*

*Sujanappasádaśańwégatthóya katé Maháwańse “Maháthupańśádhanalábhó,” náma aṭhawisatimó parichekhédo*

leaving his carts there, this eminent merchant conveying this handful of silver, quickly repairing to Anurádhapura, and exhibiting it to the rája, explained the particulars.

To the westward of the capital, at the distance of five yójanas, at the Urúwelapattano, pearls of the size of “ nelli ” fruit, together with coral beads, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven yójanas, in the stream flowing through the broken embankment of the tank of Peliwápigámo, four superb gems, in size a span and four inches, and of the color of the ummá flower, were produced. A huntsman discovering these, repairing to the court reported, “ Such and such gems have been discovered by me.”

It was on the same day that this most fortunate monarch heard of the manifestation of these bricks and other treasures, to be used in the construction of the Mahá thúpo. The overjoyed (king) conferred favors on those persons (who brought the news of these miraculous productions), as in the former instance (to the huntsman); and maintaining them under the royal protection, caused all these things to be brought (to the capital).

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

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The twenty eighth chapter in the Mahawanso, entitled, “ the acquirement of the materials for the construction of the Mahá thúpo,” composed equally for the delight and affliction of righteous men.

## EKUNATINSATIMO PARICHCHEDO.

*Ewan samatté sambháré wésdkhé puṇṇamásiyaán patté, wisákha nakkhatte, Mahathúpaithamárabhi.  
Háretwána tahiń yúpań, thúpañthánamakhánayi, satahatthé mahipálo thira kátumanéñadhá,  
Yódhéhi ádhárapetwá gulahdsánaké tahiń, kuṭéhi dhañdpetwá pásdýé, chunñité atha,  
Chammáwanaddhapádéhi maháhatthihi maddiyi, bhúmiyáthírdháwatthá, atthánatthawichakkhaṇó.  
Akásagangá patitáttiháne Satatatintaké mattiká sukhumá tattha samantá tiñsayojané ;  
“Nawanítá” mattiká tésa sukhumattá pawuchchatí : khinásawá sámanérá mattikań áharuń tató.  
Mattiká attharápési tattha pásánákoṭhimé ; iñthahaká attharápési mattikópari issaró.  
Tassópari ; kharań suddhań kuruwindánań tatópári : tassópari ayójáiań ; maru ontu tato parań.  
Ahań sámanéréhi Himawanta sugandhakaní, santhardápési bhumindo palékanta tatópari.  
Siláyó santharápési phalikdsańtharópari ; sabbatthamattiká kichché nawanitawhayá ahu.  
Níyóséna kapitthassa sannítréna rasodaké atṭhańgulań bahalató lohapaddhań silópari,  
Manosiláya tilatélasanti taya tatópari sattangulań sajhpaddhań santharési ratthésabho.*

## CHAP. XXIX.

Thus the collection of the materials being completed, (Dutthagámini) on the full moon day of the month of “wesákho,” and under the constellation “wesákho,” commenced the Mahá thúpo.

The protector of the land, removing the stone pillar (which bore the inscription); and in order that (the structure) might endure for ages, excavated by various expedients a foundation for the thúpo there, one hundred cubits deep.

This monarch, who could discriminate possibilities from impossibilities, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatatinko,—the spot where the aerial river (flowing out of the Anótathó lake) descends, spreading the spray of its cataract over a space of thirty yójanas in extent,—there the clay is of the finest description: the same being thus exquisitely fine, it is called the “náwanita” clay. This clay, sanctified sámanéro priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of astringent cement; over that, a layer of “kuruwindá” stones; over that, a plate of iron; on the top of that, the ruler of the land spread the incense of the déwos, brought by the sámanéros from Himawanto; over that layer of “phalika” stone, he laid a course of common stones. In every part of the work the clay used was that which is called the “náwanita.” Above the layer of common stones, he laid a plate of brass eight inches thick, embedded in a cement made of the gum of the “kapitho” tree, diluted in the water of the small red cocoanut. Over that, the lord of chariots laid a plate of silver seven inches thick, cemented in vermillion paint, mixed in the “tila” oil.

*Mahathúpatiñhána tháné éwań mahipati káretwá parikkammáni wippassanne chétasá,  
Asálhi sukkapakkhassa diwasamhi chatuddasé, káretwá bhikkhusúñghassa sannipátamidań wadi.  
Maháchétiyamatháya, bhaddantá, mangaliñhakaú patiñthápessań swe eltha : sdbbó sañghó sametu nō.”  
Buddhapujapayégéna mahájanahitattthikó ;” Mahájanó pósathiko gandhamáládi gañhiya,”  
“ Maháthupa patiñthánań yátu suvé” iti. Chétiyatthánaðhusayá amachchécha niyójayi.  
Anápité narindéna Muninó piyagráwá anékéhi pakáréhi tatañthánamalankarun.  
Naggarań sakalanchéwa magganchéwa idhágatań anékéhi pakáréhi alankáriya bhupati.  
Pabhatécha chatuddwáré naggarassa thapápayi nahapíté nahápakéchéwa kappakecha bahu tathá.  
W'atthácha gandhamálácha annáni madhuránicha mahájanatthań bhuminlö mahájanahitérató.  
Patiyattáni etáni sádayitwá yatháruchiń pórájánapadáchéwa thupañthánamupágamuní.  
Sumanñdhitéhi nékéhi thdnantarawidhánató árakkhitó amachchéhi yatháthánań mahipati.  
Sumanñdetdhi nékéhi déwakanñupamádhicha náñtakihí paribbulhó sumanñditápasálhitó :  
Chattálisasañhasséhi naréhi pariwáritó náná turiya sañghuñthá déwarájavilásawá,  
Maháthúpapatitthánań thánáthánawichakkhaño aparanhé upáganji, nandayantó mahájanáń.*

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The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Mahá thúpo was to be built; on the fourteenth day of the bright half of the month “asala,” causing the priesthood to be assembled, thus addressed them: “Revered lords! initiative of the construction of the great ehétiyo, I shall tomorrow lay the festival-brick of the edifice: let all our priesthood assemble there.” This sovereign, ever mindful of the welfare of the people, further proclaimed: “Let all my pious subjects, provided with buddhistical offerings, and bringing fragrant flowers and other oblations, repair tomorrow to the site of the Mahá thúpo.”

He ordered his ministers (Wésakho and Siridéwo) to decorate the place at which the ehétiyo (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddho), ornamented that place in every possible way. The ruler of the land (by instructions to other parts) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous baths, barbers, and dressers; as well as clothing, garlands of fragrant flowers, and savory provisions. The inhabitants of the capital, as well as of the provinces, preparing according to their respective means tributes of these kinds, repaired to the thúpo.

The dispenser of state honors, guarded by his officers of state decked in all the insignia of their full dress, himself captivating by the splendor of his royal equipment, surrounded by a throng of dancing and singing women—rivaling in beauty the celestial virgins—decorated in their various embellishments; attended by forty thousand men; accompanied by a full band of all descriptions of musicians; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred from the places that were not sacred, repaired to

*Atthuttarasahassañ sô sâtakâni thapiya, puṭabaddhâni majjhâmhi chatupassé tatôpana.*  
*Wathâni râsiñ kârësi antkâni mahipati madhusappigulâlîcha mangalatthañ thapâpaya,*  
*Nârâdésâpi ðganjuñ bahawô bhikkhawô idha: idhadipatñhasaṅghassa kâkathâwa ighâgamé?*  
*Thérâsiti sahassâni bhikkhu âdâya âgama Râjagahassa sâmantâ Indaguttô mahâgañi.*  
*Sahassâni Isipatanâ bhikkhunañ dwadasâdiya Dhammaséno mahâthêro chetiyañthânumâgamâ.*  
*Satthiñ bhikkhusahassâni âdâya idhamâgama Piyadassi mahâthêro Jetâramawihâratô.*  
*Wesâlimahâwanatô thérôru Buddharakkhitô atthârasusahassâni bhikkhuâlâya âgama.*  
*Kosambîghositârâmô thérôru Dhammarakkhitô tînsa bhikkhusahassâni âdâya idhamâgama.*  
*Adâya Ujjéniyañ thêro Dikkhinâgirîto yati chattârisahassâni âgoru Dhammarakkhitô.*  
*Bhikkhunañ satasahassânañ sañthîsahassâni châdiya Pupphapuré Sôkâramâ thero Mittinnanâmakô.*  
*Duwé satasahassâni sahassâni asiticha bhikkhu gahetvânuittiñno thêro Kasmîranâdalé.*  
*Chattârisatasahassâni sahassânicha sañthicha bhikkhu Pallawabhoggamâ Mahâléro mahâmati.*  
*Yonâaggardasanna Yónamahâdhammarakkhitô thêro tînsasahassâni bhikkhu âdâya âgama.*  
*Winjhâtawiwattânyâ sénâsanûtu Uttaro thêro satthîsahassâni bhikkhu âdâya âgama.*  
*Chittaguttô mahâthêro Bodhimandawihâratô tînsa bhikkhusahassâni âdîyitwâ iñhâgami,*

the site before-mentioned of the Mahâ thûpo, as if he had himself been (Sakko) the king of déwos. The king moreover deposited in the centre and at the four corners (of the thupo) a thousand, plus eight, bundles of made-up clothing. The various descriptions of cloths (not made up) the sovereign deposited in a heap; and for the celebration of the festival, he caused to be collected there honey, clarified butter, sugar, and the other requisites.

From various foreign countries many priests repaired hither. Who will be able to render an account of the priests of the island who assembled here? The profound teacher Indagutto, a sojourner in the vicinity of Râjagaha, attended, accompanied by eight thousand thérôs. The maha thêro Dhammaséno, bringing with him twelve thousand from the fraternity of the Isipattana temple (near Bárânesi), repaired to the site of the thupo. The maha thêro Piyadassi from the Jéto wihâro (near Sâwatthipura) attended, bringing with him sixty thousand priests. The thêro Baddharakkhito attended from the Mahawanno wiharó of Wesali, bringing eighteen thousand priests. The chief thêro Dhammarakkhito, attended from the Ghosítâ temple of Kósambiâ, bringing thirty thousand priests with him. The chief thêro Dhammarakkhito, bringing forty thousand disciples from Dakkhinâgiri temple of Ujjéni, also attended. The thêro named Mittinno, bringing sixty thousand priests from his fraternity of one hundred thousand at the Asóko temple at Pupphapura. The thêro Rettinno, bringing from the Kasmira country two hundred and eighty thousand priests. The great sage Mahadéwo with fourteen lacs and sixty thousand priests from Pallawabhago; and Maha Dhammarakkito, thêro of Yóna, accompanied by thirty thousand priests from the vicinity of Alasadâ, the capital of the Yóna country, attended. The thêro Uttaro attended, accompanied by sixty thousand priests from the Uttania temple in the wilderness of Winjhá. The maha thêro Chittagutto repaired hither, attended by thirty thousand priests from the Bódhimando. The maha thêro Chandagutto

*Chandaguttó maháthéró Wanawásapadésató ágásitisahassání ádiyetwá yati idha.  
 Súriyaguttó maháthéró Kelásamaháwihárató chhannawatisahassani bhikkhu áldíya ágamá.  
 Bhikkhúnán dípwadásináñ dgatánancha saábasó gañandya parichchhédho póraniéhi nabhadiso.  
 Sanágatánañ saábésáñ bhikkhúnán tań samágamé wuttá khinásawáyéwa té chhannawati kótiyo.  
 Té maháchetiyatthánañ parivárétwá yathárahań majjhí thapétwá okásań rañño atthańsa bhikkhawo.  
 Pawisitwá tahiń rájá bhikkhusanghań tatháyitań disvá pasannachitténa wanditwá hatthamánasó,  
 Gandhamdlábhí pújetwá, katwána tipadakkhinań, majjhé punnaghataṭṭhánań pawisitwá samangalań,  
 Suwanñalhíle paṭimukhań pariňbhanadañdakań ranjaténa katań suddhań suddhapiti balódayo,  
 Galóyítwá amachchéná mañditéna sujátiná abhimangalbhúténa bhútabhútiparáyanó.  
 Mahántań chétiyáwaddhań kárétuń katanichchhayó bhúmápayitumáráddhó parikammakatabhúmiyán.  
 Siddhatthó námanáména maháthéró mahiddhiko tathákarontań rájánań Dighudassi niwárayi;  
 “Ewań mahantań thúpancha ayań rájárabhissati : thúpé aníttihitéyéwa marańań assa hessati.  
 “Bhawissati mahantócha thúpó duppatísankharó ;” iti sónégatań passań mahantantań niwárayi.  
 Sańghassacha anuññáya thérá sambháwa náyacha mahantań kattukámópi gañhitwá thérabhdítaná.*

repaired hither, attended by eighty thousand priests from the Wanawáso country. The maha théro Súriagutto attended, accompanied by ninety six thousand priests from the Kéláso wiháro. The number of the priests of this island who attended, is not specifically stated by the ancient (historians). From all the priests who attended on that occasion, those who had overcome the dominion of sin alone are stated to be ninety six kótis.

These priests, leaving a space in the centre for the king, encircling the site of the chétiyo in due order, stood around. The rája having entered that space, and seeing the priesthood who had thus arranged themselves, bowed down to them with profound veneration ; and overjoyed (at the spectacle), making offerings of fragrant garlands, and walking thrice round, he stationed himself in the centre, on the spot where the “punnagato” (filled chalice) was deposited with all honors. This (monarch) superlatively compassionate, and regardful equally of the welfare of the human race and of spirits, delighting in the task assigned to him, by means of a minister, illustrious in descent and fully decorated for the solemn occasion, to whom he assigned a highly polished pair of compasses made of silver, pointed with gold, having at the place before-mentioned prepared himself to describe the circle of the base of the great chétiyo, by moving round (the leg of the compass; at that instant) the inspired and profoundly prophetic great théro, named Siddhattho, arrested the monarch in the act of describing (the circle), saying, “This monarch is about to commence the construction of a stupendous thúpo : at the instant of its completion he is destined to die : the magnitude also of the thúpo makes the undertaking a most difficult one.” For these reasons, looking into futurity, he prohibited its being formed of that magnitude. The rája, although anxious to build it of that size, by the advice of the priesthood and at the suggestion of the théros,

*Thérassa upadéséna tassa rájá akárayi majjhimáñ chétiyáváthañ patitthápétumíthiká.  
 Sówañnarajatéchéwa ghaté majjhé thapápayi atthaththa atthitussáhó pariwáraya té pana.  
 Atthuttarasakassancha thapápési navé ghaté atthuttaré atthuttaré watthánantu saté pana.  
 Jithiká pariwárañha thapápési wisuñwisuñ sammaténa amachehéná bhusíténa anékaidhá.  
 Tañ ékañ gdhayitwá nánámangalasammatañ purathimadisábhágé pathamañ mangaliñthikaná.  
 Patitthápési sakkachchán manuññé gandhakadlamé játisumanapuppésu pújitésu tahiñ pana.  
 Ahósi puthavikámpo sésá sattapi sattahi patitthápési machchéhi, mangalánicha kárayi.  
 Ewáñ ásálli másasse sakkapakkábhí sammañé uposathé pannarasé patitthápési iñthiká.  
 Cháttuddisañ thité tattha maháthéré andsawé wanditwá pújayitwácha suppatitó kaména só.  
 Pubbattarán disañ gantwá Piyadassiñ andsawuñ wanditwána maháthéráñ añthásí tassa santiké.  
 Mangalañ tattha waddhento tassa dhammamabhdhi só thérassa désaná tassa janassahòsi sáthiká.  
 Chattáisahassánañ dhámmdbhisamayo ahu, chattálisa sahassahassánañ sótappatiphalañ ahu.  
 Sahassañ sakadágámi anágámicha lattaká sahassañyéwa arahantá tattháhésuñ gihijaná.  
 Atthárasasahassáni bhikkhú bhikkhuniyópana chuddaséyéwa sahassáni arahanté patitthahuñ.*

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adopting the proposal of the théro (Siddhattho), under the direction of that théro described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthern) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.

Thereupon by means of the especially selected minister, who was decorated with all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings : and the earth quaked. The other seven bricks also he caused to be laid (severally) by seven state ministers, and celebrated great festivals. Thus those bricks were laid during the bright half of the month "asála," on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these mahá théros, victors over sin, at each of the four quarters at which they stood ; repairing to the north east point and bowing down to the sanctified mahá théro Piyadassi, stationed himself by his side. The said (mahá théro) on that spot raising the "jaya mangala" chant, propounded to him (the monarch) the doctrines of the faith. That discourse was to that (assembled) multitude an elucidation (of those doctrines). Forty thousand lay persons attained superior grades of sanctity ; forty thousand attained the state "sótápatti;" a thousand "sakadágámi;" the same number "anágámi;" and a thousand also, in like manner, attained "arahat." Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of "arahat."

*Ewam pasannamatiná ratanattayamhi chágádhimuttumanasá janatá hitena lokutthasiddhi paramá bhawatiti,  
natwá sabbálínéka guṇayógaratiń karéyyáti.*

*Sujanappasádasáñwégattháya katé Maháwañse “thúpárámhbó náma” ékúnatiñsatimó parichchhedo.*

#### TINSATIMO PARICHCHHEDO.

*Wandituána mahárájá subbań sañgha nimantayi ; “yáwachétiya niñtháná bhikkhań gañhatha mé,” iti.  
Sañgho tań nádhíwásesi anupubbéna só pana yáchantó yáwasattáhań sattáhamadhiwásanań.  
Alathò paññhabhikkhúhi té laddhá sumanówa só atthárasasu thánésu thúpatth ánañsamantató,  
Mañçapé kárayitwánań mahádánań pawattayi sattáhań tattha sañghassa tató sañghań wisajjai.  
Tató bherin chardpetwud itthaka waddhakí lahuń sannipátési té ásuń panchamattasatánihi.  
“Kathań karissasi ?” ranñeckó puchchhitó, dha bhúpatiń “pessiyánań satań laddhápañsunáń sakatań ahan,”  
“Khépayissámi” ekáhan, tań rájá pañibáhayi : tató upadáñhupadáñhancha “pañsuñwé ammañ ánicha.”*

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From this example (of Dutthagámini) by the truly wise man, whose mind, in his implicit faith in the “ratanattaya,” is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest (attainable) reward; imbued by the spirit of faith, and by other pious impulses, he ought zealously to seek that reward.

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The twenty ninth chapter in the Maháwanso, entitled, “the preparation for the (construction of the) thúpo,” composed equally for the delight and affliction of righteous men.

#### CHAP. XXX.

The mahárája reverentially bowing down to the whole priesthood, thus addressed them : “Whatever the term of the period may be, during which the chétiyo will be in process of completion, (for that period) accept your maintenance from me.” The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation), solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days’ invitation from one half of the priesthood, the gratified monarch causing edifices to be erected, on eight different spots round the site of the thúpo, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers : they amounted to five hundred in number. One of them being asked by the king, “How much work canst thou perform ?” he replied to the monarch, “I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts.” The rája rejected him. Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half,

*Ahañsu. Rájá batibáhi chaturó tépi wadḍhaki. Athékó pañditó wyaktó wadḍhaki áha bhúpatin.*  
 “*Udukkhalé koṭṭhayitwa, ahañ, suppéhi wadḍhité, piyápavítwá nisadé ekañ pansiñamammanañ.*”  
*Iti wutte anuñási tinálineththa nó siyuñ chétiyamhiti bhúmindó Indatulliyá parakkumó.*  
 “*Kín sañthánañ chétiyan tañ karissasi tuwañ ? iti. Puchchitañ tañ khanányéwa Wissakammo tamáwisi.*  
*Sówanñapatin tóyassa purápetwána wudḍhaki páñiná wárimáddáya wáripitthiya māhani.*  
*Phalikágólasadisañ mahdbubbulamuṭṭhahi ; “ Ñbhidisañ karissanti ;” tussitwá tassa bhupati,*  
*Sahassaggáñ watthayugañ tatháñkárapáduká kahápanáni dwádasasahassáni madápayi.*  
 “*Iṭhaká dharápassañ apíente kathán naré ?” iti. Rájá wičhintési rattiñ ; uṭwana tañ maru,*  
*Chetiyassa chatuddwáre dharitwána itṭhaká rattiñ thapayiñsu ékékáha pahónaká.*  
*Tañ sutwá sumáño rájá chétiyékam machárabhi ;” amulametthakammancha nakátabbanti” uápayi.*  
*Ekékasmíñ dwárasmiñ thapápési kahápané solasasatasahassáni watthániṣu bahúnicha.*  
*Wiwidhancha alañkáran khajjabhojañ sapáñakañ gandhamálaguládicha mukhavásakapanchakañ :*  
 “*Yatháruchitañ ganhantu kammañ katwá yathá ruchiñ :” té tathéwa apékkhitwá añañsu rájakammiká.*

at last they stated two “ammanans” of sand. The four bricklayers (who gave this answer, also) the rája dismissed. Thereupon an intelligent and expert bricklayer thus addressed the monarch : “ I (will do the work of) one ‘ammanan’ of sand, having (first) pounded it in a mortar, sifted it in a sieve, and ground it on a grinding stone.” On this offer being made, the ruler of the land, omnipotent as Sakko himself, being aware that on this thúpo no grass or other weed ought to be allowed to grow, inquired of him, “ In what form dost thou propose to construct the chétiyo ?” At that instant Wissakammo (invisibly) came to his aid. The bricklayer filling a golden dish with water, and taking some water in the palm of his hand, dashed it against the water (in the dish) ; a great globule, in the form of a coral bead, rose to the surface ; and he said, “ I will construct it in this form.” The monarch delighted, bestowed on him a suit of clothes worth a thousand, a splendid pair of slippers, and twelve thousand kahápanas.

In the night the rája thus meditated : “ How shall I transport the bricks without harassing laborers ? ” The déwos divining this meditation, night after night brought and deposited at the four gates of the chétiyo bricks sufficient for each day’s work. The delighted monarch being informed of this (miraculous proceeding), commenced upon the construction of the chétiyo ; and caused it to be proclaimed, “ It is not fitting to exact unpaid labour for this work.” At each of the gates he deposited sixteen lacs of kahápanas ; a vast quantity of cloths ; food together with beverage, served in the most sumptuous manner ; garlands of fragrant flowers ; sugar and other luxuries ; and the five condiments used in mastication ; (and issued these directions) : “ Having performed work according to their inclination, let them take these things according to their desire.” Pursuant to these directions the royal servants, permitting the workmen to make their selection, distributed these things.

*Thupakammasaháyatthań ékò bhikkhu nitámayań mattikápiṇḍamaślāya attaná abhisánkhután,  
Gantwána chétiyatthánań wañchitwá rájakammiké, adási : tań wadḍhakissa gañahantóyéwa jañi so.  
Tassákárań wilitwána tatthóhosi kutuhulań, kammantań rájá sutwána, águtó puchchhi wadḍhakiń.  
“ Díwa, ékéna hathéna pupphánáddyá bhikilhawó, ékéna mattiká piṇḍań mayiháń ahań pana ; ”  
“ Ayań ágantukó bhikkhu, ayań néwásikó iti jánámi dewdti.” Wacho sutwá rájá samappayi,  
Ekań balatthań dassetúni mattikáláyakań yatiń só balatthassa dípési : só tań rauṇo niwédai.  
Jatimakulakumbhé só mahábódhingań tayó thapdpetwá balatthéna rájá dápési bhikkhunó.  
Ajánitwá pujayitwá thítassé tassa bhikkhunó balatthó tan niwédési : tadá tań jáni só yati.  
Keliwáté janapadí Piyangallaniwásikó thérò chétiyakammasiń saháyattań nikámayań,  
Tassitthiká waddhakissa ñátkó idha ágato ; tatthiṭthiká pamanténa ȣatvá katwána iṭṭhakań ;  
Kammike wanchayitwána wañḍhakissa addási tań : só tań tattha niyójesi kóláhalamahósicha.*

A certain priest, desirous of contributing his personal aid in the erection of this thúpo, brought a handful of earth prepared by himself (in the manner before described). Repairing to the site of the chétiyo, and eluding the king's overseers (who had been enjoined to employ paid laborers only) delivered that (handful of earth) to a bricklayer. He, the instant he received it, detected (the difference). This evasion (of the king's order) being made known, it led to a disturbance. The king hearing of the affair, repairing to the spot, interrogated the bricklayer. (He replied), “ Lord ! priests are in the habit, holding flower-offerings in one hand, of giving me a handful of earth with the other : I am only able, lord, to distinguish that such a priest is a stranger, and such a priest is a resident person here ; (but I am not personally acquainted with them).

The rája having heard this explanation, in order that (the bricklayer) might point out the priest who gave the handful of earth, sent with him a “ balatthó,” (one of the messengers who enforce the authority of the king). He pointed out the (offending priest) to that enforcer of authority, who reported him to the rája. The king, (in order that he might fulfil his own vow of building the dágoba exclusively with paid labor, yet without compelling the priest to violate the rule, that priests should never accept any reward or remuneration), had three jars filled with fragrant jessamine and mugreen flowers deposited near the bo-tree; and by the management of his messenger he contrived that they should be accepted by the priest. To the said priest who was standing there (at the bo-tree) after having made an offering (of these flowers), without having discovered (the trick played), the messenger disclosed the same. It was then that the priest became conscious (that the merit of the act performed by him had been cancelled by the acceptance of these flowers).

A certain théró, the relation of the aforesaid bricklayer, resident at Piyangullo in the Kéliwátó division, impelled by the desire of contributing towards the construction of the chétiyo, and having ascertained the size of the bricks used there, and manufactured such a brick, repaired thither ; and deceiving the superintendents of the work, presented the

*Rajá sutwána tań, áha ; "nápetúni salkote tamittikán ?" "jánantópi nasakkótí ;" rájánań áha wadđańi.  
 "Jánasi twáń théranti ?" wutto, "amátihási." So tań nápanatthań appési balatthań tassa bhúpati.  
 Balatthó téna tań natwá rájánuñ áyupádgató Katthahlapariwéñé therań passiya, mantiya.  
 Thirassa gamanáhancha gatatháñanacha jániya : "tumthi sahagachchámi sakańgámanti" bhásiya.  
 Rańno sańbań niwédési : rájá tassá adápayi watthuyugań sahassaggháń mahaggháń rattakambalań,  
 Sámaňaké parikkháré bahuké sakkharampicha, sugandhatélanálícha dápétwá anusási tań :  
 Théréna sahagantwá, sò puna diwasé Piyańgallaké thérań sitáyachháyá sódakáyá nisidiya.  
 Sakkharańanakań datwá pádi téléná makkhiya updhanáhi yójetwá parikkháré upánayi.  
 "Kúlúpagassa thérassa gahitá mé imí mayá watthuyugantu puttassa sabbandáni dadámi wo."  
 Iti watwánu datwá té gahetwá gachchható pana wanditwá, rájawachasárańo sandésamáha sò.  
 Maháthúpe kayiramáne bhatiyákammakáráká anékasańkabhi janá pasańná sugatiń gata.  
 Chittappasádamatténa sugaté gati uttamá labbhatiti widitwána thupapiújań karé budhó.*

brick to the bricklayer. He used the same, and a great uproar ensued. The instant the raja was informed of it, he inquired of the bricklayer, "Canst thou identify that brick?" Though he knew it, he replied to the king, "I cannot identify it." (The monarch) again asking, "Dost thou know the théro?" thus urged, he said, "I do." The monarch, that he might point him out, assigned to him a "balatthó." The said messenger having identified (the priest) by means of him (the bricklayer); pursuant to the commands of the raja, proceeded to the Katthálo piriwéno; and sought the society of, and entered into conversation with, this théro. Having ascertained the day of the théro's intended departure, as well as his destination; he said, "I will journey with thee to thy own village." All these particulars he reported to the raja, and the king gave him a couple of most valuable woollen cloths, with a thousand pieces; and having also provided many sacerdotal offerings, sugar, and a "neli" full of scented oil, dispatched him on this mission. He departed with the théro; and on the following day, at the Piyangallako wiharo, having seated the priest at a cool, shady, and well watered spot, presenting him with sugared water, and anointing his feet with the scented oil, and fitting them with the slippers, he bestowed on him the priestly offerings with which he was intrusted. "This pair of cloths and other articles belonged to a certain théro who is attached to me as if he were a son: accepting them from him, I now give them all to thee." Having thus spoke, and presented (the theró) with these things; to him who was departing, having accepted them, the "balattho" in the precise words of the king, delivered the royal message.

Many asankiyas of paid laborers in the course of the construction of the thupo becoming converts to the faith, went to "sugato." The wise man bearing in mind, that by conversion alone to the faith the supreme reward of being born in heaven is obtained, should make offerings also at the thupo.

*Etthiwa bhatiyā/ amman kariwa itthiyāluwe Tawatiñsanki nibbattā mahāthupanhi nīthite.  
 Awajjitevā publā ammañ diñthakammaphalā ubhō gandhamālāliyitwāna thūpañ pūjetumāgata.  
 Gandhamālāhi pūjetevā chētiyañ ubhivandilyuñ. Tasmān khañé Bhātiwankawāsi thero Mahāsiwo.  
 Rattibagé “mahāthūpan wauvissāmī,” ñgato, tā diswāna mahā sattapannīru: khamapassinō,  
 Adassitrāna, attānañ passī sampattimabbhutān, thatwā tā sañwandandaya pariyésanañ apuchchhi ta;  
 “Bhāsatō sakalō dīpō dībhobhásina wō idha : kinnukammañ kariwāna dwaloñā itō gatā?”  
 “Mahāthūpe latañ kammañ ;” tassa ñhañsu déwatā. Ewañ Tathāgatéyewa pasādēhi mahapphalō :  
 Pupphayánattayañ thūpe ithilāhi chitañ chitañ samañpathawiyā katrā itthimattēwa sādayuñ.  
 Nawawdré chitañ sabbañ ewañ ñsadayiñsu tē. Atha rájā bhikkhusaṅghañ sannipātamakārayi,  
 Tatthāsiti sahassāni sañnipātamhi bhikkhuñ. Rājā sañghamupágamma pūjetvā abhiwandiya.  
 Itthakosidāne hētuñ puchchhi : sañghō wiydlatō “nō sidanatthañ thupassa iddhimantēhi bhikkhuhi,*

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Two women who had worked for hire at this place, after the completion of the great thūpo were born in the Tāwatinśa heavens. Both these (women), endowed with the merits resulting from their piety in their previous existence, calling to mind what the act of piety of that previous existence was, and preparing fragrant flowers and other offerings, descended (at a subsequent period) to this thūpo to make oblations. Having made these flower and other offerings to the chētiyo, they bowed down in worship.

At the same instant the théro Mahāsiwo, resident at the Bhātiwanko wihāro, who had come in the night time, saying, “Let me pray at the great thūpo;” seeing these females, concealing himself behind a great “sattapanni” tree, and stationing himself unperceived, he gazed on their miraculous attributes. At the termination of their prayers he addressed them thus: “By the effulgence of the light proceeding from your persons the whole island has been illuminated. By the performance of what act was it, that from hence ye were transferred to the world of the déwos?” These déwatás replied to him: “The work performed by us at the great thūpo.” Such is the magnitude of the fruits derived from faith in the successor of former Buddhos!

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As by the bricklayers the thūpo was successively raised three times to the height of the ledge on which the flower-offerings are deposited, (on each occasion) the inspired (théros) caused (the edifice) to sink to the level of the ground. In this manner they depressed (the structure) altogether nine times. Thereupon, the king desired that the priesthood might be assembled. The priests who met there were eighty thousand. The rája repairing to the assembled priesthood, and making the usual offerings, bowed down to them, and inquired regarding the sinking of the masonry. The priesthood replied, “That is brought about by the inspired priests, to prevent the sinking of the thūpo itself (when completed): but now, O mahárája! it will not occur again. Without entertaining any further apprehensions, proceed in the completion of this undertaking.” Receiving this reply, the

"Katań étań, mahárdja, na idáni karissa té ayñatathā makutwá tań maháthupai samápaya." Tań sutwá sumaño rájá thupakammamakárayi: pupphayánésu dasasu itthaká dasakétiyó. Bhiñkhusańgho samańérań Uttarań Sumanampicha chétiyádlhátugabbhatthań pásáno méghawanañnaké, "Aharatháti" yojésuń. Té gantwá Uttarakuruń asiti ratanáyáma, wittháre rawibhásuré, Atthanguláni bahalé, ganthi pupphé nibhé suhhé, chhaméghawannapásáno áharińsu ghané tato. Puppháyánassa upari majjhé ékań nipátiya, chatu passamhi chaturó manjuśańviya chháliya. Ekampidahantháya disabhágé purathimé adassanań karitvá, te thaþayinśu mahidhíká. Majjhámhi dháthugabbhassa tassa rájá akárayi ratanamaya bódhirukkhań sabbákáramanoraman. Attihárasa ratanikó khandhó sákhassa pañchacha, pawálomaya muló sò, indanilé patithita, Súsućdharajatakkhandhó manipattéhi sôbhító, hémámaya pañdupatta phalóparacálań ańkuri: Athunguliká tassa khándé pupphalatápicha chatuppadánań panticha, hańsapanticha, sôbhána. Uddhancháruchitdnanté muttá kińkinijálakań suwáñaghaþapantcha dámánicha tahiń tahiń. Chitánachatukóyamhi muttámaya kalápakó, nawasata sahassaggó ékékó asi lambihó: Rawichandatárarúpáyi náná padumakánicha, ratańewahi katánécha witáné appitánahuń. Attuttarasahassáni wattánicha widhánicha mahagghananá rangáni witáné lambitánahuń.

delighted monarch proceeded with the building of the thúpo. At the completion for the tenth time up to the ledge on which flower-offerings are deposited, ten kótis of bricks (had been consumed).

The priesthood for the purpose of obtaining (méghawanna) cloud-colored stones, for the formation of the receptacle of the relic, assigned the task of procuring them to the sámanéros Uttaro and Sumano, saying, "Bring ye them." They, repairing to Utturukuru, brought six beautiful cloud-colored stones, in length and breadth eighty cubits, and eight inches in thickness, of the tint of the "ganthi" flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired théros placed one (of the slabs); and on the four sides they arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the raja caused to be made an exquisitely beautiful bo-tree in gold. The height of the stem, including the five branches, was eighteen cubits: the root was coral: he planted (the tree) in an emerald. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, eight inches in circumference, flower-creepers, representations of quadrupeds, and of the "hanso," and other birds, shone forth. Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and in various parts, garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine lacs: emblems of the sun, moon, and stars, and the various species of flowers, represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various descriptions, and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a "neli" were studded. At the foot of the bo-tree

*Bódhiñ pariñchhipitwana nánaratana wediká mahamalakamuttahi satthárétu tadantare.*  
*Nandratana pupphánañ chatugandhudakassacha puññá puññaghata panti bodhimulé katánahun.*  
*Bodhipáchna paññatté pallañképi anagghaké sóváññabuddhápátmáñ nisidápési bhásurañ.*  
*Sarirawayawa tassd patimáya yathárahañ yáñáwaññéhi ratanéhi katásuruchirá ahun.*  
*Mahárahmá thito tuttha rajatachchhatta dhádrakó ; wijayuttarasankhéra Sakkócha abhiséka dlo :*  
*Winahatthó Panchasikó ; Kálanágó sanátakiñ ; sahassahatthó Márócha sahathisahakiñkaro .*  
*Páchinapallañ kanibhá sésatisu disásupi, kóti, keti, dhanaggħachā pallañka atthanáhun.*  
*Bodhiñ ussisake katwá nándratanamañditán kóti dhanaggħakañyéwa paññattañ sayanañ ahun.*  
*Sattasattáha tánisu tatthattha yathárahañ adhikáre akdrési : Brahmádehanaméwachá :*  
*Dhammachakkappawattincha : Yasupabbajanampicha; Bhaddawaggiyapabbajjañ; Jatíldan damanampicha.*  
*Bimbisárdgamananchápi ; Rájagahapawésanañ ; Wéluwanassa gahanáñ ; asiti sáwaké tatha .*  
*Kapilawatthugamanáñ : tathéva ratanachañkamañ ; Ráhula Nandapabbajjañ : gahanáñ Jétawanassacha .*

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rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

On an invaluable golden throne, erected on the eastern side of the bo-tree (which was deposited in the receptacle), the king placed a resplendent golden image of Buddho, (in the attitude in which he achieved buddhhood, at the foot of the bo-tree at Uruwéla, in the kingdom of Magadha). The features and members of that image were represented in their several appropriate colors, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddho), stood (the figure of) Mahárahmá, bearing the silver parasol of dominion; Sakko, the inaugurator, with his "wijauttara" chank; Panchasikho with his harp in his hand; Kálanágó together with his band of singers and dancers; the hundred armed Máró (Death) mounted on his elephant (Girimékhalo), and surrounded by his host of attendants.

Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "kóti." In the north-eastern direction from the bo-tree there was an altar arranged, made of the various descriptions of gems, costing a "koti" of treasure. The various acts performed at each of the places at which (Buddho had tarried) for the seven times seven days (before his public entry into Báránesi), he most fully represented (in this relic receptacle); as well as (all the subsequent important works of his mission: viz.,) Brahma in the act of supplicating Buddho to propound his doctrines: the proclamation of the sovereign supremacy of his faith (at Báránesi); the ordination of Yaso: the ordination of the Bhaddawaggi princes: the conversion of the Jatila sect; the advance of Bimbisáro (to meet Buddho) his entrance into the city of Rájagaha: the acceptance of the Wéluwamo temple (at Rájagaha): his eighty principal disciples there (resident): the journey to Kapilawatthu, and the golden "chankama" there: the ordination of (his son) Ráhulo and of (his cousin) Nando: the acceptance of the Jéto temple (at Sáwatthipura): the miracle of two opposite

*Ambamulépdáthirań : Táwatińsamhi désanań ; déwórohanapdáthirań ; thérappañhasamdgamań ; Mahásamayasuttantań ; Ráhulowádaméwacha ; Mahámangalasuttañcha ; Dhanapálasamágamań ; Alawakangulimálancha ; Apaláladamanampicha ; Páráyanakasam.táń ; áyuwossajanań tathá ; Súkaramaddawagahanań ; singiwanñayugassacha ; pasannódalakapánancha, parinibbánaméwacha ; Déwamanussa paridéwan, thérénapádawandanań ; dahanań agginibbánań ; tattha sañkáraméwacha ; Dhdtuwílhańga Dónéna. Pasádjatakánicha yébhuyéna a' drési játakáni sujátind.*

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results performed at the foot of the ambo tree (at the gates of Sáwatthipura): his sermon delivered in the Táwatinsa heavens (to his mother Mágá and the other inhabitants of those heavens): the miracle performed unto the déwos at his descent (from the heavens, where he had tarried three months propounding the “abhidhammapitaka”): the interrogation of the assembled théros (at the gates of Sankapura, at which he alighted on his descent from the Táwatinsa heavens, and where he was received by Sáriputto at the head of the priesthood): the delivery of the “Mahásamaya” discourse (at Kapilawatthupura, pursuant to the example of all preceding Buddhos): the monitory discourse addressed to (his son) Ráhulo (at Kapilawatthapura after he entered into priesthood): the delivery of the Mahámangala discourse (at Sáwatthipura, also pursuant to the example of preceding of Buddhos): the assembly (to witness the attack on Buddho made at Rájagaha by the elephant) Dhanapálo: the discourse addressed to Alawako (at Alávipura): the discourse on the string of amputated fingers (at Sáwatthipura): the subjection of (the nága rája Apalálo at \* \* \* \* \* \* \* \* \*) : the (series of) discourses addressed to the Paráyana bráhman tribe (at Rájagaha;) as also the revelation of (Buddho's) approaching demise (communicated to him by Máro three months before it took place at Páwanagara): the acceptance of alms-offering prepared of hog's flesh (presented by Chandayo at Páwanagara, which was the last substantial repast Buddho partook of): and of the couple of “singianno cloths (presented to Buddho by the trader Pukusso, on his journey to Kusinánagara to fulfil his predicted destiny): the draught of water which became clear (on the disciple Anando's taking it for Buddho from the river Kukuta, the stream of which was muddy when he first approached it to draw the water): his “parinibbánan” (at Kusinánagara); the lamentation of dêwos and men (on the demise of Buddho); the prostration at the feet (of Buddho on the funeral pile) of the théro (Mahá Kassapo who repaired to Kusinánagara by his miraculous powers from Himawanto to fulfil this predestined duty): the self-ignition of the pile (which would not take fire before Mahá Kassapo arrived): the extinction of the fire, as also the honors rendered there: the partition of (Buddho's) reliques by the (bráhman) Dóno. By this (monarch) of illustrious descent, many of the “Játaká” (the former existences of Buddho) which were the best calculated to turn the hearts of his people to conversion, were

*Wessantarajatukantu withārēna akārayi: Tusitapuratoyāwa bodhimundañ tathewacha.*

*Chatuddisañtē chattāro mahārajā thitā ahu; tettīsa dewaputtācha; dwattiñsāwa kumāriyo,*

*Yakkhasenāpati; aṭṭhavisaticha, tatōpari anjalimpaggahālēwā, pupphapuṇṇaghaṭā tato;*

*Nachchakālēwatachéva turiyawādakālēwatañ alāyagāhākālēwā pupphasakhā dharañ tathā,*

*Padumāniggāhadīwā aṇe dēwācha nēkadha; ratanagghiya pantīcha dhāmmachakkāna mēwachā;*

*Khaggadharā dēwapantīcha, dēwā pdtidharā tathā; tēsañ sirasē panchahatthā gandhatthālassa pūritā,*

*Dukūlāwaddhikāpanti sadā pajjalitā ahu; phalikhaggi chatukkaṇye ēkēkēcha mahāmaṇiñ,*

*Suwāṇnamānimuttānañ rāsiyowajirassacha; chatukkaṇṇesu chattāro katā hēsuñ pabhattā.*

*Mēdawaṇṇakāpādsāna bhittiyañtēwa ujjalā wijjutā appitā dsuñ dhātugabbhēhi bhūsita.*

*Rūpakānettha sabbāni dhātugabbhē manōramē ghanakoṭimāhemassa kārāpēsi mahipati.*

*Indaguttō mahāthērō chhalabhiññō mahāmati kammādhītthāyakō etha sabbāñ sañwidahi imañ.*

*Sabbāñ rājiddhiyā étañ, dēwatānañcha iddhiyā, iddhiyā ariyānancha asambuddhañ patitthitañ.*

also represented. He caused Buddha's acts during his existence as Wessantara rāja to be depicted in detail; as well as (his history) from the period of his descent from Tusitapura, to his attaining buddhhood at the foot of the bo-tree. At the farthest point of the four sides (of the relic receptacle) the four great (mythological) kings (Dattarattho, Wirulho, Wcrúpakkho and Wessawanno) were represented: thirty three déwos and thirty two princes: twenty eight chiefs of yakkhos: above these again, déwos bowing down with clasped hands raised over their heads: still higher (others bearing) vases of flowers: dancing déwos and chanting déwos: déwos holding up mirrors, as well as those bearing bouquets of flowers: déwos carrying flowers, and other déwos under various forms: déwos bearing rows of boughs made of jewels: and among them (representations of) the "dhammachakko:" rows of déwos carrying swords: as also rows bearing refection dishes. On their heads, rows of lamps, in height five cubits, filled with aromatic oil and lighted with wicks made of fine cloth, blazed forth. In the four corners of the receptacle a bough made of coral, each surmounted with a gem. In the four corners also shone forth a cluster, each of gold, gcmis, and pearls, as well as of lapis lazuli. In that relic receptacle on the wall made of the cloud-colored stone, streams of lightning were represented illuminating and setting off (the apartment). The monarch caused all the images in this relic receptacle to be made of pure gold, costing a "koti." The chief théro Indaguttó, master of the six branches of doctrinal knowledge, and endowed with profound wisdom, who had commenced the undertaking, superintended the whole execution of it himself. By the supernatural agency of the king, by the supernatural agency of the déwatás, and by the supernatural agency of the arahat priests, all these (offerings) were arranged (in the receptacle) without crowding the space.

*Titthań tań sugatancha pújiyatarań lókuttamań níttamań dhátuń tassa wicuṇṇitań janahitań ásiñsatá  
pujija puṇṇantań samamichchamechchhu matimá saddhágunañakató tiñthantań, sugatańwiyassa munino  
dhátuncha sampújayedti.*

*Sujanappasála sanwéga tháya katé Mahawansé “ dhátugabbhéramañó ” náma tinsatimó parichchhédó.*

#### EKATINSATIMO PARICHCHHÉDO.

*Dhátugabbhamhi kammáni niñthá petw arindamó, sannipdtań kárayitw sañghassa idamaðruwi :  
“ Dhátugabbhamhi kammáni mayá niñthapitánipí ; swé dhátu niñhessámi, bhante, jdnátha dhátuyó.”  
Idań watwá mahárájá nangarań pávisi. Tatò dhátuń áharakań bhikkhuń bhikkhusanghó wicintiya,  
Sónuttarań námayátiń Pujápariwénawásikań, dhátuharañakammanhi jalabhiññań niyójayi.  
Chárikáń charamanamhi Náthe lókéhitáyahi, Nanduttaróti náména gangátramhi mánawó,  
Nimantetwábhisañbadhhań sahasańghań abhójayi: Satthá, Payágapuññháne sasańghó ndwamáruhi.*

By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, the object worthy of offerings when living, and unto his relics when reduced to atoms, and conduced to the spiritual welfare of mankind, being both duly weighed; each act of piety will appear of equal importance (with the other); and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.

The thirtieth chapter in the Mahawanso, entitled, “the description of the receptacle for the relics,” composed equally for the delight and affliction of righteous men.

#### CHAP. XXXI.

The vanquisher of foes (Dutthagámini) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them: “The works that were to be executed by me in the relic receptacle are completed; tomorrow I shall enshrine the relics. Lords, bear in mind the relics.” The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics; and they assigned the office of escorting the relics to the disciple named Sónuttaro, who resided in the Pujá pariweno, and was master of the six departments of doctrinal knowledge.

During the pilgrimage (on earth of Buddho), the compassionating saviour of the world, this personage had (in a former existence) been a youth of the name Nanduttáro: who having invited the supreme Buddho with his disciples, had entertained them on the banks of the river (Ganges). The divine teacher with his sacerdotal retinue embarked there at Payágapattana in a vessel; and the théro Bhaddaji (one of these disciples)

*Tattha Bhaddaji thérótū jaṭabhiñó mahiddhiió, jalapakkaliñáthánań diswá bhikkhú idań wadi :*  
*“Mahápanádlabhuténa mayá wuttó suraṇṇayo pásádo patító ettha, panchawisati yójanó ;*  
*“Tań pápuñitwá gangáya, jalań pakl halitań iilha.” Bhil.lhu asaullahantánań Satthunó tań niwédayuń.*  
*Sattáha “kańhań bhikkhunań wińoléhiti.” Só tató yápétuń Brahmalöki wasawattisamathatań,*  
*Iddhiyá nabhamuggantwá sattatálasaméthito, Dussathúpań Brahmalöke thapetwá waḍḍhité katé,*  
*Idhánetwá, dassayiteá janassa, puna tań tahiń thapayitrá ; yathátháné iddhiyá gangamdgató,*  
*Pádańgutthéna pásálań gahetwá thípilédyá só, ussápetuána, dassetwá janassa khípitań tahiń.*  
*Nanduttáro mánawahó diswá tań pátihariyań ; “paráyanattamań dhátuń pahu ánayituń” sayáń.*  
*Iti patthayi t’nétań sańghó Sónuttarań yatiń tasmiń kammé niyójtsi, sólasavassikań api,*  
*Aharámi kuto dhátuń ?” iti sańghamapuchchhi só. Kathési sańgho thérassa tassa “tá dhátuyo” iti :*  
*“Parinibbáuamanchamhi nípannó Lókandyakó dhátuhípilókahitań kátuń Dewindamabruwi.*  
*“Dewindatħasu dóñesu mama sáriradhátuśu, ékań, doñań Rámagámé Kóliyéhicha sakatań.”*

master of the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity : “Here is submerged the golden palace, twenty five yójanas in extent, which had been occupied by me, in my existence as king Mahápánado (at the commencement of the “kappo.”) The incredulous among the priests (on board), on approaching the whirlpool in the river, reported the circumstance to the divine teacher. The said divine teacher (addressing himself to Bhaddaji) said, “Remove this scepticism of the priesthood.” Thereupon that individual, in order that he might manifest his power over the Brahmalöka heavens, by his supernatural gift springing up into the air to the height of seven palmira trees, and (stretching out his arm), brought to the spot (where he was poised) the Dussathúpo, (in which the dress laid aside by Buddho as prince Siddhatto, on his entering into priesthood) was enshrined in the Brahmalöka heaven, for its spiritual welfare ; and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it, by a pinnacle, with his toes ; and having exhibited it to the people, he threw it back there. The youth Nanduttáro seeing the miracle, spontaneously (arrived at this conviction :) “It will be permitted to me to bring away a relic appropriated by another.”

On account of this occurrence (which had taken place in a former existence), the priesthood selected Sónuttaro a (sámanéro) priest, sixteen years of age, for the execution of this commission. He inquired of the priesthood, “From whence can I bring reliques ?” The priesthood thus replied to this therò: “The reliques are these. The ruler of the universe, when seated on the throne on which he attained ‘parinibbánan,’ in order that he might provide for the spiritual welfare of the world, by means of reliques, thus addressed himself to (Sakko) the supreme of déwos, regarding these reliques: ‘Lord of déwos, out of each ‘dómas’ of my corporeal reliques one ‘dóna’ will be preserved as an object of worship by the people of Kóliyá (in Jambudípo): it will be transferred from thence

Nagalō! an tatōnitañ, tatō nágehi sakkatañ : Lañ adípé maháthúpē nidhánaya bhawissati.  
 " Mahákassapathérópi dighadassi maháyatí Dhammásókanariñdéná dhátuwithrákáraña,  
 " Rájagahassa sámantó rānu Ajátasattu kárápentó mahádhátu nidhánañ sádhú sakkatañ :  
     Satta dónáni dhátunañ áharitwána kárayi, Rámagámamhi dónantu Satthuchittanúundggahi.  
 " Mahádhátu nidhánantañ Dhammásóképi bhúpati passítwá atthamañdóyañ áñ ápetuñ matiñ aká.  
 " Maháthúpē nidhánantañ wihtan tañ dinéni ; Dhammásókañ niwártesuñ tattha khinásawá yati.  
 " Ramagámamhi thúpóto Gangátiere katópana bhijji gangaya óghéna ; sótu dhátukarañdakó, || 2 ||  
 " Samudrāñ pawisituñána, dwidhábhinné jalé tahiñ, nánáratana piñhamhi attá rasminsamákuló.  
 " Nága diswá i aráyádan tañ Kálandgassa rájino Manjérikanágabhwanañ upágamma niwédayuñ  
 " Dasakóti sahasséhi gantwá nágéhi só tahiñ dhátúnañ abhipújentó netwana bhawanañ sakañ,  
 " Subbaratanamayáñ thípañ tassópipari gharan tathá mápetwá sahanágéhi sadá pújesi sádaró.  
 " Arakkhómahati tattha ; gantwá dhátu idhánaya : suwé dhátunidhánamhi bhúmipálo karissati."

to Nágalóka, where it will be worshipped by the nágas ; and ultimately it will be enshrined in the Mahá thúpo, in the land Lanká.

' The pre-eminent priest the théro Mahá Kássapo, being endowed with the foresight of divination, in order that he might be prepared for the extensive requisition which would be made (at a future period) by the monarch Dhammásóko for relics, (by application) to king Ajátasattu caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rájagaha, and he transferred the other seven dónas of relics (thither); but being cognizant of the wish of the divine teacher (Buddho), he did not remove the 'dóna' deposited at Rámagámo.

' The monarch Dhammásóko seeing this great shrine of relics, resolved on the distribution of the eighth dóna also. When the day had been fixed for enshrining these relics in the great thúpo (at Pupphapura, removing them from Rámagámo), on that occasion also the sanctified ministers of religion prohibited Dhammásóko. The said thúpo, which stood || 2 || at Rámagámo on the bank of the Ganges, by the action of the current (in fulfilment of Bud-dho's prediction) was destroyed. The casket containing the relic being drifted into the ocean, stationed itself at the point where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), on a bed of gems, dazzling by the brilliancy of their rays. Nágas discovering this casket, repairing to the nága land Majérika, reported the circumstance to the nága rája Kálo. He proceeding thither attended by ten thousand kótis of nágas, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thúpo of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nágas incessantly made offerings to the same. It is guarded with the greatest vigilance ; (nevertheless) repairing thither bring the relics hither : tomorrow the protector of the land will celebrate the enshrining of the relics.' "

*Iehchewan sāṅghawachanañ sutwā "sādhūti" sō pāna, gantabbañ-ālān peñkhantō pariwénamagā sakañ.  
"Bhawissati suwē dhātu nihánanti" mahipati chárési nagaré bhīriñ saññakichchañ wiháyakañ.  
Nagarañ sakalañchēwa iñhāgamincha anjasan, alañkārayi sañkachchān; nāgarécha vibhúsayi.  
Sakkō déwánaminiñcha Lañkāñipamasésakañ ámantetwā Wissakanmāi alañkārayi nēkadah.  
Nagarassa chadhwāré watthañattānhi nēkadā mahájanopabhógañthañ thapápési narálhipo.  
Upósathé paññarasé aparañhé sumánañ paññito rajáñichchésu sub'ālān! áru māññito,  
Sabbáhi nañakittih yōdhiñ saññidhēchicha mahátachā bañghéna hathiñvájirathéchicha.  
Nānāwihārībhūséhi saññatō pariwáritō, áruyiha súrathañ añthā susétañ chatuñdhawañ.  
Bhūsitañ Kandulañ hathiñ káretwā puratō, subhañ suvaññachañgáñiñ alharó setachchhattassa hetthato.  
Athuttarasahassáni nárāha náriyō subhá supuññaghatañkúsáyō tañrathañ pariwárayuñ.  
Nánā pupphasumuggáni tathéwa daññadípika tattaká tattañdyéwa dháráyitrána itthiyō.  
Athuttarasahassáni dárakásamalañkatá gahetuñ pariwárésuñ nānāwihārañ bhajesuhhē.  
Nānáturiyāghoséhi anékhéi tahiñ tahiñ hutthassa rathasañléhi bhijjantéviya bhutalé.  
Yanto Maháméghawanañ siriyá sō maháyasó, yantwā Nandanañan díwarajá asóbhatha.*

Having attentively listened to the address thus made to him, and replying "sádhū," he returned to his own pariwéuo, meditating as to the period at which he ought to depart on his mission.

The monarch (Dutthagámini) in order that all things might be prepared in due order, caused proclamation to be made by beat of drums: "Tomorrow the enshrinement of relics will take place;" and enjoined that the whole town, as well as the roads leading (to the Maháwiháro,) should be decorated, and that the inhabitants of the capital should appear in their best attire. Sakko, the supreme of déwos, sending for Wessakanimo, had the whole of Lanká decorated in every possible way. At the four gates of the city the ruler of men provided, for the accommodation of the people, clothing and food of every description. On the full moon day, in the evening, this popular (monarch) wise in the administration of regal affairs, adorned in all the insignia of majesty, and attended by bands of singers and dancers of every description; by his guard of warriors fully caparisoned; by his great military array, consisting of elephants, horses and chariots, resplendent by the perfection of their equipment; mounting his state carriage, (to which) four perfectly white steeds, of the Sindhawa breed (were harnessed,) stood, bearing a golden casket for (the reception of) the relics, under the white canopy of dominion. Sending forward the superb state elephant Kandulo fully caparisoned to lead the procession, men and women (carrying) one thousand and eight exquisitely resplendent "punnagata" (replenished vases) encircled the state carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb banners of various colors, surrounded (the car). From the united crash of every description of instrumental and vocal music, and the sounds heard from different quarters, produced by the movements of elephants, horses and carriages, the earth appeared to be rending asunder. This pre-eminently gifted sovereign, progressing in state to the Mahámégho garden, shone forth like the king of déwos in his progress to his own garden Nanda

Raññó niggamanárambhé maháaturiyarawań puré, pariwéne nisinnówa sutwá Sónuttaró yati.  
 Nimujjítwá puthawiyá, gantwína nágamandírań, nágarájassa púrató tattha páturahu lahuń.  
 Wutihdyá abhiwá letwá pallakétań nívidiyá, sañkaritwána, nágínto puchchhi ágataulésań.  
 Tasminí wutte, athó puchchhi thérasságamanakáranań watwádhikárań sabbań só sañghasandésamabruwoi.  
 "Maháthúpé nídhánattá Budhéná wihitá, idha tawahatthagatá dhátu dhi nó kiramé twań."  
 Tań sutwá nágárújá só atiwa domanussító "pahú ayampi samañó balalkáréna gaphituní:  
 Tasmá arñnattha nétahbá dhátuyó iti chintiya tattha thitań bhágineyyána dákáreya niwédayi  
 Náména só Wásuladatto jánitwá tassa ásayáń, gantwátań chetiyagharań, gilitwá tań karañdakaní,  
 Sinérupádań gantwána, kuñḍalávattakósayi, tiyójanasatań digho, bhogýojanawatthawá,  
 Anékáni sahassáni mápítáni phanáicha dhúpáyati pajúdati sayítwásó mahidhikó.  
 Anékáni sahassáni attanásadisé ahi, mápuvitwá sayáptsi samantá pariwáriti.  
 Bahádewáchu nágácha ótarińs tahiń tań "yudilhań užhinnáń nángánań passissáma mayan" iti.  
 Mátulo bhágineyyéna haṭa tá dhútuyo iti ȝatwáha thérán tań "dhátu natthi ném santiké" iti,

The priest Sónuttaro, while yet at his pariwéno, hearing for the first time the burst of the musical sounds which announced the procession to be in motion, instantly diving into the earth, and proceeding (subterraneously) to the land of nágas, there presented himself to the nága rája. The nága king rising from his throne, and reverentially bowing down to him, seated him (thereon); and having shown him every mark of respect, inquired from what land he had come. On his having explained himself, he then asked the théro for what purpose he had come; who, after detailing all the principal objects, then delivered the message of the priesthood: "For the purpose of enshrining at the Mahá thupo, pursuant to the predictive injunction of Buddho, do thou surrender to me the relics which have fallen into thy hands." On hearing this demand, the nága rája, plunged into the deepest consternation, thus thought: "Surely this sanctified character is endowed with power to obtain them by forcible means; therefore it is expedient that the relics should be transferred to some other place;" and (secretly) signified to his nephew, who was standing by, "By some means or other (let this be done.)" That individual, whose name was Wásuladatto, understanding his uncle's intention, hastening to the relic apartment swallowed the relic casket; and repairing to the foot of mount Mérú (and by his supernatural powers extending his own dimensions) to three hundred yójanas, with a hood forty yojanas broad, coiling himself up, remained there. This preternaturally gifted naga spreading out thousands of hoods, and retaining his coiled up position, emitted smoke and lightning; and calling forth thousands of snakes similar to himself, and encircling himself with them, remained coiled there. On this occasion, innumerable déwos and nágas assembled at this place, saying, "Let us witness the contest between these two parties, the snakes (and the théro.)"

The uncle satisfying himself that the relics had been removed by his nephew, thus replied to the théro: "The relics are not in my possession." The said théro revealing to

Autóppabhuti so theró tásáñ dhátúnamgamañ watwána nágarájañ tañ ; " déhi dhátuti," abruwi,  
 Asuñathá sauyapétun tañ thérai só uragádhípo, ádáya chétiyagharañ gantwá tañ tassa wanyayi,  
 Anékañhá anékhí ratanéhi susañkhatañ chétiyá chétiyagharañ passabikkhú sunimmitañ.  
 .. Lankálipamhi sakalé sobháni ratanánípi só pánanté pátkampi nágghañ tañ, nesu kákathá.  
 .. Mahasañ karathánamh appasakkárathánañ dhátunañ nayanañnamu nayuktañ, bhikkha, wo idan  
 .. Sarhahabisamayó, nága, tumhákampi nawijjati, saehchábhisañmayatthánañ nétuñ yuttañhi dhátuyó.  
 .. Sansíradukkhamokkháya uppajanti Tathágatá : Buddhassachetthadhippáyó tena néyyáma dhátuyó.  
 .. Dhátunidhánañ ajjéwa sôhi rajá karissati : tasná papancha makaritvá lahuñ mé déhi dhátuyó.  
 Nagó áha " Saché, bhanté, tuwañ passasi dhátuyó, gahetuñ yáhi. Tañ théro tikkhattu tañ bhañapiya.  
 Sukhumañ karañ mápayitwá théro tattha thítówa só bhágineyyassa wadané hatthampakkhippa tá wadé.  
 Dhátukarañdañ ádáya : " Tittha nagási " bhásiya, nimmujitwá pathawiyáñ pariwéñamhi utthahi.  
 Nágarája ; " gató bhikkhú anhéhi wanchitó," iti ; dhátuñaya nattháya bhágineyyassa pâhiñi.

the naga rája the travels of these relics from the commencement (to their arrival in the land of nágas), said, " Give up those relics to me." The ophite king, in order that he might indicate to the théro (that he must search) elsewhere, escorting and conducting him to the relic apartment, proved that (point) to him. The priest beholding the chétiyo and the chétiyo apartment, both exquisitely constructed, and superbly ornamented in various ways with every description of treasure, (exclaimed), " All the accumulated treasures in Lanká would fall short of the value of the last step of the stair (of this apartment); who shall describe the rest ! " (The nága king, forgetting his previous declaration, that the relics were not there, retorted) : " Priest, the removal of the relic from a place where it is preserved in so perfect a manner, to a place inferior in the means of doing honor to it, surely cannot be right ? " (Sónattero replied) : " Nága, it is not vouchsafed unto you nágas to attain the four superior grades of sanctification : it is quite right, therefore, to remove the relics to a place where the four superior grades of sanctification are attainable. Tatthágatas (Buddhos) are born to redeem beings endowed with existence from the miseries inseparable from sangsára (interminable transmigration). In the present case also, there is an object of Buddho's (to be accomplished). In fulfilment thereof, I remove these relics. On this very day the monarch (of Lanká) is to effect the enshrinement of the relics. Therefore, without causing unavailing delays, instantly surrender the relics."

The nága insidiously rejoined : " Lord, as thou (of course) seest the relics, taking them, begone." The théro made him repeat that declaration three times. Thereupon the théro, without moving from that spot, miraculously creating an invisibly attenuated arm, and thrusting its hand down the mouth of the nephew (at mount Méru) instantly possessed himself of the relic casket. Then saying (to Kálo), " Nága, rest thou here ; " rending the earth, he reascended at his pariwéno (at Anurádhapura).

The nága rája then sent a message to his nephew to bring back the relics, informing him at the same time, " The priest is gone, completely deceived by us." In the mean-

*Bháginiéyyótha kuchchhimhi apassitwá karaṇḍakań, paridéwamáno dgantwá, mātulassa niwédayi.*

*Tailá só nágárájápi “wanchitanha mayan” iti, paridéwi nágá sabbépi paridéwinsu piđitá.*

*Bhikkhunágassa wijayé tutthá déwd samagatá, dhátuyó pújayantá tā ténéwa saha dgamuń.*

*Paridéwamána dgantwá nágá sañghassa santiké, bahudhá paridéwinsu dhátdharapá luñkhítá.*

*Tésaná sañghónukampáya thókań dhátumadápayi ténénatutthá gantwána pújábhāñdáni dharuń.*

*Sakkó ratanapallańkań sonnachangótaméwacha ádáya sahadéwihí tań thárań samupágató.*

*Thérassa uggataňháné kárité Wissakamuná patiňhápetwá pallákań subhératanamaňdápé.*

*Dhútukaranḍamádáya tassa thérassahatthato changótaké thápétwána pallanké pawaré thapi.*

*Brahmáchhattamadhárési ; Santusinó wdlawijaniń ; manitdlawanyań Suyámó ; Sakko sánkhantu sódakań.*

*Chattárótu mahárájá atihansu khaggapániyo samuggahatthá tettinsá déwaputtá mahiddhil:ká,*

*Parichchhattéka pupphéhi pújayaná tahiń thitá kumndáriyótú dwattińsa daňdadipadhará thitá,*

*Paldépetwá duňthayakkhé yakkhasénápatípana atihawisati atihánsu árakkań kurumánaká.*

*Winaňwádayamánówa atihá Panchasikhó tahiń ; rangabhumiń mápayitwá Timbarú turiyaghósawá ;*

*Anéká déwaputtácha sádhugitappayójaká Mahákáló nágárájá thutimánó anékadhdá.*

time, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle, with loud lamentations. Then it was that the nága rája, exclaiming, "It is we who are deceived," wept. The afflicted nágas also all mourned (the loss of the relic). The déwos assembled (at Méru to witness the conflict), exulting at the priest's victory over the nága, and making offerings to the relics, accompanied him (hither).

The nágas, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the théro (at Anurádhapura), wept. The priesthood out of compassion to them, bestowed on them a trifling relic. They delighted thereat, departing (to the land of nágas) brought back treasures worthy of being presented as offerings.

Sakko, with his host of déwos, repaired to this spot, taking with him a gem-set throne and a golden casket; and arranged that throne in a superb golden hall, constructed by Wessakammo himself, on the spot where the théro was to emerge from the earth. Receiving the casket of relics from the hands of the said théro (as he emerged), and encasing it in the casket (prepared by himself) deposited it on that superb throne. Brahmá was in attendance bearing his parasol; Santusino with his "chámara;" Suyámo with his jewelled fan; and Sakko with his chank filled with consecrated water. The four great kings (of the Chattunmahárájika heavens) stood there with drawn swords; and thirty three supernaturally-gifted déwos bearing baskets of flowers. There stood thirty two princesses making offerings of "párichchhatta" flowers; and twenty eight yakkha chiefs, with lighted torches, ranged themselves as a guard of protection, driving away the fierce yakkhos. There stood Panchasiko striking the harp; and Timbarú, with his stage arranged, dancing and singing; innumerable déwos singing melodious strains; and the nága rája Mahákáló rendering every mark of honor. The host of déwatás kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.

*Dibbaturiyáni wajjanti dibhasaṅgiti wattati dibbagandhicha wassáni wassápenticha déwatá.  
 Yó Indaguttatthérót Márassa patiháhunaán chakkawádásamaán katwá lóhachechhattamápayi.  
 Dhátunaán puratóchéwa tattha tattheva panchasú tháyésu gaṇasajjháyań karińsu khilabhiikkhawó.  
 Tatthagami mahárájá pahatthó Dutthágámani sisénádáya ánite chaṅgótamhi suwaṇṇayé,  
 Thapetwá dhátuchaṅgótána patitthápiya ásané, dhátuń pujiyawanditwá thító panjalikó tahiń.  
 Dibbachhattálhíká nettha dibbagandhálihi<sup>1</sup> ánicha passítwá dibbaturiyáli saddé sutwácha khattiyo,  
 Apasitwa Brahmádeva tutthó acohhariyabbhotó, dhátuechhatténa pújési Lañkárajjébhisinchicha,  
 "Dibbachhattána, mánusancha, wimuttechchhattaméwacha, iti tichchhattadhhárissa lókanáthassa satthuno,  
 Tilkhattumiuwa ché rajań dammiti :" hatthámonasó tilkhattumewa dhátunaán Lañkárajjamadasi sò,  
 Pujiyantó dhátuyó tā, déwéhi, mánuséhicha, sahachangótakéhéwa sisénádáya khattiyo ;  
 Bhikkhusaṅghánań paribbulhó katwáthúpań padakkhiṇań, píchinató áruhitwá dhátugabbhamhi ótari,  
 Arahantó chhannawuti kótiyó thúpanuttamań samantápariwáretwá atṭhańsu katapanjalín.  
 Otaritwá dhátugabbhań "mahagghésayané subhé ṭhapessámítí" chinténté pítipunna narissaré ;  
 Sudhátuhatuchchangótó uggantwá tassa sisató sattá tálappamáyamhi ákásamhi thító tatō.  
 Sayuń karaṇđo wíchari, uggantwá dhátuyó tatō, Buddhwésań gahetwána, lakhanubbiyanjanujjalan,*

The aforesaid théro Indaguttó in order that he might prevent the interference of Máro (Death), caused a metalic parasol to be produced which covered the whole "chakkawálan." In the front of the relics, at five several places, all the priests kept up chants.

The delighted mahárája Dutthagámini repaired thither, and depositing the relics in the golden casket which he had brought in procession on the crown of his head, placed them on the throne ; and having made offerings and bowed down in worship to the relics, there stationed himself, with clasped hands uplifted in adoration. Beholding these divine parasols and other paraphernalia, and heavenly fragrant (flowers and incense), and hearing all this celestial music, while at the same time Brahmá and the déwos were invisible (to him), the monarch delighted and overcome by the wonders of these miracles dedicated his canopy of dominion to the relics, and invested them with the sovereignty of Lanká ; exclaiming in the exuberance of his joy, "Thrice over do I dedicate my kingdom to the redeemer of the world, the divine teacher, the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation ;" and accordingly he dedicated the empire of Lanká three times successively to the relics.

The monarch attended by déwos and men, and bearing on his head the casket containing the relics, making presentations of offerings thereto, and surrounded by the priesthood, marched in procession round the thúpo ; and then ascending it on the eastern side, he descended into the relic receptacle. Surrounding this supreme thúpo on all sides, stood ninety six "kótis" of "arahat" priests with uplifted clasped hands. While the ruler of men, having descended to the relic receptacle, was in the act of deciding, "Let me deposit them on this invaluable splendid altar ;" the relics together with the casket rising up from his head to the height of seven palmira trees, remained poised in the air. The casket then opened spontaneously, and the relics disengaging themselves therefrom and assuming the form of Buddho, resplendent with his special attributes, according to the resolve

*Gaṇḍambamūle Buddhōwa yamaṅkān pátiháriyañ, akásuñ dharamánéna Sugatena adhitihitañ.  
 Tañ pátiháriyan disvā pasannēkaggamánassā, déwamanussá arahattañ pattá dvátlasakótiyó.  
 Sésá phalattayañ pattá atítá gaṇanápathán hitvátha Buddhwesañ tā karaṇḍamhi patitthahun.  
 Tatō óruyiha changyóto rayañ síté patitthahi sahindaguttathéréna náṭakihicn só pana,  
 Dhatugabbhañ parihárañ patwána sayanañ subhañ chaṅgötaratanapallánké thapayitwú jutindharo.  
 Dhówituñá puñó hatté gaudhaváśitawáriñá chatujátiya gaudhéná ubbaudhetwá sugárawó,  
 Karanḍañ wiwaritwána tā gahetwána dhátuyó, itichintési bhúmindó mahájanahitaththikó:  
 " Andénla kékichipi yadi hessanti dhátuyó janassa saraṇañ hutwá yádiṭhassanti dhátuyó.  
 Satthunipannakáréna parinibbána manchaké nipajjantu, supaññutté sayanamhi mahárahé."  
 Itichintiya só, dhátu thapési sayanuttamé, tadáñdrádhátuyécha sayinsu sayanuttamé.  
 Asdlhisukkapakkhassa pannurasa upásathé, uttarásáḥhanakkhatté éwañ dhátupatiṭhitá.  
 Sahadhátu patitthána akampittha mahámahí, pátihiráni nékáni pawattinsu anékadhdá,  
 Rájápasanno dhátu tā sétachchhetténd pájaya, Lankáyarajañ sakalañ sattáháni aldásicha:*

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made by the deity of felicitous advent while living, they worked a miracle of two opposite results, similar to the one performed by Buddho at the foot of the gandambo tree.

On witnessing this miracle, twelve kótis of déwos and men, impelled by the ardor of their devotion, attained the sanctification of “ arahat.” The rest who attained the other three stages of sanctification are innumerable.

These (relics) relinquishing the assumed personification of Buddho, reverted to the casket, and then the casket descended on the head of the rája. This chief of victors (Dutthagámíni) together with the théro Indaguttó and the band of musicians and choristers entering the relic receptacle, and moving in procession round the pre-eminent throne, deposited it on the golden altar. Bathing his feet and hands with the fragrant water poured on them, and anointing them with the four aromatic unctions, the ruler of the land, the delight of the people, with the profoundest reverence opened the casket, and taking up the relics made this aspiration: “ If it be destined that these relics should permanently repose any where, and if it be destined that these relics should remain enshrined (here), providing a refuge of salvation to the people ; may they, assuming the form of the divine teacher when seated on the throne on which he attained ‘ parinibbánan,’ recline on the superb invaluable altar already prepared here.” Having thus prayed, he deposited the relics on the supreme altar ; and the relics assuming the desired form, reposed themselves on that pre-eminent altar.

Thus the relics were enshrined on the fifteenth day of the bright half of the month “ asála,” being the full moon, and under the constellation “ altarasála.” From the enshrinement of the relics the great earth quaked, and in various ways divers miracles were performed. The devoted monarch dedicated his imperial canopy to the relics, and for seven days invested them with the sovereignty over the whole of Lanká ; and while within the receptacle he made an offering of all the regal ornaments he had on his person. The

*Káyécha sabbalañkárań dhátugabhamhi pújayi ; tathá nátaikiyó machchá parisú déwatápicha,  
Watthugulaghatálíni datwá sañghassa bhúpati, bhikkhúni gañhasajjháyań káretwá khilarattiyáń.  
Punáháni puré bhériń chárési “ sakalájaná wandantu dhátu sattáhań imanti ” janná hitó.  
Indaguttó mahathéró adhitthási mahidhikó “ dhátuwanditu kámáyó Lankálipamhi mánusá,  
“ Tań khanaýewa ágantwá, wuditwá dhátuyó idha, yathásakań għarań yantu : ” tań yathá dhiṭṭhitań ahu.  
Só mahabhikkhusańghassa mahárájá maháyasó mahálánań pawattetwá tań sattáhań nírantarań.  
“ Achikkhi dhátugabhamhi kiccheańnítthápitań mayá ; dhátugabhań pidhánantu sañghójáni tumarahati ”  
Sańghó té dwé sámanére tasmiń kammé níyójayi ; pidahińsu dhátugabbań pásáyénáhaténa té.  
“ Mālethha mámiláyantu : gandha sussantu má imé : mánibbáyantu dipácha : mákinchápi wipajjatu :  
Mé davaṇṇachhapásaná sandhiyantu nírantarā ” iti khinásawá tattha sabbamétań arhiṭṭhahuri.  
Anápési mahárájá “ yathá santi mahájanó dhátunidhánakánethha karótuti ” hitatthikó.  
Mahádhátunidhánassa piṭṭhimhicha mahájanó áká sahassa dhátunań nidhánáni yathá balań.  
Pidahápiya tań sabbáń, rájá thúpań samápayi : chaturassacha yańchettha chítiyamhi samápayi.*

band of musicians and choristers, the ministers of state, the people in attendance, and the déwatás did the same.

The monarch bestowing on the priesthood robes, cane sugar, buffalo butter, and other offerings, kept up throughout the night chants hymned by the priests. Next day this regardful monarch of the welfare of his people caused it to be proclaimed by beat of drums through the capital : “ Let all my people during the ensuing seven days worship the relics.”

The chief théro Indaguttó, pre-eminently gifted with supernatural powers, formed this aspiration : “ May the inhabitants of Lanká who are desirous of worshipping the relics, instantly repairing hither, worship the relics ; and in like manner return to their respective homes.” His prayer came to pass accordingly.

This indefatigable great monarch having kept up alms offerings for seven days, without interruption, to the great body of priests, thus addressed them : “ The task assigned to me within the relic receptacle has been accomplished : let the priesthood who are acquainted therewith proceed to close the receptacle.” The priesthood allotted the task to the two sámanéros (Uttaró and Súmano), who closed the relic receptacle with the stone brought by them. The sanctified ministers of religion moreover formed these aspirations : “ May the flowers offered here never perish : May these aromatic drugs never deteriorate : May these lamps never be extinguished : May no injury, from any circumstance whatever, be sustained by these : May these cloud-colored stones (of the receptacle) for ever continue joined, without showing an interstice.” All this came to pass accordingly.

This regardful sovereign then issued this order : “ If the people at large are desirous of enshrining relics, let them do so.” And the populace, according to their means, enshrined thousands of relics on the top of the shrine of the principal relics (before the masonry dome was closed.)

Inclosing all these, the rája completed (the dome of) the thúpo : at this point (on the crown of the dome), he formed on the chétijo its square capital, (on which the spire was to be based).

*Puṇṇāni ēwamamalāni sayanchasanté kubbanti sabbawibhawuttamapatti hētu kārentichápihi khilā parisud-dhachittā nānāwisesa janatā pariwārahētūti.*

*Sujanappasādaśańw ēgatthāya katē Mahāwansē “ dhātunidhānannāma ” ēkatiñsatimō parichchhedo.*

#### DWATTINSATIMO PARICHCHEDO.

*Anitthité chhattakammē suddākammēcha chétiyé, māraṇantikarōgeṇéna rájá dsé gilānakó.  
Tissań pakkosayitwá só kaniṭṭhań Dīghawápitó ; “ thūpé anitthitań kammań niṭṭhāpēhiti ” abruwi.  
Bhātunó dubbalattd só, tunnawāyáhi kāriya kanchukáń suddhawatthēhi téna chhāliya chetiyáń.  
Chittakārehi kārīsi wēdikań ; tattha sādhukań panti puṇṇaghaṭānancha pañgunchalakapantikan.  
Chhattakārēhi kārīsi chhuttań wēlūmayań ; tathā kharapattamayé chandasūriyań muḍhawēdiyań.  
Lākhākunkuṭṭhakēhētań chittayitwá suchittikuń, rañño niwēdayi, “ thūpé kattabbań niṭṭhitań ” iti.*

Thus (like unto Dutthagámíni, some) truly pious men, for the purpose of individually earning for themselves the supreme of all rewards (nibbutí), accumulate acts of the purest piety ; and again (also like unto Dutthagámíni, other) men endowed with the purest spirit of piety, born in every grade in society (from the khattia and the bráhma to the lowest class), on account of the spiritual welfare of the human race at large perform (similar acts of pious merit.)

The thirty first chapter in the Mahawanso, entitled, “ the enshrining of the relics,” composed equally for the delight and affliction of righteous men.

#### CHAP. XXXII.

When the construction of the spire and the plastering of the chétiyo alone remained to be completed, the rája was afflicted with the disease which terminated his existence. Sending for his younger brother Tisso from Dighawápi, he said to him, “ Perfect the work still left unfinished at the thúpo.” As his brother was in the last stage of weakness (and as he was desirous of exhibiting the chétiyo to him in its completed form) this prince caused a case, made of white cloths, to be sewed by seamsters, and enveloped the chétiyo therewith. He also employed painters to paint the panelled basement; and thereupon rows of filled vases, and ornaments radiating like the five fingers (were represented). He employed parasol-frame-weavers to form the frame of a (temporary) spire, made of bamboos ; and in the same manner with “ kharapattan ” he formed a (temporary) parapet round the pinnacle, representing thereon the sun and the moon ; and having painted the same most beautifully with red stick lac, and “ kunkutthaka,” he made this announcement to the king : “ The work which was to be performed at the thúpo is completed.”

*Sivikdya nipajitwa idhā gantwā mahipati ; padakkhiṇā karitwāna sawikāyātā chetiyo.*  
*Wanditwā, dikkhinadwārē sayanē bhūmisanthatē, sayitwā, dakkhinapassēna sō Mahāthūpamuttamañ,*  
*Sayitwā wāmapassēna Lōhopasādamuttamañ pasannō ; sumanō dsi bhikkhusaṅghapurakkhatō.*  
*Gildānapuchchhanatthāya ḍagatēhi, tato tatō, chhannawuti kōtiyō bhikkhu tasmiñ āsuñ samāgamē,*  
*Ganasajjhāyamakaruñ waggabandhēna bhikkhwō ; théraputtabhayañ thirañ tathādiswā mahipati ;*  
*“ Atthawisamahāyuddhañ yujjhatō aparājayañ yō sō napachchudāwatto mahāyodhō wasi mama ;*  
*“ Machchuyuddhamhi sampattē diswā manṇē pardājayañ, iddī sō mannopéti thérō Théraputtābhayō : ”*  
*Iti chintayi. Sō thérō jánitwā tassachintitañ Karindanadiyā sisē, wasañ Panjalipabbatē,*  
*Panchakhiṇḍasavasatañ pariwārēna iddhiyā, nabhasūgamma, rājānañ atthāsi pariwāriyā.*  
*Rājā diswā pasannō tañ puratōcha nisidiya : “ Tumhē dasamahayodhē ganhitwāna purē ahañ,*  
*“ Yujjhiñ, iddī ekōwa machchundāyuddhamārabhiñ ; machchusattuñ parājētuñ nasakkomiti,” dhacha,*  
*Ahatthérō : “ Mahārāja, māhayi, manujādhipa ; kilēsasattuñ ajinītwā, ajeyyō machchusattukō.*  
*“ Sabbampi sañkhāragatañ awassañyēwa, bhijjati ; anichchā sabbasañkhārā iti wuttañhi Satthundā :*

The ruler of the land repaired thither, carried extended on his "siwika;" and causing himself to be borne in the "siwika" round the chétiyo, and having bowed down thereto in worship near its southern entrance,—extending himself on a carpet spread on the ground, and turning on his right side, he gazed on this pre-eminent Mahāthūpo ; and then turning on his left side, he fixed his eyes on the magnificent Lōhopasāda ; and, finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient, were ninety six "kótis." These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient's spiritual consolation).

The monarch noticing that the thérō Théraputtābhayo was not present on this occasion, thus meditated : "There was a great warrior, who had fought twenty eight pitched battles by my side, undaunted, and without retreating a step : but now that he is a thérō, by the name of Théraputtābhayo, though he sees me struggling with Death, and on the eve of being vanquished, does not approach me." The said thérō, who was resident at the Panjali mountain, at the source of the river Karindo, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rāja overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him : "In times past, supported by thee, (one of) my ten warriors, I engaged in war: now single-handed I have commenced my conflict with Death. It will not be permitted to me to overcome this mortal antagonist."

The thérō replied, "Maharāja, ruler of men, compose thyself. Without subduing the dominion of the foe, Sin, the power of the foe, Death, is invincible. For by our divine teacher it has been announced, that all that is launched into this transitory world will most assuredly perish ; the whole creation, therefore, is perishable. This principle

“Lajjá sá rajarahitá Buddhépéti anichchatá. Tasmā, anichhasaníkhárá dukkhá manattáti chintiya.  
 “Dutiyé attaháwépi, dhæmmachchhandé mahdhité, upatthié déwaloké, hitwá dibbaán sukhaán tuvañ,  
 “Idhágamma, bahupuṇñañ akásicha anékadhhá ; karanyaampékarajjassa sásanijjotanáya té  
 “Mahápuṇṇakatañ; puṇṇañ yáwajjadiwasá tayá, sabbañ anussara méwan té, sukhaán sajjhu bhawissati.”  
 Thérassa wachanaán sutwá rája attamanó ahu : “awassayó machchuyudhápi twań mési” abhási tań.  
 Tadácha, dharápetwá pahatthó puṇṇapoththakań, wáchetuń lékhakań áha ; só tań wáchesi potthakań.  
 “Ekúnasta wihrá mahárájena karitá ; ekúnawisa kótihí wihró Marichawaṭṭhicha ;  
 “Uttamó Lóhapásddó tińsa kótihí káritó : maháthupé anaggháni káritd chatunisati :  
 “Maháthúpanhi sésdri káritáni, subuddhiná, kótisahassáni agghanti. Mahárájáti” wáchayi,  
 “Kotthanamhi malayé aggakháyikáchhatakó, kundaláni mahaggáni duvé datwána, guṇhiya,  
 “Khiṇásawánań panchannan maháthéránamuttamó dinó pasannachitténa kangu ambilapiddhakań  
 “Chúlaṅganiya yuddhamhi parajjhítwá paláyata, káldáñ ghósápayitwána ágátassa wiḥayasa,

of dissolution (continued Théraputtábhayo) uninfluenced by the impulses of shame or fear, exerts its power even over Buddho. From hence impress thyself with the conviction, that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sámanéro priest, resident at the Tissaráma wihrá) imbued with the purest spirit of piety, while on the eve of transmigration to the “Dévaloka” world, relinquishing that heavenly beatitude, and repairing thither, thou didst perform manifold acts of piety in various ways. By thy having reduced this realm under one sovereignty, and restored the glorification of the faith, a great service has been rendered. Lord! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee.”

The rája on hearing this exhortation of the théro, received the greatest relief; and thus addressed him : “Thou supportest me then even in my struggle with Death.” The consoled (monarch) instantly causing to be brought the “punnapóthakan” (register of deeds of piety) commanded his secretary to read (its contents); who accordingly read aloud the said record : “One hundred, minus one, wihráos have been constructed by the mahárája. The Marichawatthi wihráo cost nineteen kótis: the pre-eminent Lóhapaśádo was built for thirty kótis: in the construction of the Maháthúpo twenty invaluable treasures were expended: the rest of the works at the Maháthúpo, executed by this truly wise personage, cost a thousand kótis.” “O, mahárája, (continued the secretary) during the prevalence in the Kottha division of a famine, to such an extent that the inhabitants lived on the young sprouts of trees, (and therefore) called the ‘aggakháyika’ famine, two invaluable ear-ornaments were given away, in the fervor of thy devotion, in order that thou mightest become the eminent donor of a mess made of kangu seed, which had already commenced to get sown, to five eminent théros who had overcome the dominion of sin.” On (the secretary) proceeding to read : “On the defeat at the battle fought at Chulanganiyo, in his flight the call of refection being set up, disregardful of himself, to a sanctified minister who approached travelling through the air, the repast contained in his

“*Khin̄dsawassa yatinō, attānamanapekkhiya, dinnañ sarakabhattanti wuttē,*” áhá mahipati :  
 “*Wiháramahasattihé : Pásálassa mahé tathá : Thúpárambhatu sattáké tathá dhatunílhánaké.*  
 “*Chatuddisassa ubható saúghassa maható mayá mahárahañ mahálánañ awisésañ pawattitañ.*  
 “*Mahávisáñhapújácha chatuwisati kárayin;* dipé sanghassa tikkhattuñ tichíwaramadápayin.  
 “*Sattasattadinánécha dipé rajjañ mahañimañ panchakkhattuñ sásanamhi adásiñ hañthamánañ.*  
 “*Sattañ dwálasathánc sappiná suddhawaddhiyo dipasahassañ júlesiñ, pújentó Sugatañ ahañ.*  
 “*Nichchañ añthárasattháné wejjthi wihitañ ahañ, gilánabhattabhesajjañ gilánánamadápayin.*  
 “*Chatuchattálisáthánamhi sañ.hatañ madhupdýasañ, tattakyéwa thánésu télulopakanéwacha,*  
 “*Ghatépaklhé mahájálapúwé thánamhi tattaké, tathéwa sahabhattéhi nichhaméwa adápayin,*  
 “*Upósathésu diwasécha mdsimásécha atthasu, Lañkádipé wihárésu dipatélamadápayin,*  
 “*Dhammadánañ mahantanti sutwá, ámisadánató ; Lóhaphásádató héthá, saúghamajjhámhi ásané*  
 “*Osáressámi saúghassá mangalasuttamichchahañ nisinnó ósárayituñ násakkiñ sanghagráwá.*  
 “*Tatoppabuti Lañkáya wihárésu tahiñ tahiñ dhammakathañ kathapésiñ, sakkarítwána désaké,*

golden dish was given,”— the monarch interrupting him (proceeded to narrate his acts after his accession) : “The festival of seven days at the great (Marichawatthi) wiháro ; in like manner the festival at the (Lóha) pasádo ; as also the festival of seven days at the Maháthúpo ; in like manner at the enshrining of the relics. To the priesthood of both sexes, who had come from the four quarters of the globe, a sumptuous alms-offering had been kept up, without the slightest omission, by me in great profusion. I have celebrated the great ‘wisákha’ festival four and twenty times. I have bestowed, on three separate occasions, on the whole priesthood in the island the three garments (which constitute the sacerdotal robes). On five several occasions I have conferred, with the most gratified feelings, on the national church, the sovereignty over this land, for a term of seven days in each instance. I have celebrated, in offerings to the deity of felicitous advent, in twelve different places, an illumination of seven thousand lamps, lit with clarified butter and white wicks. I have constantly maintained at eighteen different places (hospitals) provided with suitable diet, and medicines prepared by medical practitioners for the infirm. I have bestowed at four and forty places, rice prepared with sugar and honey ; and at the same number of places, rice prepared with butter ; at the same number of places, confectionary dressed in clarified butter ; at the same places, ordinary rice, constantly. I have provided monthly all the wiháros in Lanká with lamp oil, for the eight ‘upósatha’ days in each month. Having learnt that the office of expounding the scriptures was an act of greater merit than the bestowal of offerings, ‘I will tomorrow,’ I exclaimed, ‘in the midst of the priesthood, ascend the pulpit on the ground floor of the Lóhaphásádo, and propound the ‘mangala’ discourse of Buddho to the priesthood ;’ but when I had taken my place, from reverential deference to the ministers of religion, I found myself incapable of uttering. From that period, I have caused the preaching of religious discourses to be kept up in the wiháros in various parts of Lanká, supporting the ministers of religion who were gifted with the power of preaching. I have caused to be provided for each priest endowed with the gift of

“ *Dhammakathikassekékassa sappiphánitasakkharan ndlin ndlimadapésin: dapesin, chaturaígulan*  
 “ *Mutthikań yaththimadhukań: dapsein sáta kaddwayań · sabbampissariyé dánan námétoseti mánasan.*  
 “ *Jiwitań anapekkhitwá, duggaténa satdmayá, dinnan dánadwayań yéva, tammeháseti mánasan.”*  
*Tan sutwá Abhayó théró tan dánadwayaméwaso rauṇó chitta pasádatthań sañwanyési anékadhd.*  
*Tisu panchasus théresu kagguamvilagáha, ó Maliyamahádewatthéró Sumanal utanhí pabbaté.*  
*Nawanpáń bhikkhusatánan datwá tan paribhunji. So pathawipálakó Dhammaguttáthérótulań pana.*  
*Kalyánikawiháramhi bhikkhunań sañwibhájya dasaddhasatasanáhítuń paribhágamaká sayan.*  
*Talangawásikó Dhammadinnathéró Piyanguké dipé duádasasahassánań datwána paribhunji tan.*  
*Manganawásikó Khuddatissathéró mahiddhikó Kélásé sañthi suhassánan datwána páribhunji tan,*  
*Mahásanghamaháthéró tan Ukkunagarawiháraké, datwá satánań suttan tan pariöhögamaká sayan.*  
*Sarakabhattagáhitu théró Piyangudipaké duádasabhikkhu sahassánań datwána paribhunjiya.*  
*Iti watwábhayatthéró rańó háséi mánasan. Rája chittampasá detwá, tan théráni idamabruwi.*  
*“ Chatuwisatiwassánań sanghassa upakádrakó, ahaméwahotu káyópi sañghassa upakáraib.*

preaching, clarified butter, sugar, and honey, a ‘náli’ of each; I have provided a piece of liquorice of the breadth of the four fingers of the hand; I have provided also two cloths for each. But all these offerings having been conferred in the days of my prosperity, do not afford me any mental relief. The two offerings made by me, regardless of my own fate, when I was a pious character afflicted in adversity, are those which alone administer comfort to my mind.”

The aforesaid Abhayathéró, hearing this declaration of the rája, explained from various passages (of the “ tépitaka”) the causes which led to the monarch being especially comforted by the recollection of those two offerings; (and thus proceeded): “ The chief théró Málíyadéwo, one of the five priests who had accepted the kangu mess, dividing the same among five hundred of the fraternity resident at the mountain Sumanó, himself also partook of it. (Another of these five) the théró Dhammagutto, the earth-quaker, partook of his portion with five hundred of the fraternity of Kalyáni wiháro. (The third) the théró Dhammadinno, théró of Talanga, partook of his portion, dividing it with twelve thousand of the fraternity of Piyangudipo. (The fourth) the théró Khuddatisso, endowed with miraculous powers, resident at Manganá, partook of his share, dividing it with sixty thousand of the fraternity of Kéláso. (The fifth) the chief théró Mahásangho, partook of his portion, dividing it with five hundred of the fraternity of Ukkunagaro wiháro. The théró (Tisso, the son of a certain kutumbako) who had accepted the rice offered in the golden dish (at the Kappukandara river) partook thereof, dividing it with twelve thousand of the fraternity of Piyangudípo.” The théró Abhayo having thus spoken, administered mental comfort to the king. The rája having derived consolation, thereupon replied to the théró: “ For four and twenty years have I been the patron of the priesthood: may even my corpse be rendered subservient to the protection of the ministers of the faith! Do ye, therefore, consume the corpse of him who has been

“Mahāthupadassanañthāne sañghassakammamalaki, sarirañ sañghaddassa tumhe jhāpētha imē” iti.  
*Kaniñthañ dha*: Bhō, Tissa, mahāthupé anitthitañ nitthāpēhi tuwañ sabbañ kamnañ sakkachchhasdilukān.  
 “Sāyanpātowā pupphāni Mahāthūpamhi pujaya: tikkhattuñ upahdrancha mahāthupassa kāraya  
 “Pañiyālitancha sañwatthañ mayā Sugatasāsan ē sabbāñ aparihāpetwā tāta wattaya tañ tuwañ.  
 Sañghassa, tāta, kichchésu māpamālittha sabbadā” iti. Tañ anusāsītvā tuñhi asi mahipati.  
 Tañ khañāñ gañasajjhāyañ bhiklhusañgho akásieha; déwatāchharathéchéwa chhahidéwéhi ádayuñ.  
 Yáchuñ wisuñ wisuñ déwā rájamañ té pathethitī; “amhākañ déwalókan twāñ éhi, rája, manoraman.”  
 Rájā tésañ wuchó sutwa; “yáwadhammañ sunómahañ adhiwásétha tāvāti” hatthdkréna wárayi.  
 Wáreti gañasajjhāyamiti mantwāna bhikkhawō, sajjhāyañ thapayuñ. Rájā puchchhi tañ thánakáraṇāñ.  
 “Agaméthāti saññāya dinnattāti” wadinsu té. Rájā; “nētañ tathā bhanté iti;” watwāna tañ wadi.  
 Tañ sutwāna janākéchi; “bhītó machchubhayā ayañ lāppatīti,” maññiñsu. Tésañ kañkhawinódanañ  
 Káretuñ, Abhayatthiró rájānañ éwamāha só: “janāpétuñ kathañ sahká ántā té tathā iti;”  
 Puppadámañ khipápési rájā nabhasi paññito; tini laggāni lambiñsu ratiyāsu wisuñ wisuñ.

(as submissive as) a slave to the priesthood, in some conspicuous spot in the yard of the ‘upósatha’ hall at the Mahāthúpo.” Having expressed these wishes, he addressed his younger brother: “My beloved Tisso, do thou complete, in the most efficient and perfect manner, all that remains to be done at the Mahāthúpo: present flower-offerings morning and evening at the Mahāthúpo: keep up three times a day (the sacred service with) the full band of musicians at the Mahāthúpo. Whatever may have been the offerings prescribed by me, to be made to the religion of the deity of felicitous advent, do thou, my child, keep up, without any diminution. My beloved, in no respects, in the offices rendered to the priesthood, let there be any intermission.” Having thus admonished him, the ruler of the land dropt into silence.

At that instant the assembled priesthood simultaneously chanted forth a hymn; and from the six Déwalókas, déwatás presented themselves in six chariots. These déwos remaining in their cars, separately (implored) the monarch: “Rája, repair to our delightful Déwalóka.” The king hearing their (clamorous) entreaty, silenced them by a signal of his hand, which implied, “As long as I am listening to the doctrines of Buddho, so long must ye wait.” The priests, imagining that he wished to arrest the progress of the hymn, (abruptly) ceased their chant. The rája inquired the cause thereof. They answered, “Because by the signal made (we understood thee) to say ‘stop.’” The king rejoicing, “Lords, not so;” explained what the signal meant. On hearing this explanation, some of the assembly (as the déwos and chariots were invisible to them) observed: “Surely this (monarch) is thus supplicating, overawed by the dread of death.” For the purpose of removing this misconception, the théro Abhayo thus addressed the monarch: “What should be done to make manifest that they (the déwos and chariots) are in attendance?” The all-wisc king flung wreaths of flowers into the air. They, attaching themselves separately one to each chariot, remained pendent. The multitude witnessing these pendent wreaths were disabused of their misconception.

*Akásé lambamánáni tāni diswā mahájanō kañkhaú patiwinodesi. Rājā thérānabhdsi tān,*  
 “*Katamō dewalókóbhīrammō bhanteti,*” sobrawi. “*Tusitānaúpuran, rāja, rammañ iti satān matañ :*  
 “*Budhhabhāwāyasamayañ ólōlentō mahádayō Metteyyó bódhisattóhi wasanté Tusitēpuré.*”  
*Thérassa wachanañ sutwā mahárájā mahámati ólōlentō maháthúpañ, nipanníwa, nimiayi.*  
*Chawitwā taú khañayéwa Tusita dhañé rathé; niwattitwā thítóyéwa dibbádho adassatha.*  
*Katassa puñakammassa phalañ dassétu mattanó mahájanassa dassentó attánañ samalañkatañ*  
*Rathañthóyéwa tilkhattuñ maháthúpañ padañhiñáñ katvána; thúpañ, sañghancha wanditwā Tusitañ agá.*  
*Nátañyó ilhágantwá makutuñ yattha móchayuñ, Makutamnttasáláti ethasálá katá ahu.*  
*Chitaké ñapite rañño saríramhi mahájañó yatthárawi Rawiwatihisídá náma tahiñ ahu,*  
*Rañño sarirañ jhápésuñ yasmiñ nissimamálaké, só éwanndlaló ettha muchhaté Rájamdlákó.*  
*Dutthagámini rájā sô rajañáma rahómahá Metteyyassa bhagawató hessati aggasáwakó.*  
*Rañúpítá pitá tassa mótámató bhavissati, Saddhátissó kaniñthótu dutiyó hessati sáwakó.*  
*Sáli rájalumáró sô tassa rañño sutétu sô Metteyyassa bhagawató puttó yewa bhavissati.*

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The rája then thus addressed himself to the théro : “ Lord ! which is the most delightful déwalóka ? ” He replied, “ It has been held by pious men, O rája, that Tusitapura is a delightful déwalóka. The all-compassionate Bodhisatto, METTEYYO, tarries in Tusitapura, awaiting his advent to Buddhohood.”

Having received this explanation from the théro, this pre-eminently wise mahárája expired in the act of gazing on the Maháthúpo, stretched on his bed.

Instantly (his spirit) disengaging itself (from his mortal remains), and being regenerated in the chariot which had been sent, his heavenly figure manifested itself standing up in the said car. In order that he might display the realized reward of his pious life, exhibiting his (regenerated) person, adorned in the utmost perfection, to the multitude, and retaining his position in the chariot, he drove round the Maháthúpo three times ; and then bowing down to the Maháthúpo as well as the priesthood, departed for Tusita.

From the circumstance of the women of the palace having assembled there, and wept with disheveled (makutan) hair, the hall built on the spot (to commemorate where the monarch expired) was called Makuta-mutta sála. At the instant that the corpse of the rája was placed on the funeral pile, the multitude (arawí) set forth their clamorous lamentation :—from that circumstance, the edifice erected there obtained the name of Rawiwatti sála. On the spot where they burnt the corpse of the rája, in a yard without the consecrated ground (devoted for religious purposes, a Málako) square was formed, which obtained the name of the Rája-málako.

The Dutthagámini rája, eminently worthy of his exalted state, will hereafter become the chief disciple of the sanctified METTEYYO Buddho. The father of the rája will become the father, and his mother the mother of the said METTEYYO (Buddho) ; and his younger brother Saddhátisso will become his second disciple. The son of this monarch, the prince royal Sáli, will become the son of the sanctified METTEYYO Buddho.

*Ewań só kusalé paró karótí puṇṇaní, chhadentó aniyata pápañabahumpi, so saggan sakagharamiwópayáti : tasna sappáññó satatarató bhaweyá puṇṇeti.*

*Sujanappasála sañwegatthaya katé Mahawansé “Tusitapuragamanan” náma dwattiásatimo parichchhedó.*

TETTINSATIMO PARICHCHHEDO.

*Dutthagámaṇirańñótu rajjé pitá janá ahuń. Sáli rájakumdróti tassáti wissutó suto.  
Atiwadhańñó só ási, puṇṇakammarató sailá, atiwacháru rúpáya sattó chandáliyá ahu.  
Asókamáládewin tań sambandhaí pubbajátiyá rúpénáti piyáyantó só rajań néwakámayi.  
Dutthagámańibhatátu Saddhátissó tadachchayé rajań kárési abhisitto aṭṭhárasa samásámo.  
Chattakammań sudhákammań hathipákáraméwacha Maháthúpassa kárési só saddhákatanámakó.  
Dipé na Lóhapásádo uchchayahittha susánkható kárési Lóhapásádań só sattabhúmikań pana.  
Navutisatasahassagghó pásádo ási so tudd, Dakkhiṇdgiriwihárań, Kallakallénaméwacha.  
Kulumbálawihárancha tathá Pettangawálíkań Wélangáchedlhikanchéwa Dubbalawápítissakań.*

Thus (like unto Dutthagámini) he who is intent on acts of piety, and leads a virtuous life, eschewing the innumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.

The thirty second chapter in the Mahawanso, entitled, “the departure for Tusitapura,” composed equally for the delight and affliction of righteous men.

CHAP. XXXIII.

During the reign of the rája Dutthagámini the nation enjoyed great prosperity. He had a son renowned under the designation of the royal prince Sáli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enanioured of a lovely female of the chandála caste. Having been wedded in a former existence also to this maiden, whose name was Asókamálá, and who was endowed with exquisite beauty, fascinated therewith, he relinquished his right to the sovereignty (to retain his low-born wife).

Saddhátisso, the brother of Dutthagámini, on his demise succeeding to the monarchy, completed eighteen years during his reign.

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Maháthúpo. The Lóhapásádo, which had been constructed in this island (by the late king), did not endure: (the present monarch) subsequently built it seven stories high, and the edifice cost nine “kótis.”

In the course of his reign he erected the Dukkhinágiri and the Kallakallo wiháros, as well as the Kulumbáló, the Pettangawáli, the Wélungawitti, the Dubbalawapítisso,

*Dúratissakawápičha tathá mítuwiharalán / aresicha Dighawápičihárań yójana yójane.  
 Dighawápičiháreňa kárési sahachétiyáń náud ratanakachattáń tattha kárési chétiyé.  
 Sandhiyań sanlhiyań tattha rathachakkappamánań sówanṇamálań káretvá laggápési manóramań.  
 Chaturásiti sahassánań dhammakkhandhánamissuró chaturásiti sahassáni pújachápi akárayi.  
 Ewáń puṇṇáni katwá só anékáni mahipati káyassa bhéld dévésu Tusítésu papajjatha.  
 Saddhátissa maháráje wasanté Dighawápiyań, Lajjítissó jeṭṭhasutó Girikum hilanámikan  
 Wihárań kdrayi rammań tań kaniṭhasutó pana Thullatthano akáresi wihárań Kandaraubbhayań.  
 Pitára Thílathanakó bhátu santikunáyatd sahewáhawiháraßsa sańghabhígathamattanó.  
 Saddhátissé uparaté sabhé machchá samágatá Thúpárámé bhitkhusáńghań sakalań sannipátiya ;  
 Sanghánuṇṇaya raṭṭhassa rakkhanaṭthań kumárań abhisinchuń. Thullathanakań Tań sutwá Lajjítissako,  
 Idhágantwá, gahetwátan, sayań rajjamakára yi. másanchéwa dasáhancha rájá Thullatthano pana.  
 Tessó saná Lajjítissó sańghé hutwá anúlaróna. jánińsu yathá buḍḍhamititań, parižhdasyi,  
 Pachchhú sańghań khamápetwá danḍakammatthań issaro truisahassáni datwána úruchétiye,  
 Silámayáni kárési pupphayándni tini só athósata sahasséna windápésicha antará.  
 Maháthúpań Thúpárámánań bhumiń bhumissaró samań thupráraméchathupassa silá anchu muttamań.*

the Dúratissakawápi, as also his mother's wiháro, and Dighawápi wiháro, distant each one yójana from the other. At the same time with Díghawápi wiháro he built the chétiyo of that name; the pinnacle of that chétiyo he decorated with every description of gems. Thercon, at appropriate places, he suspended exquisite flowers made in gold, of the size of a chariot wheel.

This most fortunate monarch made eighty four thousand offerings to the eighty four thousand "dhammakkhando," of Buddho. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tusitapura heavens.

While the rája Saddhátisso yet resided at Díghawápi, his cldest son Lajjítisso constructed the delightful Girikumbhila wiháro. A younger (the second) son, Thullatthanako, built the wiháro called Kanduro.

At the time that his father repaired to the court of his brother Dntthagámíni, Thullatthanako accompanied him, giving over the charge of his wiháro to the priesthood. On the demise of Saddhátisso, all the officers of state assembled, and having convened a meeting of priests at the Thúparámo, under the advice of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanako. On hearing of this proceeding, Lajjítisso hastened hither (to Anurádhapura); and seizing (Thullatthanako, put him to death), and assumed possession of his rightful sovereignty. The rája Thullatthanako reigned only one month and ten days.

This Lajjítisso continued for three years displeased with the priesthood, as they had set aside his prior right of succession; and refused to patronize them. Subsequently the monarch forgave the priesthood; and as a penance, contributing three lacs, caused three altars, formed entirely of stone, to be erected at the Maháthúpo. The ruler of the land caused also, by expending a lac, the ground around the Maháthúpo and the Thúparámo to be levelled; and at the Thúparámo establishment he enclosed the

*Thupáramassa purató Sílathupaṭ améwacha Lajjikásanasálácha bhikkhusanghassa kárayi,  
Kanchukań tattha thupé kárápési sítámayań, datwána satasahassa wiháre chétiyawhayé,  
Girikumbhilanámassa wihárrassa mahámahi só saṭthibhikkhusahassánań tichiwaramadápayi.  
Ariṭhawihárań kárési tathá Kandarahinakań gámikáunancha bhikkhunań bhésájjáni adápayi.  
Kimichchakań tandúlancha bhikkhuninancha ílápayi samánaváṭhamáyancha rajań só kárayi idha,  
Lajjikatissamhi maté Kanittho tassa kárayi rajań chhaléwa wassáni Khallátónágánimako,  
Lóhapásadapáriwáré pásdáttí manóramé, Lóhapásadasóbhathań ésó dwattińsa kárayi.  
Mahathupassa parató shárunó Hémamálinó Wáliṅganamariyádań pákárancha akárayi.  
Sócha Kurundápásakań wiháranocha akárayi puṇyakamnáni chaṇḍní kárápési mahipati.  
Tań Mahárantakonáma sénápati mahipati Khallátáñndgarájánań nagaréyéwa aggahí.  
Tassa rāṇó kaniṭhóti Wattagámani námako tań duṭṭhasénápatikań hantwá rajjamakárayi.  
Khallátanágaraṇyó só puttakańsa káhatunó Maháchúlikanámánań puttaitháne thapésicha,  
Tań mátaránuládewiń mahésincha akási só ; pitiṭháne ṭhitattassa "pitirájati" mabhránuń.  
Ewań rajjébhisittassa tassa másamhí panchamé, Róhana Nakulanagaré ékó bráhmaṇachéṭako,  
Tissó ndmabráhmanassa wachó sutwá apanđító chóró ahu mahátiśa pariwáro ahósicha.*

chétiyo in a superb case of stone. In front of the Thúparámo he built the thúpo of stone (therefore ealled) Sílathúpo, and the hall (ealled after the king) Lajjítisso, for the accommodation of the priesthood. Expending another lac, he built a chétiyo at the Chétiyo wiháro, and eneased it with stone. Unto the sixty thousand priests resident at the Girikumbhila wiháro, he made offerings of the garments composing the sacerdotal robes. He built also the Arittho and the Kandarahínako wiháros, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, “What do ye need ?” he provided the rice requisite for their maintenane. He reigned in this land nine years and eight months.

On the demise of Lajjítisso, his younger brother Khallátanágó (succeeded, and) reigned for six years. For the embellishment of the Lóhapásádo, he constructed thirty two edifices adjacent to it. Enclosing the beautiful, great thúpo Hémamáli, he formed a square strewed with sand, with a wall built round it. This monarch also constructed the Kurundupásako wiháro; and caused every observance of regal piety to be kept up. The minister Mahárantáko, assuming the character of the ruler of the land, seized the rája Khallátanágó in the very capital, (and put him to death).

The younger brother of that king, named Wattagámini, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son, Maháchúliko, the son of his late elder brother Khallátanágó ; and conferred on his mother Anulá the dignity of queen consort. To him who thus assumed the character of a father, the people gave the appellation of “father-king.”

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain bráhmaṇ prince of the city of Nakula, in Róhana, believing the prophecy of a certain bráhmaṇ, Tisso (who predicted that he would become a king), in his infatuation became a marauder; and his followers increased to great numbers.

Saganá sattá damilá Mahátitthamhi ótaruń ; tadá bráhmaṇiyócha té satta damilápicha,  
 Chattattháya wissajjésuń lélhań bhúpati santikáń. Rájá bráhmaṇiyassa lélhań pésesi nítimá ,  
 "Rajań tava idánéwá : gaṇha twań damilé," iti. "Sádhuti :" só damiléhi yujjhi. Gaṇhińsu tétu tań.  
 Tato té damilá yudlháu rāṇásaha pawattayuń. Kólambálakasámantá yuddhé rájá parájito,  
 Titthárámaduwáráena rathárúlho paláyati. Panḍkábhaya rájéna titthárámohi kárito.  
 Wásítówa sadá ási ékawisati rájisú ; tań diswána paláyantań nigaṇthò Girinámaló.  
 "Paláyati mahákálasíhalóti," bhusańrawi. Tan suwánu mahárájá, "siddhé mama manórathé wihárań etha  
 káressań." Ichchéwań chintayi tań  
 "Sagabhań Anuládéwin aggahi rakkiyá iti, Maháchúlań, Mahánágań kumárań chápi rakkiyo."  
 Rathassa lahuńbháwatthań áatwá chuldámańiń subhań, ótáresi Sómadéwiń tassánuṇṇadya bhúpati.  
 Yuddháya gamanéyéwa puttakanchéwa déwiyo gáhayitwána nikkhanto sańilitań só parájito,  
 Asakkuyitvá gáhétuń pattań bhuttań Jinéna tań, palíyitvá Wessagiriwané abhiniliyi só.  
 Kutwikkulamahatissathéro diswá tahińtu tań, bhattań pádá anámatthań piṇḍálanań wiwajjiya.

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Seven damillos with a great army landed at Mahátittha. The aforesaid bráhman, and these seven damillos, dispatched a letter to the reigning monarch, to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the bráhman, to this effect: "The kingdom is thine from this day: subdue the (invading) damillos." He replying, "Be it so," attacked the damillos, who made him prisoner. These damillos thereupon waged war against the king, and the sovereign being defeated in a battle fought at the outskirts of Kolambálako, mounting his chariot, fled through the Titthárámó gate. This Titthárámó had been built by Pandukábhayo, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty one kings, (including the Róhana sovereigns). A certain professor of a different religion, named Giri, seeing him in his flight, shouted out in a loud voice, "The great black Síhalo is flying." The mahárája hearing this, thus resolved within himself: "Whenever my wishes are realized, I will build a wiháro here."

Deciding within himself, "I am bound to save the pregnant queen Anulá, as well as Maháchúlo, and my own child Mahánago;" the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen Sómadéwi out of the carriage, bestowing on her a small beautiful jewel.

When he set out to engage in battle, he had taken the princes and the queens with him, but omitted to remove the refection dish of the vanquisher. Perplexed by his anxiety (regarding the safety of these objects) he was defeated; and flying, concealed himself in the Wéssagiri forest.

The théro Kutwikkula Mahátisso meeting him there, presented him with a meal, without misappropriating his accepted alms-offerings. The ruler gratified thereat, dedicated

*Atha kétakipattamhi likhitwá pañthamánasó sañghabhógań wihárassa tassa pádá mahipati.  
Tató gantwá Silasobbhé kavḍakamhi wusé tatō gantrána Mátuvélangé Sálagallasamipaké  
Tathaddassa díthapubbań thérań théro mahipati upañthdkassa appési Tanasiwassa sálhukań.  
Tassa só Tanasiwassa ratthikassanti ké tahiń rájá chuddassa wassáni wasíténa upañthitó.  
Sattasú damilesekó Sómadéwimadáwiyań rúgarattó gahetwána paratiramagá lahuń.  
Ekó pattań dasubalassa Anurádhapuré thitań údláya téna santuttho paratiramagá lahuń.  
Pulahatthóto damilo tini wassáni kárayi rajjań, sénápatiń katié damila Báhiyavhayań.  
Pulahatthan gahetwá tań, duwé wassáni Báhiyo rajjań karési; tassási Panayamáro chamúpati,  
Báhiyantań gahetwá rájási Panayamáralo sattawassáni ; tassási Pilayamárochamúpati,  
Panayamárań gahetwá só rájási Pilayamáralo sattamásáni tassási Dáthiyótú chamúpati,  
Pilayamárańgahetwá só Dáthiyó damilo pana rajjań Anurádhapuré duwé wassáni káruyí.  
Ewáń damílarájúnań téasan panchannaméwahí honti chuddassawassáni sattamásácha uttarin.  
Gatdyatu niwápatthań Malayénuladéwiyá ; bharigá Tanasiwassa pádá pahari pachchhiyań.  
Kujhítwá rólamánań só rájánań upasankami, Tań sutwá Tanasiwo só dhanumáddáya nikkhami.*

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(certain lands) for the support of his fraternity, recording the grant on “kétako” leaves, (no other writing materials being procurable). Departing from thence, he sojourned at Sílasobbhakandako ; and quitting that retreat also, he repaired to the Wélangó forest in the neighbourhood of Sálagallo (since called Moragulla in Malaya). There the monarch again met the priest whom he had before seen (in the Wéssagiri forest), who enjoined a Tanasiwo (a wild hunter), who was his own attendant, to serve (the fugitive monarch) most attentively. The rája sojourned here, in the habitation of this Ratteka-Tanasiwo fourteen years, dependent on him for support.

From amongst the seven (invading) damillos, one greatly enamoured of the queen Sómadéwi, taking her prisoner, quickly recrossed the ocean : another of them appropriating the refection dish of the deity of ten powers, which had been left at Anurádhapura, and satisfied with that prize alone, also re-embarked without delay. The damillo Pulahattho appointing the damillo named Báhiyo his minister, reigned three years. Báhiyo putting the said Pulahattho to death, reigned two years. Panayamáro was his minister. Panayamáro putting the said Báhiyo to death, reigned seven years. Piliyamáro was his minister. Putting that Panayamáro to death, the said Piliyamáro was king for seven months. Dáthiyó was his minister. The said Dáthiyó damillo putting Piliyamáro to death, reigned at Anurádhapura for two years. Thus the term (of the reigns) of these five damillo kings was fourteen years, plus seven months.

In this Malaya division, the queen Anulá went (as usual to the house of the Tanasiwo) to receive her daily supply of provisions ; and the Tanasiwo’s wife (on this occasion) kicked her basket away. She, outraged at this treatment, weeping aloud, ran to the king. The Tanasiwo hearing what had occurred (and dreading the resentment of the king) sallied forth with his bow.

Déviyā wachanañ sutwā tassa ágamandá purā, twiputtañ devimádáya tato rájápi nikkhami.  
*Dhanasandháya ágantú Siwañ wíjhi ; Mahásíwo rájánámañ sávayitwá akási janasañgahañ.*  
*Alattha atthamachchéwa mahanté yódlhasammatè, pariwáro mahá ási parihrárówa rájino.*  
*Kumbhilal amhátissathérañ diswá makádyaso Achchhagallawiháramhi buddhapújamakárayi.*  
*Watthuñ sódhétumarúlhé dkásanchétiyañganañ Kapisiséamachchhamhi óróhanté, mahipati*  
*Aróhantó sastewikó itiswá magganiñnuñ arñ “nanipunñotí ?” kujjhítwá, kapi sisáñ aghátayi.*  
*Sésá satta amachchápi nibbinñánána rájiná tassa santiká paláyitwá pakl.amantá yatháruchiñ.*  
*Maggé wilutta chóréhi wiákrañ Hambugallakañ pavisitwánu addakkhuñ Tissatthérañ bahussutan.*  
*Chatuníkáyakathéró sô yathá lañlhuñi slápayi watthapánitatiñlani tañqulá pðhaná tathá.*  
*Assattha kálé théró só “kuhiñ yatháti ? puchchhi té ; attánañ ávikatwá té tañ parattiniwádayuñ.*  
*“Kdrétu káhi sakñánú Jinasásanapaggahañ ; damiléhirátha rañyéwá ?” itipñthátu té pana.*  
*“Rañuó sakñátó” alánuñu : saññópetwána té iti uñkó Tissamahátissa thérá dñlýa té tató,*  
*Rájinó santikañ uctwá, anñamaññañ l hamápayuñ. Rájácha té amachchácha théré éwanayáchayuñ :*

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On receiving the queen's account (of this outrage), before he (the Tanasíwo) could arrive, the king attempted to make his escape; taking his consort and two children with him: (at that instant, however, seeing) Siwo (the hunter) rushing at him with his bent bow, the chief of Siwos (the king) shot him. Then proclaiming himself to be the mahárája, he rallied the population round him. He found himself at the head of eight officers of rank, and a great array of warriors: both the army and the monarch's suite were very numerous. This most fortunate monarch making his appearance before Kumbhilaka théró, celebrated a festival of offerings unto Buddho, at the Achehhagulla wiháro.

While the minister Kapisiso, who had ascended to the chétiyo—which was constructed on an eminence—for the purpose of sweeping it, was descending; the monarch, who was accompanied by his queen was ascending (for the purpose of making offerings); and noticed the said minister Kapisiso seated in their path. Exclaiming, “Will he not rise?” he slew him. On account of this deed, perpetrated by the king, the other seven officers fled, terrified, and absconded as they best could. On their road, being completely stripped (even to their clothes) by robbers, seeking refuge in the Hambugallako wiháro, they presented themselves to the learned théró Tisso. The said théró, who was profoundly versed in the four “nikáyas,” bestowed on them, from the alms made unto himself, clothes, beverage, oil, and rice, sufficient for their wants. When they had recovered from their tribulation, the théró inquired, “Whither are ye going?” They, without concealing what regarded themselves, imparted to him what had occurred. Being asked, “With whom will it avail you most to co-operate for the cause of the religion of the vanquisher; with the rája, or with the damillos?” they replied, “It will avail most with the rája.” Having thus made this admission, the two thérós Tisso (of Kutwikkulla) and Mahátisso (of Kumbhilako) conducting these persons from thence to the king, reconciled them to each other. The king and these officers thus supplicated of the thérós: “When we send for you, after

"*Siddhé kammé pésité nō gantabbań santikań*" iti, théré datwá patińqan tē yaṭhāńam ḍaganjisuuń.  
*Rájá Anurádhapurań ágantwáua maháyaso Dáthikáń dawilcań hantuá sayáń rajjamaláraji.*  
*Tato Nigantárámań tań widdhańsetvá mahipati wiḥárań kárayi tattha dwálasapariwénakań.*  
*Maháwiḥárapatiṭháná dwisú wassasatésucha sattarasasu wassésu dasamásílhikésncha,*  
*Tathálinésu Jassu atikkantésu sádaro Abhayágiriwiḥárań só patiṭhápési bhúpáti.*  
*Paklósayitvá té théré tésu pubbupákárinó tań Mahátissatthérassa wiḥárań mánado ałá.*  
*Giriyassa yasmíń drámo rájá kárési sôbhayó tasvábhayagirítwéwa wiḥáro námato ahu.*  
*Anápetvá Sómadéwiń yathá tháné thaptíi só : tasmá tań námakań katwá Sómárámamakárayi.*  
*Rathá órópitá sáhi tasmiń tháné waraṅganá Kadambopupphakum्भanhe niliná tattha ałdasa*  
*Muttayantań sámanérań maggań hathéua chháliya. Rájá tassá wachó sutwá wiḥárań tattha kárayi.*  
*Maháthúpassuttarato chétiyań uchchawatthukan Silasobbhakandakoń náma rájá sôyéwa kárayi.*  
*Tísu sattasú yédhésu Uttiyónáma kárayi nagaramhá dakkhiṣatlo wiḥárań dakkhiṣavahyań.*  
*Tatthéwa Múlawonúmań wiḥárań Múlanémakó amachcho kárayi téna sópitań uámakó ahu.*

our enterprise has been achieved, ye must repair to us." The théros promising to comply with their invitation, returned to the places whence they had come.

This fortunate monarch then marching to Anurádhapura, and putting the damillo Dátilkó to death, resumed his own sovereignty.

Thereafter this monarch demolished the aforesaid Nigantárámo (at which he was reviled in his flight), and on the site thereof built a wiḥáro of twelve piriwénnos. This devoted sovereign completed the Abhayágiri wiḥáro in the \* two hundred and seventeenth year, tenth month, and tenth day after the foundation of the Mahá wiḥáro. Sending for the aforesaid théros, the grateful monarch conferred the wiḥáro on the théro Tisso, who was the first to befriend him of the two.

From a certain circumstance (already explained) the temple had borne the name of Giri (the Nigunto); on that account this king, surnamed also Abhayo, who built the temple (on its site) called it the Abhayágiri wiḥáro.

Sending for his queen Sómadéwi, he restored her to her former dignity; and to commemorate that event, he built the Sómárámayo, and called it by her name.

At the spot at which this female had descended from the chariot (in the king's flight,) and concealed herself in the Kadambopuppha forest, she noticed a young sámanéro priest (who even in that seclusion) modestly covered himself with his hand, while he was in the act of \* \* \* The rája being told of this (act of delicacy) by her, constructed there also a wiḥáro.

To the north of the great thúpo (Hémawáli) the monarch himself built a lofty chétiyo, which was named Silasobbhakandako.

Of the (eight) warriors, the one named Uttiyo built to the southward of the town the wiḥáro called Dakkhini wiḥáro; in the same quarter, the minister Múlawo built the wiḥáro called Múlawo, from whom it obtained that name; the minister Sáli built

\* The Maháwiḥáro having been founded B.C. 306; according to this date, the Abhayágiri was completed B.C. 89.

*Káresi Sáliyárámań amacheho Sáliyawhayó, kárési Pabbatárámań amachchó Pabbatawhayo.  
 Uttaratissárámantu Tissámachcho akárayi wiháré níthité rammé Tissattheramupachhaté.  
 "Tumhál ań patisautdráwasénamhéhi káríté wiháré déna tuwhál ań" iti watwá adańsucha.  
 Théró sabbattha wásesi té té bhikkhu yathá rahan amachchádańsu saúghassa wiwidhé samanárahi.  
 Rájá sukañihá amhi wasanté samúpaithahi pachchayéhi auunéhi ; téna te baharó ahuń.  
 Thírań kulehi saúsańthá Mahátissoti wissutáń kulasáńsańthadolséna sagkó tań nihari tato.  
 Tassasíssó Bahalámassutissatthéroti wissutó kuddhóbhayagiríń gantwá wasipákhań wahi takiní.  
 Tatópahkuti té bhikkhú Mahawihárańdgaunú ; éwan tébhayagiriká niggatá théraválatò.  
 Pabhiundhbhayagirikéki Dakkhináwiharakáyati ; éwan té théravádhi pabhiuná bhikkhwó divedhá.  
 Mahá Abhayabhikkhu té wađđhéturú dípawásinó Wattagámini bhúmindo pattínuáma adási só,  
 Wiháraparivéndáni ghatábu lhlá akárayi patísankharanu ewán hessatiti wichintiya,  
 Pitakattaya Pálinchá, tassá Athakathancha tan, mukhapáthéna ánesuń pubbé bhikkhu mahámati,  
 Háníń diswána sattánan taddá bhi. khú samágatá chiratthitthan dhammessa pótthakésu likhápalyuń*

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the Sáli wiháro ; the minister Pabbato built the Pabbatarámayo ; the minister Tisso the Uttaratissárámayo. On the completion of these splendid wiháros, they repairing to the théro Tisso, and addressing him : "In return for the protection received from thee, we confer on thee the wiháros built by us ;" they bestowed them on him. The théro, in due form, established priests at all those wiháros, and the ministers supplied the priesthood with every sacerdotal requisite. The king also, provided the priests resident at his own wiháro (Abhayágiri) with every supply requisite for the priesthood. On that account they greatly increased in number.

This théro, renowned under the appellation of Mahátisso, thereafter devoting himself to the interests of the laity, his fraternity on account of this laical offence, expelled him from thence (the Mahawiháro). A disciple of his, who became celebrated by the name of Bahalámassutisso, outraged at this proceeding of expulsion, went over to the Abhayágiri establishment, and uniting himself with that fraternity, sojourned there. From that time the priests of that establishment ceased to be admitted to the Mahawiháro. Thus the Abhayágiri fraternity in the théro controversy became seceders.

Thus by the conduct of these seceding Abhayágiri wiháro priests, the Dakkináwiháro fraternity, on account of these théra controversies, also became divided into two parties.

The monarch Wattagámini, for the purpose of increasing the popularity of the principal priests of Abhayágiri, conferred blessings (through their instrumentality) on the people. He built wiháros and piriwénnos in unbroken ranges; conceiving that by so constructing them, their (future) repairs would be easily effected.

The profoundly-wise (inspired) priests had theretofore orally perpetuated the Páli "Pitakattaya" and its "Athakathá" (commentaries). At this period, these priests foreseeing the perdition of the people (from the perversions of the true doctrines) assembled ; and in order that the religion might endure for ages, recorded the same in books.

*Wattagámini Abhayó rája rajamakárayi iti dwádasawassáni panchamasénu ádikó  
Iti parahitamattanó hitanca pañlabhissayissariyaú pañyo wipulampi kubuddhi lañdhahégaú ubhayahitaú  
nakaroti bhogalvldhóti*

*Sujanappasádasániwégaltháya katé maháwaúse “dasarájakó” náma Tettiásatimó parichchhédó.*

#### CHIATUTTINSATIMO PARICHCHHÉDO.

*Tadachchayé Mahachúlamahátissó akárayi rajaú chuddasawassáni dhamménacha saménacha.  
Sahatthéna kataú lánáni sò sntwána maháphalaú pañhaméyéwa wassamhi gantú arñ áta wésawá,  
Kutwána salivaponaú, lañlháyabhatiyú tatò, piñdapataú Mahásúmmath: rassáldá mahipati  
Sonagirimhi puna sò tñwassáni khattiýó gnlayantaú wahitwána bhatiñ lañlhá gulé, tatò;  
Té gulé áharápetwá puraú ágama bhúpati, blikkhnsaúghassa párlayi mahá lánáni mahipati.  
Tiúsa bhikñi husahassassa adá achchhál inánicha dwádasannaú sahassánan bhikkhuninan tathewacha.  
Káravítwá mahipálo wiháraú supatiñthitaú sañhi bhikkhusahassáni chivaramadápai.  
Tiúsa sahassassa saúghánáni bhikkhuniuancha dápai Mandawápiñcha wiháraú sò tathá Abhayagallakaú.  
Wangupaddhaúlagaúlancha, Díghabádhugallakaú, Wálagámawiháranca rája scyéwa larayi*

This maharája Wattagámini Abhayo ruled the kingdom for twelve years. On the former occasion (before his deposition) for five months.

Thus a wise man who has realized a great advantage, will apply it for the benefit of others as well as of himself. But the weak avaricious man, having acquired a great advantage, does not benefit either.

The thirty third chapter of the Mahawanso, entitled, “ten kings,” composed equally for the delight and affliction of righteous men.

#### CHAP. XXXIV.

On his demise, Mahachúlamahátisso (succeeded, and) reigned fourteen years, righteously and equitably.

This monarch having learned that it was an act of great merit, to confer an alms-offering earned by (the donor's) personal exertion; in the first year of his reign, setting out in a disguised character, and undertaking the cultivation of a crop of hill rice, from the portion derived by him, as the cultivator's share, bestowed an alms-offering on Mahasumano théro.

Subsequently, this king sojourned three years near the Sonagiri mountain (in the Ambathakóla division,) working a sugar mill. Obtaining some sugar as the hire of his labor, and taking that sugar, the monarch repaired from thence to the capital, and bestowed it on the priesthood. This ruler also presented sacerdotal robes to thirty thousand priests, as well as to twelve thousand priestesses. This lord protector, building also a wiháro, most advantageously situated, bestowed it, and the three garments constituting the sacerdotal robes, on sixty thousand priests. He also bestowed the Mandawápi wiháro on thirty thousand priests, and the Abhayagalláko wiháro on a similar number of priestesses. This rája constructed likewise the Wangapaddhankagullo, the Díghabádhugallo, and the Wálagámó wiháros.

*Evañ saddháya só rájá katwá puññáni nékadhá, chañussannañ wassánañ, achchayéna diwañ agd.  
Wañtagáminó puttó Chóranágóti wissutó Maháchúlassa rajjamhi chór hutwá chari tadd.  
Maháhúle uparaté rajañ karayi ágató attunó chórakále só niwásan yésu ndabhi,  
Atihárasawiháré té widdhañsápéti dummati rajañ dwálasawassáni Chóranágó akárayi,  
Lókantarikanirayañ pápó só upapajjatha, Tadachayé Maháchúlarañño puttó akárayi rajañ tiñewawassáni,  
rájá Tissótí wissutó.*

*Chóranágassa déwitu wisamañ wisamánulá wisañ datwána märésti balattharattamánasá.  
Tismiñ yévabalatthé sá Anulá rattamánsá Tissañ wiséna ghádtetwá tassa rajjamadásiyá.  
Siwónáma balatthó só jetthadóvárikó tahiñ katwá mahésiñ Anulañ wassañ másañlwayádhikáñ.  
Rajañ kárési nagaré IWatuká damilénulá rattá wiséna tañ hantwá IWatuká rajjamappayi.  
IWatukó damiló sóhi puré nagarawañdhaki mahésiñ Anulañ katwá wassañ másañlwayádhikáñ.  
Rajañ kárési nagaré Anulá tuttha ágatañ passitwá dárubhatikuñ tasmiñ rattamánasá ;  
Hantwá wiséna IWatukañ tassa rajañ samappayi. Dárubhatika Tisso só mahésiñ káriyánuña ;  
Ekamásáñdhikáñ wassañ puré rajjamakárayi. Káresi só pokkharañitañ Maháméghawaní lahuñ.*

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Thus this king having in the fervor of his devotion performed, in various ways, many acts of piety, at the close of his reign of fourteen years passed to heaven.

During the reign of Maháchúlo, Nágó, surnamed Chóro (the marauder), the son of Wattagámini, leading the life of a robber, wandered about the country. Returning after the demise of Maháehúlo, he assumed the monarchy. From amongst those places at which he had been denied an asylum, during his marauding career, this impious person destroyed eighteen viháros. Chóranágó reigned twelve years. This wretch was regenerated in the Lókantariko hell.

On his demise, the son of Maháchúlo, named Tisso, reigned three years. The queen Anulá, deadly as poison in her resentments, inflamed with carnal passion for a balattho, had (previously) poisoned her own husband Chóranágó. This Anulá poisoned (her son) king Tisso also, actuated by her criminal attachment to the same balattho, on whom she bestowed the sovereignty. This balattho, named Siwo, who had been the senior gate-porter, conferring on Anulá the dignity of queen consort, reigned at the capital one year and two months.

Anulá then forming an attachment for a damillo, named Watuko, and putting (Siwo) to death by means of poison, raised Watuko to the throne. This Watuko, who had formerly been a carpenter in the town, retaining Anulá in the station of queen consort, reigned one year and two months in the capital. Thereafter Anulá becoming acquainted with a firewood carrier, who served in the palace, and conceiving a passion for him, putting Watuko to death by means of poison, bestowed the sovereignty on him. This firewood carrier, whose name was Tisso, made Anulá the queen consort. He reigned in the capital one year and one month, and constructed, in that short interval, a reservoir in the Mahámégho garden (which was filled up in the reign of Dhátuséna). Anulá then

*Niliyénámadamilé sá porohitabrahmaṇe rágéna rattá Anulá téna sañvása kámini,  
 Dárubhatikatíssá tań wisań datwána ghátiya Niliyassa adá rajjań. Sópi Niliyabráhmaṇó,  
 Tań mahésiń karítwdna nichéantáya upaṭhitó rajjań kárési chhammásáń Anurádhapuré idha.  
 Dwattiínsáya balatthéhi kattu kámđ yatháručhiń, wiséna tań ghátayitwá Niliyáń khattiýanulá.  
 Rajjań sá Anuládewi chatumásamakárayi. Maháchúlíkarajjassa puttó dutiyákó pana,  
 Kálakanitíssónáma só bhitónuladéwiyá paláyitwá pabbajitcá kálé pattabaló ilha  
 Agantwá, ghátayitcá tań Anulań duṭhamánań, rajjań kárési dwáwisań wassáni manujádhipó.  
 Maháupósathágárań aká Chétiyapabbaté, gharassa tassa purató Síláthúpamakárayi.  
 Bódhií rópési tatthéwa sócha Chétiyapabbaté Peṭagámo vihárancha antaragañgáya kdrayi.  
 Tatthéwa Wannakannáma mahámatikamévoacha Ambédunduggamaháwápi Bhayóluppalaméwacha.  
 Sattahathuchchapdkárań purassa parikhantathá. Maháwatthumhi Anulań jhápayitwá asańkatań,  
 Apaniya tató thókań maháwatthumakárayi. Padumassarawanyánań nagaré yéva kárayi.  
 Mátássa danté dhówitwá pabbaji Jinasdsané, kulasanté gharattháné mátubhikkhunípassayań  
 Kárési, Dantagéhanti wissutó ási tena só. Talachhayé tassa puttó námató Bhátiákábhayo,*

fixed her affections on a damillo, named Niliyo, who held the office of poróhitta bráhmo ; and resolved on gratifying her lust for him, by administering poison destroyed Tisso the firewood carrier, and conferred the kingdom on Niliyo. The said bráhman Niliyo making her his queen consort, and uninterruptedly patronized by her, for a period of six months reigned here, in this capital, Anurádhapura.

This royal personage, Anulá, then forming a promiscuous connection with no less than thirty two men, who were in her service as balatthos, dispatched Nilayo also by poison ; and administered the government herself for a period of four months.

The second son of Maháchúlo, named Kálakanatisso, who from the dread of the resentment of Anulá had absconded, and assumed the garb of a priest, in due course of time assembling a powerful force, marched hither, and put to death the impious Anula. This monarch reigned twenty two years. He erected a great "upósatha" hall on the Chétiyo mountain, and constructed in front of it a stone thúpo. On the same Chétiyo mountain he himself planted a bo-tree, and built the Pélagámo viháro in the delta of the river ; and there he also formed the great canal called Wannakanno, as well as the great Ambédundugga tank, as well as the Bhayóluppalo tank. He built also a rampart, seven cubits high, and dug a ditch round the capital.

Being averse to residing in the regal premises in which Anulá had been burnt, he constructed a royal residence, removed a short distance therefrom. Within the town he formed the Padumassaro garden.

His mother having (there) cleansed her (danté) teeth, and entered the sacerdotal order of the religion of the vanquisher, he converted their family palace into a hall for the priestesses of his mother's sisterhood. From the above circumstance, it obtained the appellation of Dantagého.

On his demise, his son, the prince named Bhátiákábhayo, reigned for twenty eight years. This monarch being the (Bhátko) brother of the king Mahádáthiko, became known in this

*Atthawisati wassáni rajań kárési khattiyó ; Mahádáthikardjassa bhátkattá mahipati  
 Dipé Bhátikarájáti pákańo asi dhámmikó ; kárési Lóhapásádé paśisaníhdramathasó,  
 Maháthúpéwédiká dwé ; Thúpavhépósathawhayań, attanó balimujjhítwá nagarassa sumantató.  
 Rópápetwá yójanańhi sumaya nikhujjakánicha pddawédikátó yáwa dhurachchhatta narádhípó,  
 Chaturaṅgulabahaléna gandhéná uruchétiyań limpápetwána puppháni waṭṭéhi tattha sádhukań ;  
 Niwésitwána kárési thúpań málágulopamań puna chaṅgulabahaláya manósiláya chétiyań ;  
 Limpápetwána kárési tathéwa kasumáchitań, puna só pánato yáwa dhurachchhattówa chétiyań.  
 Pupphéhi ókirápetwá chhádesi puppharásind útihápetwána yantéhi jalań Abhayawápitó.  
 Jaléhi thúpań séchantó jalapújamakarayi ; sakutusaténa muttánań satthiń saūlháya sálkukań.  
 Maṇḍápetwá sudhápiṇḍań sudhákammakárayi, pawdajálań káretwá tań khipápiya chétiyé.  
 Sówanṇáni padumáni chakkamattáni sandhisu laggápetwá ; tató muttá kalapá yáwa héttimá,  
 Padumá lambayitwána maháthúpamapujayi. Gaṇasajjháya saddań só, dhatugabbhamhi tādinań,  
 Sutwá ; "adiswá tańdáni wutṭhahissanti" nichchitó, páchinádikamálamhi anáháro nipajjatha.  
 Thérá dwárań mápayitwá dhátugabbhań nayísu tań, dhátugabbhawibhútiń só sabbańdiswá mahíputi,*

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island as Bhátko rája. This righteous personage caused the Lóhapásádo to be repaired, and two basement cornice-ledges to be constructed at the Maháthúpo, and an “upósatha” hall at the Thúparámo. This ruler of men, remitting the taxes due to himself, caused to be planted, within a space of one yójano environing the town, the small and large jessamine plants. (With the flowers produced from this garden) the Maháthúpo was festooned, from the pedestal ledge to the top of the pinnacle, with fragrant garlands, four inches thick; and there (between these garlands) having studded flowers by their stalks most completely, he made the thúpo represent a perfect bouquet. On a subsequent occasion, he caused this chétiyo to be plastered with a paste made of red lead, an inch thick; and in the same manner made it represent a bouquet of flowers (by studding it with flowers). Upon another occasion, he completely buried the chétiyo, from the step at its enclosure to the top of the pinnacle, by heaping the space up with flowers; and then raising the water of the Abhayo tank by means of machinery, he celebrated a festival of water-offering, by pouring the water on (the flowers which were heaped over) the thúpo; and in the fervor of his devotion, having caused it to be whitewashed with lime made from pearl (oyster shells), brought in a hundred carts, he covered the chétiyo with a drapery net work studded with “páwála” stones. In the corners of this net work, he suspended flowers of gold of the size of a chariot wheel. From (these flowers of gold) to the very base, having suspended pearl, “kálápás,” and flowers, he made offerings to the Maháthúpo.

(During the performance of these ceremonies,) he heard the chant of the priesthood hymned in the relic receptacle (within the thúpo); and vowing, “I will not rise till I have witnessed it,” he laid himself down, fasting, on the south east side (of the dágoba). The théros causing a passage to develope itself, conducted him to the relic receptacle. The monarch beheld the whole of the splendor of the relic receptacle. He who had thence

Nikākantó tādisikhéwa pottharupéhi, pujayi madhuśhanḍéhi gandhéhi ghatéhi saraséhicha ;  
*Aujanaharitálehi tathá manásildhicha manósildsúphasséna bhassítwá chétiyañgane ;*  
*Thitásu gopamattásu rachitéhuppaháléhicha thupanggumamhi sakale purité gandhakaldamé ;*  
*Chittálanjachhiddésu rachité uppaháléhicha wárayitwá wárimaggań tathéwa purité ghaté ;*  
*Patfawatihí nekahí katawattisikhádhicha madhukatelaṁhi tathá tilaté tathéwacha ;*  
*Tathéwa dipawattrań subahuhi sikhádhicha yatháwuttéhi étehi maháthupassa khattiyo,*  
*Saltakíhattuń sattakíhattuń pujákási wisuń wisuń, anuwasséwaniyatań suddhamangalamuttamań.*  
*Bódhisinánapujácha tathéwa urubálhiyá maháwésdáhupujácha ulará atthawisati.*  
*Chaturásiti sahassáni pujácha anuláriká wiwidhań natanachchancha nánátuрия wáilitań.*  
*Maháthupé mahápujań salithánunnó akarayi ; diwasassacha tikalhattuń Buddhupatthánamágamá.*  
*Dvikkhattuń pupphabhérincha niyatań só akdrayi, niyatań chhajanánancha pawáraṇaīlánamewacha.*  
*Tela phányitawattháli parikkhárań samanárahań bahuń pálási sañghassa. Chétiyé khettaméwacha*  
*Chétiyé parikammatthán adási : tattha khattiyo, sailá bhiklhusahassa wihráte. Chétiyapabbaté*  
*Salakawatthabattancha So dápésicha bhupati Chitta Muni Muchalavhé upaṭhánattayéwa ; só tathá padu-*  
*magharéchhappásadécha manóramé,*

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returned, caused an exact representation of what (he had seen there) to be painted, and made offerings thereto : first, of sweet spices, aromatic drugs, vases (filled with flowers), golden sandal wood, and orpiment : secondly, having spread powdered red lead, ankle deep, in the square of the chétiyo (he made offerings) of uppala flowers studded thereon : thirdly, having filled the whole chétiyo square with a bed of aromatic soil, (he made offerings) of uppala flowers studded in holes regularly marked out in that bed : fourthly, stopping up the drains of the chétiyo square, and filling it with cows' milk butter (he made an offering) of (an illumination) of innumerable lighted wicks made of silk : fifthly, a similar (offering) with buffalo milk butter: sixthly, a similar (offering) of tala oil : seventhly, an offering of an incalculable number of lighted lamp wicks.

Of the seven offerings to the Maháthúpo above described, the monarch caused each to be celebrated seven times, on separate occasions.

In the same (splendid manner in which the water festival at the Maháthúpo had been conducted), in honor of the pre-eminent bo-tree, also, he celebrated annually without intermission, the solemn festival of watering the bo-tree. This (monarch) invariably actuated by pious impulses, celebrated the great wésákha (annual) festival twenty eight times ; and eighty four thousand splendid alms-offerings ; and a great festival at the Maháthúpo, with gymnastics of all descriptions, and every kind of instrumental and vocal music ; and he repaired daily thrice to assist in the religious services rendered to Buddho. Without omission he made flower offerings twice daily ; (he gave) alms to the distressed, as well as the pawáraṇa alms (to the priesthood) ; to the priests he presented sacerdotal offerings in great profusion, consisting of oil, beverage, and cloths. This king for the preservation of the sacred edifices in repair, dedicated lands; and also provided constantly for the thousand priests resident at the Chétiyo mountain, "saláka" provisions. This monarch, in like manner, at the three apartments called "chitta," "muni," and "muchala" in the palace, and

*Bhójento panchathánamhi bhikkhu gandhadhuré yuté, pachchayéna upaṭhátti sudá dhamme sagáravo.  
 Pordáñarájaniya tań yań kinchi sághanissitań akdsi puńnakamnań só sabbań Bhátihabupati,  
 Tassa bhátikardájassa achchayé tań kanitthákó Mahádáthíkamahándganámó rajjamárayi,  
 Dwádasanáyéwa wassáni, nána puńnaparáyanó Maháthúpamhi kinjakkhapásáyé atthardápayi.  
 Wálíkámariyálancha kárési witthatańghanań; dípé sabbawihárésu dhammasanamadlápayi.  
 Ambatthalamaháthúpan kárápési. Mahipati wayé aliňhamánamhi, saritwá Muñino guńan,  
 Chajítwána sakań pánáni, nipajítwá sayań tahiń, thapayitwáchayań tasmiń sanitthápetwána chétiyań.  
 Chatuddwáre thapápési chaturó ratanagghiké susippikéhi suvibhatté nánáratana jótiyó.  
 Chétiyé putimóchetwá nánáratana kanchukań kanchanabubbańchettha muttólambancha dápayi.  
 Chétiyapabbatávaté alańkariya yójanań yójápetwá chatuddwárań samantácháruwithikań.  
 Withiyo ubható passé ápandni pasdriya dhajaggikató rańhi mańdayitwá tahiń tahiń,  
 Dípamdlá samujjó tań kárayitwá samantato nańachcháni gitáni wáditánicha kárayi.  
 Maggé Kadambanálitó yáva chétiyapabbatá gantuń dhóthí pádéli kárayittharapattatań.  
 Sanachchagítawáddéhi samajjamakaruń tahiń nagarassa chatuddwáre mahádánancha dápayi.*

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at the flower chamber (on the margin of the reservoir) as well as at the chhatta apartment, in these five places, constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal requisites. Whatever the rites of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhátiyo, constantly observed.

On the demise of Bhátiyo rája, his younger brother Mahádáthiko Mahánágo reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Maháthúpo with "kinjakkha" stones; enlarged the square, which was strewed with sand; and made offerings of preaching pulpits to all the viháros in the island. He caused also a great thúpo to be built on Ambatthaló. This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage (Buddho), and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the chétiyo, he remained there till he completed it. He caused to be deposited at the four entrances (to the chétiyo) the four descriptions of treasures, resplendent in various respects (as rewards). By means of the most skilful artificers, he had the chétiyo enveloped in a jewelled covering, and to suspend to that covering he supplied pearls. He caused decorations to be made for one yójana round the chétiyo, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof, flags, festoons, and triumphal arches; and having illuminated (the chétiyo) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.

In order that (pilgrims) might proceed all the way from the Kadamo river with (unsoiled) washed feet, to the mountain chétiyo, he had a foot carpet spread. By the dancers, and musicians, instrumental as well as vocal, choruses were kept up. The king

*Akási sakalé dipé dipamálá nirantarań salilépi samuddassa samantá yójanantare.*  
*Chétiyassa mahé téna pújá sd' áritú subhá "giribandha mahápújá" uldrá uchchaté idha.*  
*Samágatánań bhikkhunań tasmiń pújásamágamé dánáń aṭhasu ṭhánísu ṭhapápetwá mahipati,*  
*Tálasitwána tattratthá aṭhasówaṇa bhériyó chatuwisasadassánań mahádánań pawattayi.*  
*Chhachíwaráni páldási bandhamokkhancha kárdayi chatuddwáre nahápitéhi sadá rammamakárayi.*  
*Pubbárájuhi thapitań bhádtaráthapitári tathá puṇṇakammań ahápetwa sabbań kárdayi bhúpati.*  
*Attánań déviń putté dwé hatthi assanchamaṇgaláń, wáryantópi saṅghéna, saṅghassa dásí bhúpati.*  
*Chhasatasahassagghanań bhikkhusańghassa só adá, sata sahassagghanakań bhikkhunúnań gaṇáyatú,*  
*Datwána kappiyań bhaṇdań wiividhań widhikówido, attdnancháwa sésécha saṅghato abhiníhari.*  
*Káldyanakanṇíkamhi Maṇindágapabbatawhayań wihárancha Kalandawhań káresi manujádhipo.*  
*Kububandanatíri Samuddawiháraméwacha, Huwáchakanníké Chulanágapabbatawhayań.*  
*Pásáṇadipakawhampi wiháre kárité sayáń páníyań upavítassa sámanérassa khattiyo.*  
*Upacháré pasiditwá samantá addhayójanań saṅghabógamadá tassa wihárassa mahipati.*  
*Pandawápi wihdrańcha sámanérassa khattiyo tuṭṭhó wihárassa dápési saṅghabógań tathéwa só.*

bestowed alms at the four gates of the capital; throughout the island; and on the waters of the ocean, all round the island within the distance of one yójana. From the celebrity and splendor of the festival held at this chétiyo, it acquired in this land the appellation of the "Giribandha" festival. Having prepared alms at eight different places for the priesthood, who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes; he released also the imprisoned convicts. By means of barbers stationed constantly at the four gates of the town, he provided the convenience of being shaved. This monarch without neglecting any of the ordinances of piety, kept up either by the former kings or his brother, maintained them all.

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gámini and Tisso) as well his charger and state elephant, (as slaves) to the priesthood. The sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieees to the priests, and worth one hundred thousand to priestesses; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

This supreme of men built also the Kalando wiháro in the mountain named Maninágó, at Kaláyánakaniko; on the shore of Kububandana, the Samudda wiháro; and a wiháro at the Chúlanágó mountain, in the Pasána isle, which is in the Huwáchakanníko division (Rohana). To a certain sámanéro priest, who presented some beverage while he was engaged in the construction of these wiháros, he dedicated (lands) within the circumference of half a yójana, for the maintenance of his temple. He bestowed on that sámanéro the Pandawápi wiháro; and in like manner the means of maintaining that wiháro.

*Iti wibhawamanappań sádhupańā labhitwā wigatamadapamádáchattakámappasangá akariya janahélan  
puñjakámábhíramá wipulawividhapanúṇań suppasanná karontiti.*

*Sujanappasálu sańwégattháya katé Maháwańse “ékádasurájako” náma chatuttińsatimó parichchhéló.*

#### PANCHATINSATIMO PARICHCHIEDO.

*Amañagámañibhayó Mahádáthika achedhayé nawawassánáthhamásécha rajjań kárési tań sutó.  
Chhattádhichhättan kárési Mahdthíupé manórámé tathéwa pádlavédicha mudhawédhickd kárayi.  
Tathéwa Lópdásadé, Thúpawhépósathawhayé kuchchhiń ájirań kárési kuchchhi dlindaméwacha.  
Ubhayatthápi kárési cháruń Ratanamañđapań Rajatalénawihdrancha kdrápési narádhípó.  
Mahagámenđiwápiń só passé kdriya dakkhińo Dakkhinássa wihrássa adási puñjadakkhińo.  
Mághátań sakalé dipe kárési manujádhípó, wallipháláni sabbáni rôpdpétwá tahíń tahíń.  
Mańsańkumbhańdakań náma amanđiya mahipanti pattań purápayitwána káretwá watthachumbatań,  
Dápési sabbasanghassa wírpasannéna chétasá pátte pújapayitwá só Amanđagámańi wídu.  
Tań kanittho Kanijánutissó ghátiya bhátaráń, tiniwassáni nagaré rajjań kárési khattiyo.*

Thus truly wise men who have overcome pride and indolence, subdued selfish desires, become sincerely devoted to a life of piety, and acquired a benevolent frame of mind, having attained an unusual measure of (worldly) prosperity, without exerting it to the prejudice of mankind, perform great and various acts of piety.

The thirty fourth chapter in the Mahawanso, entitled, the “eleven kings,” composed equally for the delight and affliction of righteous men.

#### CHAP. XXXV.

On the demise of Mahadáthiko, his son Amandagámini reigned eight years and nine months. He fixed a “chatta” on the spire of the Maháthúpo, as well as cornices on the base and crown of that edifice. He also made reparations at the Lohápasádo, and at the “upósatha” hall of the Thúparámo, both internally and to the exteriors of those edifices. With a two-fold object, this monarch constructed a superb gilt-hall, and he caused also to be built the Rajataléno wiháro. This munificent king having formed in the southward the Mahagámendi tank, dedicated it to the Dakkhina wiháro.

This ruler of men having caused to be planted throughout the island every description of fruit-bearing creepers (which are of rapid growth), then interdicted the destruction of animal life, in all parts thereof. This monarch Amandi, in the delight of his heart, filling a dish with melons, and covering it with a cloth, presented it to the whole priesthood, calling it “melon flesh.” His having thus filled the dish, procured for him the appellation of Amandagámini (his individual name being “Gámini,” and “ámanda” being another term for melon).

His younger brother, the monarch named Kanijánutisso, putting him to death, reigned in the capital three years. This rája decided a controversy, which had for a long time

*Upisáthaṭṭhań dígharattań só nichchhini chétiyawhayé, rájá parádhakammamhi yutté saṭṭhitu bhikkhawo,  
Sahóghé gáhayitwána rájá Chétiya pabbaté pakhipápési Kanírawhé pabbháramhi asilaké.  
Kanírájáñuñchayéna Amañḍagámañisuto Chúlábhayó wassamékań rajań kárési khattiyoń.  
Só Gónakanaditiré purapassamhi dakkhiné, kárápési mahipáló wiñárań Chúlagallakań.  
Chúlábhayassachayéna Síwali kañiñthiká Amañḍadhitá, chaturó másé rajjamakárayi.  
Amañḍabhadháginyótú Síwaliń apaniya, tań Ilanágóti náména chhattań ussápayi puré.  
Tissawápiń gaté tasmiń áliwassé nadádhípé, tań hitwá, puramáganjuń bahawó lambakanñaká.  
Tahiń adiswá té rájá kuddhó “ téhi akárayi madayanti ; ” wápiyá passé Maháthúpachchayań sayań,  
Téań wacháráké katwá chañdáléwa ḥapápayi. Téań kuddhá lambakanñá sabbé hutwána ékató,  
Rajánań tań gahetwána, rundhitwána saké gharé, sayań rajań wiñáresuń. Rañño déwi tadá sakań,  
Puttakań Chandamukhasiñamadayitwa kumárań, dhátinań hathé datwána, mañgalahatthisantikań  
Pésesi ; watwá sandesań. Netwá tań dhátiyo tahiń wadiśu dewisandesań sabbamangalahatthinó.  
“ Ayań té sakhitó puttó sámiké dáraké ḥitío, arihi, ghátató sényo tayá gháto imassatu  
“ Twamétańkira ghátehi : idań déwiwachó ; iti watwána tań sayápesuń pádamúlamhi hatthinó.*

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suspended the performance of religious ceremonies in the “ upósatha ” hall of the chétiyo (Giri wiñáro) ; and forcibly seizing the sixty priests who contumaciously resisted the royal authority, imprisoned those impious persons in the Kanira cave, in the Chétiyo mountain.

By the death of this Kanirája, the monarch Chúlábhayo, son of Amandagámini, reigned for one year. This ruler caused to be built the Chúlagallako wiñáro, on the bank of the Gónako river, to the southward of the capital.

By his demise, his younger sister Síwali, the daughter of Amandi, reigned for four months; when a nephew of Amandi, named Ilanágó, deposed her, and raised the canopy of dominion in the capital. On the occasion of this monarch visiting the Tissa tank, according to prescribed form, a great body of lambakannakos (a caste who wore ear ornaments) allowing him to depart thither, assembled in the capital. The rája missing these men there (at the tank) enraged, exclaimed, “ I will teach them subordination ; ”—and in the neighbourhood of the tank, at the Maháthúpo, for the investigation of their conduct, appointed a court consisting exclusively of (low caste) chandálas. By this act the lambakanna race being incensed, rose in a body ; and seizing and imprisoning the rája in his own palace, administered the government themselves. In that crisis, the monarch’s consort (Mahámattá) decking her infant son Chandamukósíwo (in his royal vestments), and consigning the prince to the charge of her female slaves, and giving them their instructions, sent him to the state elephant. The slaves conveying him thither, thus delivered the whole of the queen’s directions to the state elephant: “ This is the infant who stood in the relation of child to thy patron ; it is preferable that he should be slain by thee than by his enemies—do thou slay him : this is the queen’s entreaty.” Having thus spoke, they deposited the infant at the feet of the elephant,

*Dukkhitó só ruditwána nágó bhettwána díhakań pawisitwá maháwatthuń dwúrań pátia thámawá.  
Rańño nisinnaṭhánamhi ugghádetwá kawátań, nisidápiya tań khandhé Mahátitthamupdgami,  
Náwań árópayitwána rájánań, tattha kunjaró pachchhimó dadhitiréna sayáñ Malayamáruhi.  
Paratiré wasitwá só tiniwassáni khattiyo balakáyań gahetwána agá návábbhi Róhanań.  
Titthé Bhakkharahobbamhi ótaritwána bhúpati, akási Róhané tattha mahantań balasańgahań.  
Rańño mañgalahatthi só Dakkhinamalayá tatò Róhanáyíwa éganji ; tassa kamma nikátawí.  
Mahápadumámassa tattha játaka bháñino Tuládhárawha wáissa maháthérassa santiké,  
Kapijátakań sunitwána, bódhisatté pasádawá, Nágamaháwihárań so jiyámnuttadhanussatań,  
Katwá, kárési thúpancha waḍḍháthési yathá īhitań : Tissawápincha kárési, tathá Dúrawhawápikanń.  
Só gahetwá balań rájá yujjháya abhinikkhami. Tań sutwá lambakanńancha yuddháya abhisányutá,  
Kapallakhanya dwáramhi khetté Hańkárapitthiké yuddhań ubhinnáń wattitha aṇṇamańya wihethana  
Náwákiłantadéhattá purisá sídanti rájino, rdjá ndmáń sáwayitwá sayáń pávisi téna só.  
Téna bhítá lambakanńań sayánsu udaréna ; só tésań sisáni chhinditwá, rathánabhísamań karuń.  
Tikkhattuméwantu katé, karuńdya mahípati “amáretwáwa gáñhátha jiwagáhanti” abruwi.  
Tato wíjitasángámo purań dgamma bhúpati, chhattań ussápayitwána, Tissawápichhanań agá.*

The said state elephant roaring with anguish, breaking his chains, and rushing into the palace, burst open the door, although resisted (by the mob). Having broken open the door of the apartment in which the rája was concealed, placing him on his back, he hastened to Mahátittha. Having thus enabled the rája to embark in a vessel on the western coast, the elephant fled to the Malaya (mountain division of the island).

This monarch having remained three years beyond seas, enlisting a great force, repaired in ships to the Róhona division ; and landing at the port of Bhakkharahobbo, he there, in Róhona, raised a powerful army. The rája's state elephant hastened to the said Róhona from the southern Malaya, and instantly resumed his former functions.

Having listened to the kapijátaka (or the discourse on the incarnation of Buddho in the form of a monkey) in the fraternity of the théro named Mahápadumo, who was a native of that division, resident at Túládháro ; and being delighted with his history of the bódhisatto, he (this rája) enlarged the Nágamahá wihráro to the extent of a hundred lengths of his unstrung bow ; and extended the thúpo also (of that wihráro) beyond its former dimensions. In like manner, he extended the Tissa as well as Dúra tanks.

This rája putting his army in motion, set out on his campaign. The lambakannos hearing of this proceeding, prepared themselves for the attack. Near the Kapallakhando gate, on the plain of Ahauńkárapitthiko, they maintained a conflict with various success. The king's troops being enfeebled by the sea voyage, were yielding ground, when the rája shouting out his own name, threw himself (into the midst of the conflict). The lambakannos terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch relenting with compassion, called out “Capture them, without depriving them of life.” The victorious monarch then entering the capital, and having raised the canopy of dominion,

*Jalakīlāya uggantwā sumanḍitapasálhitō attanō sīrisampattiñ diswā ; tassantarāyike  
 Lambakanñe saritwāna ; kuddhō só yójayi rathé yugaparamparā ; tesañ puratō pawisi puran.*  
*Mahāvatthussa ummāré thatwā rájānapési só “ imesañ sisumummāre asmiñ chhindatha bhō iti.”  
 “ Goñd éte rathé yuttā tawa honti, rathēsabha, singhakhūrancha itesañ chhedpaya tatō iti.”  
 Mātuyā atha saññātā sisachchhēdān niwāriya ; nāsancha pālangutihancha tesañ rájā achhēdayi,  
 Hatthiñ wutthañ janapadañ adā hatthissa khattiyo Hatthibhōjanapadō iti tēnāsi nāmatō.  
 Ewañ Anurādhapurē Ilanāgo mahipati chhabbassāni anunāni rajāñ kāreyi khattiyo.  
 Ilanāgassachchayi tassa putto Chandamukhōsiwo atthawassā sattamāsañ rájā rajjamakārayi.  
 Manikāragāmakē wāpiñ kārāpetwā mahipati Issarasamanawhassa wihārassa addasi so.  
 Tassa rañño mahēsicha tañ gāme pattimattanō tassewālā wihārassa Damilā déwiti wissutā.  
 Tañ Tissawāpiñ kīlāya hantwā Chandamukhañsiwañ, Yassalālakatissoñ wissutō tañkanitthakō,  
 Anurādhapurē rammē Lankādyawadanē subhē sattañthawassātthamāsēhi rájā rajjamakārayi,  
 Dōwārikassa Dattassa puttō dōwārikō sayañ rañño sadisarupēna ahāsi Subha nāmawā.  
 Subhañ balatthañ tañ rájā rájabhūsāyabhusiya nisidāpiya pallañkē hāsatthañ yassalālakō.*

set out for the aquatic festival at the Tissa tank (which had been interrupted on the former occasion by the insurrection of lambakkans).

At the close of the aquatic games, this monarch having resumed his royal vestments, in the fulness of his joy, surveyed the splendor of his regal state. It then rose to his recollection, that the lambakkans had been the (former) destroyers of that prosperity. In the impulse of his wrath, he ordered them to be bound to the yoke of his chariot (with their noses pierced), and entered the city, preceding them. Standing on the threshold of his palace, the rája issued these orders : “ Officers, decapitate them on this threshold.” His mother being informed thereof, prevented the decapitation, by observing : “ Lord of chariots, the creatures that are yoked to thy car are only oxen ; chop off only their noses and hoofs :” accordingly, the king had their noses and the toes of their feet cut off.

The rája gave unto his (hatthi) state elephants the province in which he had secreted himself. From that circumstance that district obtained the name of Hatthibhōgajanapado. In this manner, the monarch Ilanāgo reigned in Anurādhapura full six years.

On the demise of Ilanāgo, his son, the rája Chandamukhōsiwo, reigned for eight years and seven months. This monarch having caused the Manikāragāmo tank to be formed, dedicated it to the wihāro named Issarasumano ; and the consort of this rája, celebrated under the appellation of Damiladéwi, dedicated the village which supplied her personal retinue to the same wihāro. His younger brother, known by the name of the rája Yassalālakatisso, putting the said Chandamukhōsiwo to death at an aquatic festival at the Tissa tank, reigned in the delightful city of Anurādhapura, which is the lovely countenance of Lankā, for seven years and eight months.

There was a young gate-porter, the son of the porter Datto, named Subhō, who in person strongly resembled the rája. The monarch Yassalālako, in a merry mood, having decked out the said Subhō, the messenger, in the vestments of royalty, and seated him on the throne, putting the livery bonnet of the messenger on his own head, stationed

*Sisachólań balatthassa sasisań patimunchiya, yaṭhiń gahetuń hathéna dwáramúle thito sayáń.  
Wandantesu amachchésu nisinnáń ásanáhi tań, rájá hasati éwań so kuraté antarantará.  
Balatthó ékadiwasań rájánań hasamánakań, "ayań balatthó kasmá ché sammukhá hasatiti só ?"  
Márapayitwá rájánań balattho só Subhó idha rajjań kárési chhabbasań Subha rájdíti wissuto.  
Dwisu Maháwihrésu Subharájá manóramań pariwénapantiń Subharájánamakańéwakárayi.  
Uruwélasamipamhi tathá Walliwhárakań puratthimé ékadhwárań ganganté Nindigámakań,  
Lambakanásuto ékó uttarapassawásiko sénápatinupatthasi Wasabhnáma mótluań.  
"Hessati Wasabhnáma rájdíti" sutiyá tadá, ghatéti rájá dipamhi sabbé Wasahandáme.  
"Rańyo dassáma Wasabhná imanti" bhariyáya só sénápati mantayitwá páto rdjakulań agá.  
Gachchhato téna saha só támbarań chunnawajjitań Wasabhná hatthamhi alá tań sálhuparirakkhituń.  
Rájagáhadwáramhi tambulań chunnawajjitań sénápati ulíkkhitwá, tań chunnatthań wisajjai.  
Sénápatissa bhariyá chunnatthań Wasabhná gatań, watvá rahassáń, datwáwasahassa, tań palápayi,  
Maháwihráttihánań so gantwá, só Wasabho pana tattha thérehi lhiranna watthéhi kata sāngahó,*

himself at a palace gate, with the porter's staff in his hand. While the ministers of state were bowing down to him who was seated on the throne, the rája was enjoying the deception. He was in the habit, from time to time, of indulging in these (scenes). On a certain occasion (when this farce was repeated) addressing himself to the merry monarch, the messenger exclaimed: "How does that balatthó dare to laugh in my presence;" and succeeded in getting the king put to death. The porter Subhó thus usurped the sovereignty, and administered it for six years, under the title of Subhó.

This Subhó rája constructed at the two wiháros (Mahá and Abhayo) a delightful range of buildings (at each) to serve for piriwénos, which were named Subhórája piriwénos. He also built Walli wiháro near Uruwélo ; to the eastward (of the capital) the Ekadwáro wiháro (near the mountain of that name); and the Nindagámako wiháro on the bank of the (Kachchhá) river.

A certain lambakanno youth named Wasabho, resident in the north of the island, was in the service of a maternal uncle of his, who was a chief in command of the troops.

It had been thus predicted (by the rája Yassalálako): "A person of the name of Wasabho will become king;" and the (reigning) king was consequently, at this period, extirpating throughout the island, every person bearing the name of Wasabho. This officer of state, saying to himself, "I ought to give up this Wasabho to the king;" and having consulted his wife also on the subject, early on a certain morning repaired to the palace. For him (the minister) who was going on the errand, she (his wife) placed in the hands of Wasabho, the betel, &c., (required by him for mastication) omitting the chunam, as the means of completely rescuing (Wasabho) from his impending fate. On reaching the palace gate, the minister discovering that the chunam for his betel had been forgotten, sent (the lad) back for the chunam. The wife of the commander revealing the secret to Wasabho, who had come for the chunam, and presenting him with a thousand pieces, enabled him to escape. The said Wasabho fled to the Mahawiháro, and was provided by the théros there with rice, milk, and clothing. In a subsequent stage of

*Tatoparań "kuṭṭhinócha rájdbháwaya" nichchitań, sutvána wachanań haṭhó "chóró hessati" nichchhitó,  
 Laddhá samatthapurisí gámaghátań tato parań karontó Róhanań gantwá Kapallapúwadésatu,  
 Kaména raṭhan gaṇhantó samattabalañ dhanó sò rájá dasawasséhi ágamma purasantiķań.  
 Subharájané hantwá IVasabhó só mahabbaló ussápayi puré chhattań. Mátulópi rané pati.  
 Tań mátulassa bhariyań pubbabhútó pakárikań akásecha IVasabhó rájá mahésiń Chetthanámikań.  
 Só górapáhakań puchchi áyuppamánamattanó áha "dwádasawassáni hótiywassa sópicha."  
 Rahassań rakkhanatáya sahassan tassa dápayi saṅghań só sannipádetwá wanditwá puchchi bhúpati.  
 "Siyá nu, bhanté, dyussa waḍḍhaṇańkáraṇań ? iti "atthíti saṅgho áchikíkhi antaráya wimóchanań."  
 "Parissáwanaddánancha, díwasuddánaméwacha, gilávatṭadánańcha, dáttabań, manujádhípá.  
 "Kátabbań jínnak díwásań paṭisańkharaṇań tathá panchasílásamádánań katwá tań sddhurakkhikań;  
 Upósathúpavásécha kattabbépósathé," iti. Rájá "sddhuti" gantwána ḫathá sabbamakási só.  
 Tiṇṇań tiṇnancha wasánań achchayéna mahípati dípamhi sabbasańghássa tichivaramadápayi.  
 Andgatánań théránań pésayitwána dápayi dwattiśáyatihánésu dápési madhupáyasań.  
 Chatusaṭṭhiyácha thánésu mahádlánantu missakań sahassa waṭṭichatusu thánesucha jaldapayi.*

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his flight, having heard the rumour undisguisedly repeated, "The Kutthi will become the king," and publicly asserted "he will turn traitor;" elated thereat, enlisting enterprising men in his service, he reduced (the neighbouring) villages to subjection; and thence hastening to the Róhona division, progressively subdued the whole country, commencing from Kappalapura. This rája at the head of an efficient force, in the course of ten years, attacked the capital. This all-powerful Wasabhó putting the rája Subhó to death in his own palace, raised the canopy of dominion in the capital. His uncle fell in the conflict; and the rája Wasabhó raised Chetthá, the wife of his uncle, who had formerly protected him, to the dignity of queen consort.

Being desirous of ascertaining the term of his existence, he consulted a fortune teller, who replied, "It will last precisely twelve years." The monarch presented him with a thousand pieces to preserve that secret inviolate; and assembling the priesthood, and bowing down to them, he inquired: "Lords! is it, or is it not, practicable to extend the term of human existence?" The priesthood replied: "Supreme among men! it is practicable to preserve human life, from the death which results from violence (or accident). It is requisite to make 'parissávana' offerings; to endow sacred edifices; and to provide institutions for the refuge of the distressed: it is also requisite to repair edifices that have fallen into dilapidation; and having undertaken the vows of the 'pansil' order, to preserve them inviolate: it is requisite on the 'upósathá' days that the prescribed 'uposattha' ceremonies should be observed." The rája responding "sádhu," went and did accordingly. Every third year he conferred on all priests throughout the island the three sacerdotal garments. To those priests who were unable to attend, he directed their robes to be sent: he provided also milk, sweet rice for twelve establishments, and the ordinary alms-offerings for sixty four places. In four different places, he kept up an illumination of a thousand

*Chétiya pabbatichéwa Thúpárámécha chétiyé Maháthúpé, mahábódhígharé iti imésuhi,  
Chittalakué kárési dasathúpé manóramé ; dipe khilamhi áwásé jin̄necha pañisánkhari.  
Walliyéravihárécha thérassa só pasidiya mahá Walligottannáma wihárancha akárayi.  
Kárési Anurárámań Mahágámassasantikí Hélígámatthakarisa sahassan tassadápayi.  
Muchaléwihárań káretwá só Tissawaddhanámakí dliásródakabhágamhi wihárassa adápayi.  
Galambatitthé thúpamhi kárésitthikakanchukan kárésiposathágárań ; wáttitéllassamassatu.  
Sahassakarisawápiń só kárdpetwá addásicha ; kárésiposathágárań wiháre Kumbhigallaké.  
Só yéwupósathágárań Issarasamanaké idha Thúpárámé thúpagharań kárdpéi mahipati.  
Maháwiháre pariwénapanti pachchhimapékkhiniń kárési ; Chatusdlancha jinnakań pañisanhkari.  
Chatubuddhapatimá rammá parimánań, gharáń tathá, mahábódhíngané rammé rájá só éwakárayi.  
Tassa rańno mahési sá wuttannáma manóramáń thúpań thúpagharańcháwa ramman tathéwa kárayi.  
Thúpárámé thúpagharań niṭṭhdétwá mahipati, tassa niṭṭhdpitamayé mahédánamaddásicha. [mewacha  
Yuttánań budhawachané bhikkhúnań pachchayampicha, bhikkhúnań dhammakathikánań sappiphánita.  
Nagarassa chatuddwáre kapanawattancha dápayi, gildánanancha bhikkhúnań gilánawattamewacha.  
Mayenti, Ráduppallań wápiwháń, Kólambagámań, Mahánikawidhíwápincha, Mahágámadwinémewácha,*

lamps at each; and at the Chétiyo mountain, at the Thúpárámo, at the Maháthúpo, at the bo-tree, and on the peak of the Chittilo mountain, at these several places he constructed ten thúpos; and throughout the island he repaired dilapidated edifices. Delighted with the théro resident at Walliyéro wiháro, he built for him the great Walligotto wiháro. He built also the Anurá wiháro, near Mahágámo; on which he bestowed Hélígámo, in extent eight karissa, as well as a thousand pieces. Having constructed the Muchala wiháro, on that wiháro he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissawaddha mountain. He encased the thúpo at Galambatittho in bricks; and to supply oil and wicks for its "uposatha" hall, he formed the Sahassakarisso tank, and dedicated it thereto. At the Kumbhigallako wiháro he built an "uposatha" hall; as also at the Issarasamanako wiháro; and this monarch constructed also the roof over the Thúpárámo here (at Anurádhapura). At the Mahá wiháro he built a most perfect range of pariwénnos, and repaired the Chatusála hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhos, of their own exact stature, as well as an edifice (to contain them) near the delightful bo-tree.

The consort of this monarch constructed a beautiful thúpo, to which she gave her own name, as well as an elegant roof, or house, over it. Having completed the roof over the Thúpárámo, this monarch, at the festival held on that occasion, distributed the mahádána: unto the bhikkhús who were in progress of being instructed in the word of Buddho, the four sacerdotal requisites; and to the bhikkhús who propounded the scriptures, clarified butter and curds; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks; the Máyó, Raduppalle, Kólambagámo, Mahánikawidhí, two called Mahágámo,

*Kehálań, Kalawápincha Chamboúthiń, Wátamanganań, Abhiwaddhamáń, akancha ichchekádasawápiyó.  
 Dwádasamátičianchéwa subhikkhattamakárayi, guttatthań purapakárań éwamuchchamakárayi,  
 Gópurancha chatuddwáré maháwathuncha kárayi, kárápetwána uyyáné hańse tattha wisajjaya.  
 Puré bahú pokkharaí kárápetwá tahiń tahiń, ummaggeña jalan tattha patápési mahipati.  
 Ewan naná wiňhań puññań katwá Wasabhúpati, hatantaráyó só hutwá puññakammé sadálaró,  
 Chatuchattálisawassáni puré rajjamakárayi, chatuchattálisa wésakha pújdyócha akdray.  
 Subharájá dharántó só attanó ékadhitikań Wasabhéna bhayasánkiń appésithikawađdhakin.  
 Attanó kambalanchéwa rájábháṇḍánichappayi, Wasabhéna haté tasmiń tamaláyittha waldhakiń.  
 Dhítitháne thapetwána wađdhéti attanó gharé, sákammakarató tassa bhattań áhari dáriká.  
 Sá nirodhasamápannań Kadambapupphagumbaké suttani diwasé diswá bhattammi dháwaní addá.  
 Puna bhattań pachitwána pitunó bhattamáhari papanchakarańań puñthá tamatthań pituno wadi.  
 Suđho punappunanche só bhattań théressa dápayi, wissatthónágatań diswá théro áha kumárikan.  
 ..Tava issariyé játe imań thánań, kumáriki, sarasiti" thírátu tadácha parinibbuto.*

Kéhálo (near Mahátittha), Kálo, Chambutthi, Wátamangano, and Abhiwaddhamáno. For the extension of cultivation, he formed twelve canals of irrigation ; and for the further protection of the capital, he raised the rampart round it (to eighteen cubits). He built also guard houses at the four gates, and a great palace (for himself). This monarch having formed also ponds in different parts of the royal gardens within the capital, kept swans in them ; and by means of aqueducts conducted water to them.

Thus this sovereign Wasabhó, incessantly devoted to acts of piety, having in various ways fulfilled a pious course of existence, and thereby escaped the death (predicted to occur in the twelfth year of his reign), ruled the kingdom, in the capital, for forty four years ; and celebrated an equal number of wésakho festivals.

The (preceding) rája Subho, under the apprehension produced by (the prediction connected with the usurpation of) Wasabhó, had consigned his only daughter to the charge of a brick mason, bestowing on her the vestments and ornaments of royalty suited to her rank. On (her father) being put to death by Wasabhó, she gave up these articles to the mason (to preserve her own disguise). Adopting her as his daughter, he brought her up in his own family. This girl was in the habit of carrying his meals to this artificer (wherever he might be employed). On one of these occasions, observing in the Kadambo forest (a théro) absorbed for the seventh day in the "niródho" meditation, this gifted female presented him with the meal she was carrying. There dressing another meal, she carried it to her (adopted) father. On being asked the cause of the delay, she explained to her parent what had taken place. Overjoyed, he directed that the presentation of this offering should be repeated again and again. The théro, who was gifted with the power of discerning coming events, thus addressed the maiden : "When thou attainest regal prosperity, recollect this particular spot;" and on that very day he acquired "parinibbuti."

Saké só Wasabhó rájá wayappattamhi puttaké Wañkanásikatissamhi kaññaán tassánurúpikań,  
 Gawésesi. Purisá tań diswána kumárikań itthawadḍhakigámé itthilakkhaṇakówilá,  
 Rańyo niwédayuń. Rájá tamánápétu márabhi. Tassáha rajañhitattań itthakawaḍḍhaki tadá.  
 Subharañyotu dhitattań kambaládihi nápayi. Rájá tuṭṭho sutassálá tań sálhukatamañgalaní.  
*Wasabhassachchayé* puttó Wañkanásikatissako Anurádhapuré rajañ tímí wassánikárayi.  
 Só Gónyanadíyá tiré Mahámañgalundámań wiḥárań kárayi rájá Wañkanásikatissako.  
 Mahámattatu déwi sá saranti thérabhásitań wiḥáarakráṇátháya akási dhanasanchayuń.  
*Wañkanásikatissassa achchayé* kárayi sutó rajań dwádasawassáni Gajábákuagámíni.  
 Sutwá só mátuwachanań mátuattháya kárayi Kadambapupphathánamhi rájá Mátuwihárakań.  
 Mátá satasahassań sá bhúmin attháya pañditá adá Maháwiḥárasa wiḥárancha akárayi.  
 Sayaméwa akárési tatthathúpań silámayań sañghabhbogancha pàddsi kinitwána tato tato.  
 Abhayuttaramaháthúpań waḍḍhápetwá chinápayi chatudhváré chatutthécha álimukhamakárayi.  
 Gámanitissawápiń só kdárapetwámahípati Abhayagiriwiḥárasa pákawaḍḍháyadásicha.  
 Marichawatti kanchukancha akárayi, kinitwá satasahasséna sañghabhbogumaddásicha.

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The rája Wasabhó, when his son Wankanásiko attained manhood, sought for a virgin endowed with the prescribed personal attributes. Fortune tellers, who were gifted with the knowledge of predicting the fortunes of females, discovering such a damsel in the mason's village, made the circumstance known to the king. The rája took steps to have her brought to him; and the mason then disclosed that she was a daughter of royalty, and proved that she was the child of the rája Subhó, by the vestments and other articles in his charge. The monarch delighted, bestowed her on his son, at a splendid ceremonial of festivity.

On the death of Wasabhó, his son Wankanásikatisso reigned three years, in the capital at Anurádhapura. This rája Wankanásikatisso built the Mahámangallo wibáro on the banks of the Gónno river.

The queen, Mahámattá, bearing in mind the injunction of the théro, commenced to collect the treasures requisite for constructing a wiḥáro. (In the mean while) on the demise of Wankanásikatisso, his son Gajábáhuṅágámíni (succceded, and) reigned twelve years. This rája, in compliance with the solicitation of his mother, and according to her wishes, built the Mátu wiḥáro in the Kadambó forest. This well informed queen-mother, for the purpose of purchasing land for that great wiḥáro, gave a thousand pieces, and built the wiḥáro. He himself (the rája) caused a thúpo to be constructed there entirely of stone; and selecting lands from various parts of the country, dedicated them for the maintenance of the priesthood; and raising the Abhayuttaro thúpo, he constructed it of a greater elevation; and at the four gates, he restored the four entrances to their former condition.

This monarch forming the Gáminitisso tank, bestowed it on the Abhayagiri wiḥáro, for the maintenance of that establishment. He caused a new coating to be spread on the Marichawatti wiḥáro; he also made a dedication for the maintenance of its fraternity,

Káresi pachchime passé wihárań Rámukawhayań, Mahá ásanasálańcha nagaramhi akárayi.  
 Gajábáhussachhayéna sasuro tassardjiúo rajjań Mahallakónágo chhabbassáni akárayi.  
 Puratthimé Péjalakań, dañkiñakótiipabbatań, pachchhimélaupásánan Nágadípé Sálipabbatań,  
 Dwijagámé Nachéliń Róhané janapadé pana Koitanágopabbataucha Antogiririhálińań.  
 Eti sattawihárań yí Mahallakdnágaśhúpati paritténapi kálena kárápési mahipati.  
 Ewań asdréhi dhanéhi sárań puńnáui kátwána bahuni pańná ádentí; bálápana kámahétu bahuni pápáni  
 karonti moháti.

Sujanappasádasáńwégatháya katti Maháwańse "Dwádasarídjako" náma panchatińsatimó parichchhédó.

#### CHATTINSATIMO PARICHCHHÉDO.

Mahallanágassachchayéna puttó Bhátikatissakó chatuwisatiwassáni Lańkárujjamakdrayi.  
 Maháwiháre pákárań kárápési samantatò, Gavaratissawihárań só káravítwá mahipati;  
 Mahágámaüińwápiń káretwá wihárrassa padásicha; wihárancha akáresi Bhátiyatissanámańań.  
 Kárésipósathágárań Thúpárámé manórumé. Rattannáñekawápincha kárápési mahipati,  
 Sattésu muduchittésó, sańghamli tibbagárawó, ubható, sańghé mahipáló mahádánań pawattayi.

obtained at a price of one hundred thousand pieces. He built also Rámuko wiháro in the western division, and the Mahá-ásana hall in the capital.

On the demise of Gajábáhu, that rája's "sasuro" named Mahallako Nágó, reigned six years. This monarch surnamed, from his advanced years, Mahallako Nágó, constructed the following seven wiháros: in the eastward, the Péjalako; in the southward, the Kótippabbato; in the westward, the Udakapásáno; in the isle of Nágadípo, the Sálipabbato; at Dwijagámó, the Nachéli; in the Róhano division, the Kóttanágopabbato and Háli wiháros, at Antogiri.

Thus wise men, by means of perishable riches, performing manifold acts of piety, realise imperishable rewards: on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions, commit many transgressions.

The thirty fifth chapter in the Maháwanso, entitled, "the twelve kings," composed equally for the delight and affliction of righteous men.

#### CHAP. XXXVI.

By the demise of Mahallanágó, his son, named Bhátikatisso (succeeded, and) reigned over the monarchy of Lanká for twenty four years. This ruler built a wall round the Mahawiháro, and having constructed the Gavaratissó wiháro, and formed the Mahágámini tank, dedicated it to that wiháro; he built also the wiháro named Bhátiyatissó. This monarch constructed also an "uposatha" hall at the delightful Thúpárámó, as well as the Rattannáñeka tank. This sovereign, equally devoted to his people, and respectful to the ministers of religion, kept up the mahadánan offerings to the priesthood of both sexes.

*Bhátiktissachchayéna tassa Kaniṭṭhatissakó aṭṭhárasa samárajjáán Lañkádipé akárayi.*  
*Bhútaráma Mahánagatthérassa sō pasidiya kárési ratanapásadaán Abhayagirinhi sádhukan;*  
*Abhayagirimhi pákárań mahápariwenaméwacha kárési Manisomambhi mahápariwenaméwacha;*  
*Tathéwa Chétiyagharań Ambatthalé tathéwacha kárési paṭisañkhárań Nágadípe ghare pana.*  
*Maháwihrássimantá madditwá tattha kárayi, Kukkuṭagiri pariwenapantiń sul-kachchań bhúpati.*  
*Maháwihráre kárési dwádasé manujadhipó maháchaturussa pásálé dassanéyyé manóramé.*  
*Dakkhiṇawihárathúpamhi kanchukancha akárayi; bhuddasálań Maháméghawanasi mancha maddiya.*  
*Maháwihráre pákárań passatō apanýa sō, maggań Dakkhiṇawiháragáminchápi akárayi.*  
*Bhútarádmawihárancha, Rámagónakaméwucha, tathéwa Nandatissassa drámancha akárayi.*  
*Páchinató Anúlatissa pabbatań, Gaṇgarájyan, Nayélatissúrámancha, Pilapiṭṭhiwihárakan.*  
*Rájamaháwihrárange kárési manujádhipó sō; yéwa tisú thánisu kárésipósathdlayań,*  
*Kalyániwiháracha Maṇḍalagiri káthá Dubbalawúpitissawhó wihrantu imésuhi.*  
*Kaniṭṭhatissachchayéna tassa puttó akárayi rajjań dwéyéwa wassáni Chuddanágóti wissutó,*  
*Chuddanágakaṇiṭṭhó tań rájań'ghátiyakárayi, ékawassáni Kuddanágo rajjań Lañkáya kárayi.*  
*Mahápélancha waḍḍhési élandlikachchataké bhikkhusatánań panchannań ayóchachhinnáń mahápati.*  
*Kuddanágassa raññetu déwiya bhudtukó tań sénpati Sirindgó chóró hutwána rájino,*

By the death of Bhátiktisso (Tisso the elder brother) Kanithatisso (Tisso the younger brother) succeeded, and reigned eighteen years over the whole of Lanká.

Pleased with Mahánago théro of Bhútarámo, he constructed (for him) at the Abhayagiri wihrá a superb gilt edifice. He built, also, a wall round, and a great pariwénno at, Abhayagiri; a great pariwénno at Manisómo wihrá also; and at the same place, an edifice over the chétiyo; and in like manner another at Ambatthaló. He repaired the edifice (constructed over the chétiyo) at Nágadípo. Levelling a site within the consecrated limits of the Mahawiháro, this monarch constructed the range of pariwénnos called Kukkuṭagiri, in the most perfect manner. On the four sides of the square at the Mahawiháro, this ruler constructed twelve spacious and delightful edifices, splendid in their appearance. He constructed a covering for the thúpo at the Dakkhino wihrá, and levelling a site within the limits of the Mahámégo garden, he constructed a refection-hall there. Taking down the wall of the Mahawiháro on one side, he opened a road to Dakkhino wihrá. In like manner he built Bhútarámo wihrá, the Rámagónako, as also the wihrá of Nandatisso. In the south eastern direction, the Anulatisso-pabbato wihrá, the Gangarájyo, the Nayélatissarámo, and the Pilápitthi wihrá. This monarch also constructed the Rájamahá wihrá, and upósatha halls at the following three places: viz., Kalyáni wihrá, Mandalagiri, and at the wihrá called Dubballawúpitissso.

By the death of Kanithatisso, his son called Chuddanágó (succeeded, and) reigned two years. The younger brother of Chuddanágó, named Kuddhanágó, putting that rája to death, reigned one year. This monarch during the "Ekanálíké" famine kept up, without intermission, alms-offerings to the principal community, consisting of five hundred priests.

The brother of Kuddhanágó's queen, named Sirinágó, who was the minister at the head of the military, turning traitor to the king, and supported by a powerful army, approached

*Balawahanasampanno ñigamma, nagarantikan rdjabalena yujjhantó Chuddan ñigamahipatiñ,  
Paldpetwu ; laddhajy. Anurádhapuré waré, Lañldrajjamakárési wassáné ñuawisati.  
Maháthúpawari chhattaán kárápetwána bhúpati, suwanñakammaán káresi dassanéya manóramaán.  
Kdrési Léchapásádaán karitvá panchabhúmañaán ; Mahábodhichatuddwáré sópdnaán puna kárayi.  
Káretwá chhattapásánañ mahé pújanakárayi Kulambanancha dípasmíni wissajjési dayáparó.  
Sirinágassachayé tassa puttó Tisso akárayi rajjan dwáwisañassani dhammañohárákówidlo.  
Thapési sóhi wóhárañ hiñsámuttañ yato idha ; "Wóhárákatissardjá" iti námo kato ahu.  
Kambugámakawásissa Déwathérassa santilé dhammaán, sutwá patíkammaán panchawásé akárayi.  
Maháisassassa thérassa Anuráramawásinò Muchélapatthan dánawañthamakárayi.  
Tissurája maññapaucha Maháwiháradwayépi só Mahábólhígharé páchiné, leharúpadlwayampicha,  
Sattapanníl.apásádaán káretwá sukhavásakañ másé másé sahassáñ só Maháwihárañsa dápayi.  
Abhayagiriwihárté, Dakkhinamúlasawhayé Marichawattiwiháramhi Kulatisassa sawhayé,  
Mahiyanganañwiháramhi, Mahágámañkasawhayé, Mahánágassawha tathá, Kalyáñilawhayé,  
Iti at̄hasu thúpésu bhattikammamakárayi. Mulañgasinápati wiháré Dakkhiñé tathá,*

the capital. Giving battle to the royal army, and defeating the king, the victor reigned in the celebrated capital of Anurádhapura for nineteen years.

This monarch having caused a "chhatta" to be made for the Maháthúpo, had it gilt in a manner most beautiful to the sight; he also rebuilt the Lóhapasádo five stories high, and subsequently a flight of steps at each of the four entrances to the great bo-tree. This personage, who was as regardful of the interests of others as he was indifferent to himself, having built a "chhatta" hall at the isle of Kulambano, celebrated a great festival of offerings.

On the demise of Sirinago, his son Tisso, who was thoroughly (wóháro) conversant with the principles of justice and equity, ruled for twenty two years.\* He abolished the (woháran) praetice of inflicting torture, which prevailed up to that period in this land, and thus acquired the appellation of Wohárákatisso rája.

Having listened to the discourses of the théro Déwo, resident at Kambugámo, he repaired five edifices. Delighted, also, with the Mahatisso théro, resident at the Anuro wiháro, he kept up daily alms for him at Muchélapattano.

This rája Tisso having caused also to be formed two halls, (one) at the Maháwiháro, and (another) on the south east side of the bo-tree edifice, and two metalic images (for them), as well as a hall called the Sattapannika, most conveniently situated (within his own palace), bestowed offerings (there) worth a thousand (pieees) monthly to the priesthood of the Maháwiháro. At the Abhayagiri wiháro, the Dakkhinamúlo, the Mariehawatti wiháro, the one bearing the name of Kulatisso, at the Mahiyangana wiháro, at the Mahágámo, the Mahánágo wiháro, as well as at the Kalyáni, and at the thúpos of these eight places,

\* The Wetuliyá heresy originated in September, A.D. 209 . A.B. 752 . m. 4. d. 10—in the first year of the reg. of Wohárákatisso.

*Tathá Maichawaṭtiwiháramhi Puttambhágawhaye, tathá Issarasamáṇawhamhi Tissawhé Nágalipale.*  
*Iticchhassáwihárísu pákdrancha akárayi ; kárésipósathágáraí Anurádrámasawhayé.*  
*Ariyawañsalathá tháné Lañkádipe khilé picha élánawatthań thapápési sauddhammégárawinu sō,*  
*Tíni satasahassáni datwána, manujálhipo ; iñatósá iñébhikkhu mochési sásanappiyo.*  
*Maháwesákhapújíń sō káretwá, dipawásinań sabbésanghócha bhitlhúnań tichiwaramañdápayi.*  
*Wétullyawádamadditwá káretwá pápaniggahań Kapiléna amachchéná sásanań jótayidha sō.*  
*Wissutóbhayanágóti kaniṭhó tassarajino déwiyá tassa sańsaṭhó, ȳátó bhit; sabhátará,*  
*Paláyitwá Bhallatithána gantwána sahaséwań, kuddhóviya matalassa hatthapádancha chhédai.*  
*Rájinó ratthabhé dattháń thapetwána idhíwatań sunakhópamań dassayitwá gahétwápi sinhake.*  
*Tatthíwanáwań áruyiha paratiramagá sayáń. Subhadrévo Mátulótu upagamma mahipatiń,*  
*Suhadéwiyahutwána tasmíń ratthamahin lí sō. Abhayó tańjánatatthań dutań idha wisajjayi.*  
*Tan diswá puharakkhań so samantá kuntandliyá paribbhámantó madditwá katwá dubbalamulakan.*

he caused improvements to be made with paid labor. The minister Mukanágo, in like manner, built walls round the following six viháros : the Dakkhino, the Marichawatti, the Puttambhágo, the Issarasamano, and the Tisso, in the isle of Nágó. He built also an “uposatha” hall at the Anúro viharo.

This ruler of men expending three hundred thousand, out of reverential devotion to religion, provided for every place at which the sacred scriptures are propounded the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their pecuniary difficulties. He celebrated the great wésakha festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister Kapilo suppressing the Wétullya heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named Abhayanágo, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreading his brother's resentment, he fled. Repairing to Bhallatitho with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (Sabbadéwo, the queen's father, with whom he was in league), he maimed him in his hand and feet. In order that he might produce a division in the rája's kingdom (in his own favor), leaving the said (Sabbadéwo) here (in Lanká), and contemptuously comparing him to a dog (which he happened to kill when he was on the point of embarking), accompanied by his most attached followers, and at that place (Ballatitha) throwing himself into a vessel, (Abhayanágo) fled to the opposite coast.

The said father-in-law, Sabbadéwo, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. Abhayo, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (Subhadéwo) on seeing this (emissary), removing (the earth) at the foot of an areca tree with his “kundanáli,” and thereby loose-

*Bhundiyéwa pátetwá najjetwá tań palápai. Duto gantwá Abhayassa tań pawattiń pawélayi.*  
*Tań natwá Abhayó danile áldya bahuké tató nagarasantikamáganji bhátaráyujjhituń suyań.*  
*Tań natwána, paláyitwá, assamáruicha déwiýá, Malayań agamá rájú. Tań kaniñtho nubaníhiya.*  
*Rájánań Malayé hantwá déwinuddya ágató kárési nagaré rajjań atthawássni bhupáti.*  
*Pásdnawédiń kárési Mahábodhisamantató, Lóhupásádagamamhi rájá maṇḍapaméwacha,*  
*Dvihi satasahasséhi nékawattháni gáhiya ; dípamhi bhikkhúsańghassa watthaídnamalási sú.*  
*Abhayassachchayé bhádu Tissassa tassa attrajo dwéwassdní Sirinágó Lańkárajjamákdrayi.*  
*Patisańkhariya pdkára mahábhódhisamantató mahábhódhi gharasséwa só yéwa wálikdtalé.*  
*Munshélarakkhaparító Hánswaddhań manóramań mahantań maṇḍapańchéwa kárápési mahipati.*  
*Wijayakumárahó náma Sirinágassa attrajo, pituno apachchayé rajjań tkawassamakdrayi.*  
*Lambakanńá tayo ásuń sahdyá Mahiyangáne, Sańghatisso, Sańghabódhi, tatiyo Góthakábhayo.*  
*Té Tissawápimáriyádań gató andhówichakkhané rajupatthánamáyanté padasaddéna abruvi.*  
*“Pańhawisámino éte tayówhatiibhú,” iti. Tań sutwá, Abhayó pachchháyanto puchchhi punábhayi,*  
*“Kassa wansó thassatiti ?” puna puchchhi taméwasó, “pachchhi massáti ;” só dha. Tań sutwá dwihi só agd.*

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ing its roots, pushed the tree down with his shoulder, (to indicate the instability of the rája's government) and then reviling him (for a spy) drove him away. The emissary returning to Abhayo, reported what had occurred.

Thus ascertaining the state of affairs, levying a large force of damillos for the purpose of attacking his brother, he advanced in person on the capital (Anurádhapura).

The rája on discovering this (conspiracy) together with his queen, instantly mounting their horses, fled, and repaired to Malaya. His brother pursued the rája, and putting him to death in Malaya, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone ledge round the bo-tree, as well as a hall in the square of the Lóhapasádo ; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of Abhayo, Sirinágó the son of his brother (Wóháro) Tisso, reigned two years in Lanká. This monarch repaired the wall round the great bo-tree, and built near the hall of the great bo, in the yard strewed with sand, to the southward of the muchélo tree, the splendid and delightful Hansawatta hall.

The prince named Wijayo, the son of Sirinágó, on the demise of his father reigned one year.

There were three persons of the Lambakanno race (who wear large ear ornaments), intimately connected together, resident at Mahiyangano, named Sangatisso, Sanghabódhi, and the third Góthákábhayo. They were walking along the embankment of the Tissa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted : “These three persons are destined to bear the weight of (governing) the land.” Abhayo, who was in the rear, hearing this exclamation, therupon thus fearlessly questioned him : “ Which then of (our three) dynasties

*Té puráñ pawisitwdna tayó rájároti wallabha rájakichcháni sádhentá, Wijayarájassa santi' ē.  
 Hantvá Wijayarájánań rájighamhi, élato sénápatiń Sañghatissan duvē rájjébhisechayuń.  
 Ewań só abhisittóva Anurádhapuruttamé rajań chattádivassáni Sañghatissó akádrayi.  
 Muháthúpanhi chhattancha hémal' ammancha' arayi, wisuń satasahassaggé chaturócha mahámaṇiń,  
 Majjhé chatuṇṇań suriyánań thapipési mahipati; thúpassa mudháni tathá anagghań wajirachumbatań.  
 Só chhattamáhápújáya sañghassa manujálhipi chhattásisahassassa chhaciwaramadápayi.  
 Tań Mahálewatthérénalá Mahallań awásiná sutwána lhanlhaké suttáń, yágánisańadipanań  
 Sutwá, pasanńo, sañghassa yágu lánamadápayi; nagarassa chatuldváre sakí achcháń mewasádhucha.  
 Só antarautaré rájá jambupakléri lkháditvá sahóródhó sahámachchó agamá Páchinalipakáń.  
 Upállntássá gamané manussá Páchinawásinó wisań phalésu yéjisuń rája bhójjáya jambuyá,  
 Kháditwá jambupakkáni tání talthéwa só mató, sénáyattań Sañghabódhíń Abhayó rájjébhisechayi.  
 Rájá Sirisaníghabhódhí wissutó panchasilań Anurádháparé rajań duvewassáni kárayi.  
 Maháviháre láresi salákaggań manóramán tailá dipá manussé só qatvá dubbuthipaddat,  
 Karuṇáya lampitamádó maháthúpañgayań sayáń, nípajji bhúmiyáń rájá kátwána iti nichchayań.*

will endure the longest?" The person thus interrogated, replied, "His who was in the rear." On receiving this answer, he joined the other two.

These three persons, on their reaching the capital, were most graciously received by the monarch Wijayo, in whose court they were established, and employed in offices of state. Conspiring together, they put to death the rája Wijayo in his own palace; and two of them raised (the third) Sanghatisso, who was at the head of the army, to the throne. The said Sanghatisso, who had usurped the crown under these circumstances, reigned four years.

This monarch caused the "chhatta" on the Maháthúpo to be gilt, and he set four gems in the centre of the four emblems of the sun, each of which cost a lac. He, in like manner, placed a glass pinnacle on the spire (to serve as a protection against lightning).

This ruler of men at the festival held in honor of this chhatta, distributed six cloths, or two sets of sacerdotal garments, to forty thousand priests; and having attended to the (andawindaka) discourse in the kandhako, propounded by Mahadéwo théro, of Máhallako, and ascertained the merits accruing from making offerings of rice broth, delighted therewith, he caused rice broth to be provided for the priesthood at the four gates of the capital, in the most convenient and appropriate manner.

This rája was in the habit from time to time of visiting the isle of Pachini, attended by his suite and ministers, for the purpose of eating jambos. The inhabitants of that north-eastern isle suffering from (the extortions of) these royal progresses, infused poison into the jambos intended for the rája, (and placed them) among the rest of the trait. Having eat those jambos he died at that very place; and Abhayó caused to be installed in the monarchy, Sanghabódi, who had been raised to the command of the army. Renowned under the title of Siri-anghabhódi rájá, and a devotee of the "pánsi" order, at least, he administered the sovereignty at Anurádhapura for two years. He built at the Maháviháro, a "salákagga" hall.

Having at that period learned that the people were suffering from the effects of a drought, this benevolent rája throwing himself down on the ground in the square of the

“Pawassitwana déwena jalénuppādité mayi. nahéwa wutthahissámi, maramánopahań išha:  
*Ewań nípanno bhúmindó déwó pávassi tawadé Lań! ádipamhi salalé pińayanto mahámahi.*  
*Tathápínuttahati só apilápanató jalé ; awáinsu tató machchá jalaniiggama panáliyo.*  
*Tató jaláhi pilurań rájá wutthási dhummiko, karuńyáyanuli, éwań dípe dubbuńhikábhayań*  
*Chórá tahn tahn jád iti sutwána bhúpati ; chóré anápayitwána rahasséna palápayi.*  
*Andpetwa rahasséna matánań só kalébarań aggihí uttasétwána hanitań chórupallawań,*  
*El é yakkhó idhágamma rattaklíhi iti wissutó, karóti rattánakkhinimanussánań tahiń tahiń.*  
*Añgamañgamaapekkhitwá, bhásitwá, “rattanettatań,” nará maranti. Té yakkhó só bhalakhéti usańkhító,*  
*Rájá upadláwan téasan sutwá santattamánaś éló pavásagabbhamhi hutwá athangupósathí.*  
*“Apassisitwána tań” rájá “na wutthámítí” só sayi. Tassa só, dhammatéjéna, agá yakkhó tadantíkań.*  
*Téna “kósiti ?” wutthóchá, só “Ahanti ;” pawédayi. “Kasmá pajá mé bhań! hísi mákháda” iti sóbrawi.*  
*“Ekasmíń mé janaparlé naré déhiti” sóbruwí: “nasakké iti wutté ; só haménél anti” ažruwi.*  
*“Añjan tassádátu mé mamaré kháda” iti ; sóbrui “nasańká” iti tań yachigáne gáne balicha só.*

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Maháthúpo, pronounced this vow : “Although I should sacrifice my life by it, I shall not rise from this spot, until by the interposition of the déwo, rain shall have fallen (sufficient) to raise me on its flood from the earth.” Accordingly the ruler of the land remained prostrate on the ground ; and the déwo instantly poured down his showers. Throughout the island, the country was deluged. Apprehending that even then he would not rise, until he was completely bouyed up on the surface of the water, the officers of the household stopt up the drains (of the square). Being raised by the water, this righteous rája got up. In this manner, this all compassionate person dispelled the horrors of this drought.

Complaints having been preferred that robbers were infesting all parts of the country, this sovereign caused them to be apprehended, and then privately released them ; and procuring the corpses of persons who had died natural deaths and casting them into flames, suppressed the affliction occasioned by the (ravages of the) robbers.

A certain yakkhó, well known under the appellation of the “rattakkhi” (red-eyed monster) visited this land, and afflicted its inhabitants in various parts thercof with ophthalmia. People meeting each other, would exclaim (to each other), “His eyes are also red !” and instantly drop down dead ; and the monster would without hesitation devour their (corpses). The rája having been informed of the affliction (of his people), in the depth of his wretchedness, took the vows of the “attasil” order, in his cell of solitary devotion. The monarch vowed : “I will not rise till I have beheld that (demon).” By the influence of his pious merits, the said monster repaired to him. Then rising, he inquired of him, “Who art thou ?” (The demon) replied : “I am (the yakkhó”). The (rája) thus addressed him : “Why dost thou devour my subjects : cease to destroy them.” The demon then said, “Let me have the people of one district at least.” On being told, “It is impossible ;” lowering his demand by degrees, he asked, “Give me then one (village).” The rája replied, “I can give thee nothing but myself, devour me.” “That is not possible,” (said the demon) ; and intreated that “bali” offerings should be made to him in every

"Sádhúti" watwá bhúmindo dipamhi sakalépicha gámadwaré niwésetwá baliñ tassa addápayi.  
*Mahásattena téneva sabbabhútánulampiná mahádroga bhayájátá dipadípína násita.*  
*Só bhanḍagári'ó ranigó amachro Góṭakábhayó chóró hutwá uttarató nagarañ samúpágami.*  
*Parissáwanamátláya rájá dañkhinalvárató parahiñsamárchentó ékkóra paláyi só.*  
*Putabhattán gahetivána gachchhantó purisó pana bhattabhégíya rájánañ nibandhicha punappunañ.*  
*Jalañ parissawayitwána, bhunjítwána dayálu'ó tasséwan nuggahañ kátuñ idáñ wachanamabruni.*  
*"Sañghábóli ahañ rájá; gahétuñ mama, bhó, sirañ; Góthábhayassa dasséhi, bahuñ dassati té dhanañ."*  
*Na ichchhi só tathá katuñ; tassattháya mahipati, nisinnóyéwa amari só sisáñ tassa adípiya.*  
*Góthábhayássa dassési sótu winhitamánañ; datwá tassa dhanañ rayúó, sakñádrahá sádhukárayi.*  
*Ewañ Gothábhayó ésó Méghawañyábhayóticha wissuto, té rassamá Lañl.árajjamañl.árayi.*  
*Mahawatthuñ kárayitwána, watthudwáramhi mayúpan, kárayitwa mayúyitwá só bhikkhutattha sañgható,*  
*Atthuttarasahassáni nisuditwá, diné, diné, yágul.hajjakabhojjéhi sádhahi wiwidhichcha;*  
*Sachíwarehi kappetwá, mahádánañ pawallayi: Ékawisálinéwan nibandháñchassa.árayi.*

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village. The ruler of the land replying, "sádhu," and throughout the island having provided accommodation for him, at the entrance of every village, caused "bali" to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion in the utmost perfection, and was like unto the light which illuminated the land.

The minister of this rája, named Gotakábhavo, who held the office of treasurer, turning traitor, fled from the capital to the northward. The king abhorring the idea of being the cause of the death of others, also forsook the city, wholly unattended, taking with him only his "parissáwanan" (water strainer used by devotees to prevent the destruction which might otherwise take place of animalculæ in the water they drank). A man who was travelling along the road carrying his meal of dressed rice with him, over and over again intreated of the rája to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: "I am the rája Sañghabhódi. Beloved! taking my head, present it to Góthábhayo; he will bestow great wealth on thee." The peasant declined accepting the present. The monarch, for the purpose of benefiting that individual, bequeathing his head to him, (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Góthábhayo. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kind offices a monarch could bestow.

This Góthábhayo, known by the title of Méghawañyábhayo reigned in Láuká thirteen years.

He built a great palace, and at the gate of that palace a hall; and having decorated that hall, from among the priests there assembled, he entertained daily one thousand plus eight priests with rice broth, confectionery and every other substantial requisite. Causing robes to be made, he kept up the māhadánañ offering. He uninterruptedly maintained

*Mahāwihāré kdrési silāmaṇḍayamuttamañ, Lōhapásáldhambhēcha pariwattiyā thapāpayi.  
Mahābōdhī silāwēdhīn, uttaradwēratcrajanā patitjhāpēsi thambhēcha chatukapayé sachākakē.  
Tissisilā patinā tisū dwārēsu lāriya, thapāpesieha palāñ'e dakkhinamhī silimyañ.  
Padhānabhūmī kárési Mahāwihārapachchhatō, dipamhī ehinnalāwāsañ sabbancha patisanlhari.  
Thūpāráme thūpagharañ, Thérāmbatt'ala' e tathā, áramé manisimamkē patisañhārayicha sō.  
Thūpārāmē Marichawatti, Dakkhinawihārécha ujśathā gharānīcha,  
Méghawanyābhayawhancha nauwihāramañárayi, wihāramahāpújāyān piyāt'vā dipavāsiuñ.  
Tinsa bhik'husahassanañ tichiraramadásicha, mahāmésd'hapújācha tadā éva alárayi.  
Anuwassancha sāñghassa chhachivaramadápayi. Pápātāuñ niggahetvā sōlheuto sāsanantu sō,  
Wétulliyavātinō bhikl hū Abhayagiriwásiu, gāhayitvā saithimatté Jinasāsanañāntakē,  
Katwāna niggħān tisān, pardiré l'hipāpapayi. Tattha kittassathérassa nissitoħi: lhu choliko,  
Sanghamittti, náménz, bhūtawijjádilōrido, Mahāwihāré bhikkhunañ lujjhitwāna, idhāgamo,  
Thūpāráme sañnipātañ pawisitwā asanqatō Sañghapállassa pariwēna wási thérassa tatihā sō.*

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this observance on every twenty first day. In the Mahāwihāro he constructed a superb hall of stone, and the pillars of the Lohāpasālo he rearranged in a different order. At the great ho-tree he added a stone ledge or cornice (to its parapet wall), a porch at its southern entrance, and at the four corners he placed hexagonal stone pillars. Having had three stone images of Buddha made, he placed them at the three entrances, as well as stone altars at the southern entrance. On the western side of the Mahāwihāro he formed a padhāna square (for peripatetic meditation); and throughout the island he repaired dilapidated edifices. In this manner, he repaired the edifice built over the Thūpārámo, as well as the one over Ambatthalō, in which the théro (Mahindo had dwelt), and made improvements at the Manisóma edifice. He repaired also the "upasattha" halls at the Thūpārámo, Manisóma, Marichawatti, and Dikkhina wihāros. He constructed nine wihāros which he called after himself, Méghawani ábhayo. Assembling the population of the country, he celebrated a great festival of offerings. To thirty thousand priests he presented the three sacerdotal garments; at the same time he celebrated the great "wesákha" festival. He bestowed also two sets of sacerdotal garments annually on the priesthood.

This purifier of the true religion degraded its impious (impugners); and seizing sixty of the fraternity of Abhayagiri, who had adopted the Wétulliya tenets, and were like thorns unto the religion of the vanquisher, and having excommunicated them, banished them to the opposite coast.

There was a certain priest, the disciple of the chief théro of the banished (sect), a native of Chóla, by name Sanganutto, who was profoundly versed in the rites of the "bhūta" (demon faith). For the gratification of his enmity against the priests of the Mahāwihāro (by whose advice the Abhayagiri priests were banished) he came over to this land.

This impious person entering the hall in which the priests were assembled at the Thūpārámo, addressed himself to the théro of the Sanghapállassa pariweno, who was the

*Götábhayassathérassa mótllassassa rájinó, rañyo náméndlapató, wachanaí patibahiya.  
 Rañyo kulúpakó ási. Rájá tasmán pasídiya, jetihaputtań Jeithatissań. Mahásénań Lanithakan.  
 Appési tassa bhikkhussa. Só saúgañhi dutiyakań ; upanandi tasmán bhiikkhusmiń Jetthatisso kumárako.  
 Pitunó achhayé, Jetthatisso rújá ahosi só, pitusarirasakkáré niggantuń nichchhamánaké,  
 Dutthá machché niggahétuń, sayań nikhamma bhúpati, kanithá purató katwá, pitukáyán anantarań,  
 Tató anachché katwána, sayań hutwána pachchható, kaniñthé pitukáyechá nikkhante tadunantarań,  
 Dwárań saúwásaritwána dutthamachché nipdtya, súlē appési, pituno chitaláyań samantato.  
 Ténassa kammunánámań kakkhalópapadań ahu : Sañghamíttoń só bhikkhu óhito taśmá narádhipe  
 Tassábhiséka sumakalań Mahásénéna mantiyá, tassábhisékuá séchanto paratirań gató itó.  
 Patirá só wipakkatań Lóhapásádamuttamań kóti dhaná agghanakań kárési sattabhumá an.  
 Satthístatusahassaggkań pújayitwá mañiń tahiń, kárési Jetthatisso tań Manipásádamuttamań.  
 Mañiń duwé mahaghécha Maháthúpé apújayi, MaháBódhigharé tini tórañáni makárayi.  
 Kárayitwá wihárań só Páchinatissapabbatán, panchdáwásesu sañghassa adási puthawipati.*

maternal uncle of the rája Gotábhayo, and invoking him in the terms in which the king himself would use, succeeded in overcoming his tenets. (Sanghamitto) completely gained the confidence of the rája. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jettatisso, as well as his younger son Maháseno. He evinced a preference for the second son, and prince Jettatisso from that circumstance entertained a hatred against that priest.

On the demise of his father, Jettatisso succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited) and making his brother lead the procession, he sent the corpse immediately behind him; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature (Duttho)—and the priest Sanghamitto, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast; and in communication with Séno, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the Lóhapásádo, which had been left unfinished by his father, building it seven stories high, by expending a “koti” of treasure on it. Having made there (to that edifice) an offering of a (“mani”) gem, worth sixty lacs, the said Jettatisso built the superb Mani hall. He made offerings likewise of two very valuable jewels to the Maháthúpo, and built three portal arches at the great bo. Constructing a wiháro at the Páchinatisso mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch Jettatisso, removing from the Thúparámo the colossal and beautiful stone statue (of Buddho), which Déwananpiyatissó had set up at the Thúparámo, enshrined it in the wiháro of the Páchinatisso mountain. This rája having celebrated the festival of

*Dewánañpiyatisséna só patithápitaí purań. Thúpárámé urusilápátimań chárudassanań, Netwá Thúpárámamhá Jetthatisso mahipati, patithápési áramé Páchínatissapabbaté. Kálamantikavápiń só adá Chétiyapabbaté wiékrapásdamań mahávésákhaméwacha, Katwá rájá sahassassa saṅghassa dánachiwarań, Alambagámawápiń só Jetthatissó akárayi. Ewań só wividhań puínań pásdakaraṇádikáń kárentó dasawassáni rájá rajjamakárayi. Iti bahúpuṇahétbhúta narapatichtá bahúpáphétuńáti madhuramiwa wiséna missamánań: sujanamanó bhajaténa tań kádáchiti.*

*Sujanappasáda sañwégattháya katé Maháwańse “ Tayódasarájakónáma ” chhatińsatimó parichchhédó.*

#### SATTATINSATIMO PARICHCHHÉDO.

*Jetthatissachchayinassa Maháséno kaniṭhuko sattawisati wassáni rájá rajjamakárayi. Tassa rájdbhisékattań káretuń paratirató só Saṅghamittathérotu kálań natwá idhágato ; Tassábhisekáń káretwá aññańkichchancha nékadhá Maháwihárawiddhuńsań kátkámo asańyato ; “ Awinayawádino été Maháwihárawasinó : winawádímayań rája ” iti gáhiyu bhúpati. Maháwihárawásissa dhárań déti bhikkhunó ráñjó dñḍáń thapápayi yó só satáń dñḍáyo. Upaddutá tthi bhikkhú Maháwihárawásinó Maháwihárań chhaḍetwá Malayań Róhanań aguń.*

dedication, as well as the “ wesákha ” festival at the Chétiyo mountain, made an offering thereto of the Kálamantiko tank; he bestowed also alms and sacerdotal garments on a thousand priests. The said Jettatisso formed likewise the Alambagámi tank.

Thus this rája reigned twelve years, performing various acts of piety conducive to his own popularity.

Thus the regal state, like unto a vessel which is filled with the most delicious sweets mixed with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity. On no account should a righteous man be covetous of attaining that state.

The thirty sixth chapter in the Maháwanso, entitled, “ the thirteen kings,” composed equally for the delight and affliction of righteous men.

#### CHAP. XXXVII.

On the death of Jettatisso, his younger brother, the rája Mahaséno, reigned twenty seven years.

The impious théro Sanghamitto, aforesaid, having ascertained the time appointed for the inauguration of the king, repaired hither from the opposite coast. Having celebrated the installation, and in every respect attended to the other prescribed observances, bent on the destruction of the Maháwiháro, he thus misled (the king): “ Rája, these priests of the Maháwiháro uphold an heterodox winéyo: we observe the (orthodox) winéyo.” The monarch thereupon ordained, that whoever should give any alms to a priest of the Maháwiháro, would incur a fine of a hundred (pieces). The Maháwiháro fraternity plunged into the greatest distress by these proceedings, abandoning the Maháwiháro, repaired to Malaya in the Róhana division. From this circumstance the Maháwiháro

*Téna Maháwiháróyań nawawassáni chađđító, Maháwihárawásihi bhikkhuhi ási suññato,  
“ Hóti assánikan wattuń puthuwisáminó” iti rájanań sañña petvá só théró dummati dummatiń,  
Maháwihárań násétuń laddhánumattirájino Mahawihárań násétuń yójesi dutthamáno.  
Sañghamittassa thérassa chétako rájawallabho Sóñamachchó dárúnocha bhikkhawócha alajjino,  
Bhinditwá Lohapásálań sattabhúmakuttamań gharé nánappakárécha itóbhayagiriń nayuń.  
Maháwiháraßa pabbatá ánetwábhayagiriñli (\* \* \* \* \* \*) patitjhápési bhúpati,  
Pañimágharań, Bodhígharań, dhátusálań manóramań, chatusálancha kárési ; sañkhari Kukkutawhayań.  
Sañghamitténa théréna téna dárunakammuńd wińáro sóbhayagiri dassanéyiyo ahú tadá.  
Méghawannábhayónána rańño sabbathasádhakó sakho amachchó kujjhítvá Maháwiháranásane,  
Chóró hutwána, Malayań gantwá laddhamahábhalo khandháwárań niwásti Dúratissakawápiyaná.  
Tattrágatań tań sutwána saháyań só mahípati yuddhdyá pachchuggantwána khandháwárań niwésayi.  
Sádhupáninchá mańsancha labhitwá Malayań bhatań “ na séwissań saháyéna winá rańyáti” chintiya.  
Adáya tań sayań yéwa rattiń nikhamma ékakó rańño santikamágamma tamatthań patiweidayi.*

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having been left unoccupied by the priests of the Maháwiháro fraternity, it remained deserted for a period of nine years.

This impiously ignorant théró (Sanghamitto) having persuaded the weak king that “unclaimed property became the droits of the ruler of the land;” and obtained the sanction of the rája to destroy the Maháwiháro, carried into effect the demolition of the Maháwiháro. A certain minister named Sóno, the partisan of the théró Sanghamitto, and the confidant of the rája, and certain shameless and wicked priests, pulling down the pre-eminent Lohápasádo, which was seven stories high, as well as various other edifices, removed (the materials) from those places to Abhayagiri. The king having thus caused all the materials of the Maháwiháro to be transported, used them at the Abhayagiri, and built a hall for the reception of an image of Buddho; another at the bo-trec, and a delightful edifice for relics, as well as a quadrangular hall; and repaired the Kukutapariwéno (erected in the reign of Kanittatisso). By this impious proceeding, adopted by the théró Sanghamitto, at this period the Abhayagiri wińáro attained great splendor.

The minister named Méghawannábhayo, profoundly versed in all affairs of state, and who had enjoyed the confidence of the king, incensed at the destruction of the Maháwiháro, throwing off his allegiance, fled to Malaya; and raising a large force there, fortified himself at the Dúratissa tank. The king having ascertained this circumstance from a confidential person who had come from thence, repairing to the seat of war, also fortified himself.

(Méghawannábhayo) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved : “ Let me not partake of these, excepting with the king, who (once) confided in me.” He himself taking this present, and proceeding quite alone, in the night, to the king’s encampment, on reaching it, made known the object of his errand. The rája having partaken, in his company, of what he had brought

*Tendhatañ ténasaha wissatthó “paribunjiya kasmá chóró ahu mē twań” itirájá apuchchhi tań  
 “Tayá Maháwihárassa n̄dsitattati” ubruwi “Wihárań wásayissámi : khamamétań mamachchayań.”  
 Ichchewamabruwi rájá ; rājnań so khamapayi ; Téna sańapíto rájá nagarańyéwa dgami.  
 Rājanań sańapetwá só Meghawańyábhayó pana rańyo sahanágachcha dabbasambhárańyá.  
 Rańyo wallabhá bhariyá ékálékhakadhitiká Maháwiháranásamhi dukkhitá nań winása? an.  
 Thérań mārattha udhá sá saṅgahetuń wáddhakíń Thúparámań windasetuń ágatań duñthamáasan.  
 Márpayitwá Sańghamittathérań ddrunakárań Sońamachchan dhárańancha ghátayińsu asańyatán.  
 Anetwá dabbasambhárań Méghawannábhayotu só Maháwiháré nakáni pariwéndnikárayi,  
 Abhayéna bhayé tasmiń upasattétu bhikkhawó Maháwiháré wásésun ágantwána tató tató.  
 Rájá mahdbodhigharé pachchhimáya disayatu káretwá lóharúpáni thapápési duvétu so.  
 Dakkhinárámawdsimhi kuhénejimhádnasé pasiditwá pápamitté Tisatthéré asańyaté,  
 Maháwiharásimanté uyyáni Jótinámaki Jétawanawihárań só wárayantópi kárayi.  
 Tató simá samugghátuń bhikkhusańghamayáchi ; só addátu káma na bhikkhu wiñdramhá appakkamut.*

with him, thus inquired of him : “ What made thee turn traitor against me ? ” He replied, “ On account of the destruction of the Maháwiháro.” The rája thus rejoined : “ I will re-establish the Maháwiháro : forgive me my offence.” He thereupon forgave the king. The monarch acting on his advice, returned to the capital. The said Méghawannábhayo, explaining to the rája that he ought to remain in the province, to collect the materials (requisite for the reconstruction of the Maháwiháro,) did not accompany him to the capital.

There was a certain female, the daughter of a secretary, who was tenderly attached to the rája. Afflicted at the destruction of the Maháwiháro, and, in her anger, resolved on the assassination of the théro who had occasioned that demolition, she formed a plot with a certain artificer ; and having caused the said reckless, impious, and savage théro, Sangha-mitto, to be put to death, when he was on his way to the Thúparámo for the purpose of pulling it down ; they also murdered the wicked minister Sóno.

The aforesaid Méghawannábhayo collecting the requisite timber, constructed numerous pariwéños at the Maháwiháro. When this panic had subsided, the priests who had returned from the various parts (to which they had fled), were re-established at the Maháwiháro by (Méghawanná) Abhayo.

The rája having had two brazen images or statues cast, placed them in the hall of the great bo-tree ; and though remonstrated against, in his infatuated partiality for the théro Tisso of the Dakkhinárámó fraternity,—who systematically violated the sacerdotal rules, protected immoral characters, and was himself an impious person,—constructed the Jétawanno viháro for him, within the consecrated limits of the garden called Jótí, belonging to the Maháwiháro. He then applied to the priests (of the Maháwiháro) to abandon their consecrated boundaries (in order that ground might be consecrated for the new temple). The priests rejecting the application, abandoned their (the Mahá) viháro. In order, however, to prevent the consecration attempted by the interlopers being rendered

*Idha simásamugghátań paréhi kadhiramánakań kópétuń bhikkhawó kéchi níliyińsu tahiń tahiń.  
 Maháwiháró navamásé evań bhičkhu hichhađító "samugghátań karimháti" paré bhič khu amáñisú.  
 Tató simásamugghátań tebbýáprárepari niñthité Maháwiháré wásisúń idhágantvána bhikkhawó.  
 Tassa wiħdragáhissa Tissa thérassa chótaná antimawatthundá dsi bhútaththá sañghamajjhagá.  
 Wiñichchhayamahámañachhó tathá dhannikasammató uppabrájési dhannéna tań, anicchhaya rájino.  
 Sóyéwa rájá kárési wiħárań Manihirakań tayó wiħdré kárési, déwálayań wiñásiya.  
 Gókannó, Erakáwilló, Kalando bráhmaṇagámań Migagáma wiħárancha Gangásenapabbatań.  
 Pachchhimáyá disyátha Dhátusénancha pabbatań rájá maháwihárancha Kóthawátamhi kárayi.  
 Rúpárammo wiħárancha Múlawittincha kárayi; Utтарawhayabódhieha duwé bhikkhuni passayé.  
 Kálawélakayakkhassa tháné thupancha kárayi; dípamhijinñakdáwásé bahuncha pañsañkhári.  
 Sañghatírasahassassa sahussagghamáddá só thérawádancha sabbésań anuwasanancha chtwaráń.  
 Annapánádli dánancha parichchhído navijjati Subhikkhattháya kárési sócha solasawápiyo:  
 Mañihira Mahágámancha, Jallúrań, Khánunámań, Mahámani Kókawátancha Móraka Parakawápiń, Kambálakan, Wáhanancha Rattamálakanđakampicha Tissáwassanámawdipinchá Wélangawithikampicha, Mahágallaka Chiwarawápiń Maháddragallakampicha Kálapásáñawápincha; imá solusa wápiyo.*

valid, some of the priests (of the Maháwiháró establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Maháwiháró was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, "Let us violate the consecration." Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Maháwiháró returning, re-established themselves there.

An accusation was brought against a certain théro named Tisso, of having illegally seized possession of this wiħáro; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief minister of justice, in conformity to the prescribed laws, although the rája was averse thereto, righteously adjudged that he should be expelled from the priesthood.

This monarch built the Manihiro wiħáro; and demolishing a déwálaya (at each of those places) built three wiħáros: viz., the Gókannó, the Erakáwillo, and the Kalando, at the brahmin village (of that name); as well as the Migagámo wiħáro and Gangásenapabbato. The rája also constructed in the westward the Dhatusénapabbato, as well as a great wiħáro in the Kóthawáto division; the Rúpárammo and the Múlawitti. He constructed also two nunneries, called the southern and western nipassayos. At the temple of the yakkho Kálawélo, he built a thúpo. Throughout the island he repaired numerous dilapidated edifices. He made offerings to a thousand priests of a thousand pieces; and to all théros, the recorders of disputation, robes annually. There is no defining the extent of his charity in food and beverage.

To extend cultivation, he formed sixteen tanks; the Manihiro at Mahágámo, Jallúro, Kahanú, Mahámani, Kókawátó, Mórako, Pariko, Kumbálako, Wáhano, Rattamálakanđuko, Tissáwasso, Wélangawetti, Mahagallako, Chirawápi, Mahadáragullo, and

*Gangáya Pabbatawhaán mahámátincha kárayi. Ewañpuñnamapuññancha subahuń só upáchiniti.*

*Maháwańso niññhito.*

*Namó, Tassa, Bhagawató, Araható, Sammá, Sambuddhassa !*

*Asádhusañgaménéwa ydwajíwań subhásuhai katwá gató yathá kammań só Maháséno bhíupati.  
Tasmá asádhusaísggań árakápariwickjiya ahíncásiveisańkhippań karéyattha, hitambuñlhó.  
Ahu rájá Siriméghawanno tassa sutó tató Mandhátáwiya lókassa sabbasompattiñláyako.  
Mahásénéna pápánań wasagína winásité Maháwiháré sabhépi sannipátiya bhikkhawo.  
Upasańkamma wanlitwá nisinno puchchhi síalaró “Pituná Sańghamittassa sahúyéna windísitań  
“Kiń kimewáti ?” Ahańsu bhikkhawó tań narissarań “Simáyugghátań kátuń wáyamitwápi té pitá ;  
“Násakkhi antosimáyań bhikkhúnań wíjjamánto bhúmigabbhanilińhí satthásuń ettha bhikkhawo.*

Kálapasánawapi : these were the sixteen tanks. He formed also the great canal called Pappato, which was fed from the river.

He thus performed acts both of piety and impiety.

#### The conclusion of the Mahawanso.

**ADORATION** to him, who is the deified, the sanctified, the omniscient, supreme BUDDHO !

Thus this monarch Maháséno, by his connection with ill-disposed persons, having performed, during the whole course of his existence, acts both of piety and impiety, his destiny (after his death) was according to his merits. From this example, a wise man should avoid intercourse with impious persons, as if he were guarding his life from the deadly venom of a serpent.

His son Siriméghawanno, who was like unto the rája Mandáto, endowed with all prosperity, then became king. Assembling all the priests of the Maháwiháro, who had been scattered abroad by the measures of Maháséno, under the persuasion of his impious advisers, and reverentially approaching, and bowing down to them, he thus benevolently inquired : “What are these disastrous acts committed by my father, misguided by Sanghamitto ?” The priests thus replied to the monarch : “Thy sire endeavoured to violate the consecration (of the Maháwiháro), which he failed in accomplishing, by priests remaining within the consecrated limits ; here a hundred priests established themselves,

"Amachchó Sonanámócha Sanghamittócha pápiyo rájánań sańyapetuńa apuńyań téna karayuń.  
 "Bhinditwá Lóhapásálań sattabhúmańamuttamań gharé nánappakáréwa itóbhayagirin nayuń.  
 "Másaké Chatu Buddhéhi niwutthéhi chétiyanggané wápárpésicha duppauṇyá. Passu bálasamágamań.  
 Tań sutwá pitukammań só nibbitto bdlasangamé pitaránśitań tattha saddhańpalatíkań aká.  
 Lóhapásádamádówa kási pásálamuttamań ranño Mahápanádassa dassentówiya Sihale.  
 Pariwénáni sabbáni násitáni niwésayi bhogé árámikánancha yathá tháne thapési só.  
 Pituná madlhayánancha pachchinnattávibuddhíná chhiddáwásań ghanáwásań viháran kási budhima  
 Kárito pitará Jótíwané chésó viháraké kammań wippakatań sabbań nitthápési narissaró.  
 Thdrassátha Mahindassa Samindassa súnuto sutwána manuchhindo só pavattiń sabbanádito,  
 Pasidítwá guné tassa rájá dípappasádaké "issaró wata dípassa théró" iti wičhintiya;  
 Paṭibimbań suwannassa katwá tamnánanissitánu pubbakattikamásassa pubbapakkhetra sattamé:  
 Diné netwá Chétiyambathalé Thérambasáńñitá théraṭhamé niwásetwá tatotu nawamé pana,  
 Mahdsénangahetwá só d'wasénd samúpamań bródhé nángaréchéwa géharakkhanakéwiná,

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subterraneously, in the womb of the earth. Those impious characters, the minister named Sóno, and Sanghamitto, misguiding the king, caused this profanation to be done by him. Pulling down the superb Lóhapásádo, consisting of seven stories, and having apartments of various descriptions, he removed (the materials) thence to the Abhayagiri. These sacrilegious characters sowed the site of these sacred edifices, on which the four Buddhos had vouchsafed to tarry, with the másako seed. Ponder (continued the priests addressing themselves to the rája) on the consequences of unworthy associations." On hearing this account of his parent's misconduct, appalled at the results of evil communications, he restored all that had been destroyed by his father there (in that capital).

In the first place, he rebuilt the Lóhapásádo, exhibiting in Síbala, the model of the superb palace of the rája Mahápanádo. He rebuilt also the pariwénos which had been demolished, and restored to the servants of those religious establishments the lands they had held for their services. The residence (of the priests) which had been destroyed by his father and the ill-judging minister, because they were separately built, he reconstructed in a row, in restoring the viháro.

This ruler of men completed all that remained imperfect of the Jétawanno viháro, which had been founded by his father. Subsequently, this monarch having made himself fully acquainted with the particulars connected with the théro Mahindo, the son of the Muni of saints, (Buddho); and the rája glorying in the merits of him who had been the means of converting this island, thus meditated : " Most assuredly the théro has been a supreme (benefactor) of the land ;" and causing a golden image of him to be made, and rendering it every honor,—on the seventh day of the first quarter of the month of kattiko, he removed it to the edifice called the Thérambo at Ambathalo ; and leaving (there the image of) the théro during the eighth day, then on the ninth day assembling a great concourse of people, like unto a heavenly host, composed of the royal retinue and of the inhabitants of the

*Lankādipécha sakalé sabbé ádáya bhikñi harvō wissajjetvá manussécha nagaréckarakañthité,  
 Patthapetuá mahadánan ayancháñ hilapáninaán pújaú sabbópaháréhi karontówa anúpamaán,  
 Pachchuggamanamétussa dípasatthussa Sathuno waraputtassa só katwá déwarájawa Sathuno;  
 Chétiyambathaliyáwa nagaraán sádkusajjiya maggáñ Wésalítóyáwa Sáwatthínagaraán yathá.  
 Wissajjetvá takinhogún pabbán thérassa sóliná rájá Moggaliputtassa thérassa gamanéwiya,  
 Dateva tattha makulánaán kapanidhikarevanibbañi, bhikkharópicha tósetevá pachkayíhi chatuhip,  
 Therassagamanaán éwan passatuhí makájanó gahetuá tam mahanténa sakkáréna maháyasó,  
 Tamhá oruyha selamhá sayaán hutvá puré charo bhikkhaico tání katwána pariwáré samantató,  
 Thérassa bimbán sóvannaán Khiraságaramajjhagó sañjkárdgaparikhitto héma Méruwa sóbhatha.  
 Wésalinagaraán suttáni désitúni lókanayaño agamá éwaméwáti dassésicha makájano.  
 Eraán karonto sakkrárasammánaán sú narásabho nagarassassapdchína dwárapassi sayaán kataán,  
 Upasáñkamma sayañíha viháraán Sotthiyákaránañ tihántatthápiwásesi bimbán taán Jinasúnu.  
 Naguraán sádhú sajjetvá tató dwálasamé diné Sathussádipavísamhi puraán Rájagahañ yathá.*

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capital, leaving at home those alone requisite for guarding their own houses ; and having, by dispatching messengers throughout Lanká, called together all the priests, and keeping up during the period of their detention there the mahadánan, he celebrated a festival, by the collective aid of all these people, never surpassed before. He himself led the procession of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddho) in the same manner that the king of déwos (Sakko) preceded the divine teacher in his progress to the Déwalókos. He had the city and the road to the chétiyo at Anibathalo decorated, in the same manner that the road from Wésali to Sáwatthínagara was ornamented (in the above-mentioned progress of Buddho); and in order that he might exhibit to the people the procession of this théro,—in the same manner that Dhammasóko, the théro's father, sending a mission to the Ahoganga mountain, had conducted the théro Moggaliputtatisso (to Pupphapura) distributing alms in the way to the afflicted, to vagrants, and mendicants, and providing for the accommodation of the priests the four sacerdotal requisites,—this gifted (monarch) also, in the presence of this immense congregation of people, lifting up the golden image of the théro, descended from the rocky peak (of Ambathalo) ; he himself leading the procession surrounded by a number of priests, and dazzling like the golden mountain Méru, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the Khiraságara ocean. Such as was the entrance of the supreme of the universe (Buddho) into Wésalinagara, to propound the (Ruwan) suttan ; this rája made a similar exhibition to the people in the present instance.

This monarch thus rendering every mark of reverence to the festival, approached in the evening the Sotthiyákaró viháro, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, in the same manner that in aforetime the divine teacher entered the city of Rájagaha, bringing this image out of the Sotthiyákaró viháro, he conveyed it in a solemn procession through the city,

Pañimañ níharitwá tañ wihárá *Sotthiyá* ará nagaré ságardkáré wattamáné mahámahé.  
 Maháwiháraú netwána témásambódhíyangáné nívásetwána ténéwa wiñhindá dnayvn purań.  
 Rájagéhasamipamhi pubbudakkhinal énaké pañibimbassa lárísi tassa tañcha niwésanań.  
 Káretwá *Itthiyá*linań pañimáyó wisára-ló thérépasaha tatthéwa niwésesi mahámati.  
 Arakkhań pañthapeticána pújáyacha paríbbayań anusañwachchhań kátuñevanéwań niyójayi.  
 Tassá amanurakkhantá rájáttabbañská idha yáwajju parirakkhanti tañ wiñhiń nawindásiya.  
 Pawárañadíné netwá wihárań nagará tató kátnú terasiyápújá anuwassań niyójayi.  
 Wiháré *Abhayatissa* was wahé Bóñhipálapé síláréliucha kdrísi pákárancha manóharan.  
 Nawamé tassa wassamhi Dáthálhátmahésino bráhmanikáchi áláya Kálíngamhá idhánayi.  
 Dáthádhátußawańsamhi wutteña wiñhindá satań gahetwá bahumánta katwá sammánamuttamań,  
 Pakkhipítvá karayamhi wisudhaphalikumbhwé Déwánañpiyutisséna rájavathumhi kárité,  
 Dharmachakkawhayé géhé wáldhayittha makipati ; tato pañtháya tañ géhań Dáthálhátmahánań ahu.  
 Rájá satasahassánań nawakama punnamáuso wissajjetwá tató kási Dáthálhátmahánań.

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which was like unto a great ocean, to the Maháwiháro ; and kept it for three months in the precincts of the bo-tree. With the same ceremonials, (the multitude) conducted it to the city, and there, near the royal residence, in the south east direction, he built an edifice for that image. This fearless and profoundly wise monarch, having caused images to be made of Itthiyo and the other (théros who had accompanied Mahindo) placed them also there. He made provision for the maintenance of this establishment, and commanded that a splendid festival should be celebrated annually, in a manner similar to the present one. The rája, as he had made this provision for the perpetuation of the festival, even unto this day \* it is kept up without omission. He instituted a festival to be held at the “pawáranan” (couclusion) of “wasso” annually, on which occasion (these images) were carried from the city to the Maháwiháro. He built a protecting wall round the wiháro called Abhayatisso, and added a stone cornice to the flight of steps at the bo-tree.

In the ninth year of his reign, a certain bráhman princess brought the Dáthádhátu, or tooth reliéf of Buddho hither from Kálínga, under the circumstances set forth in the Dáthádhátuwanso.† The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honors, deposited it in a casket of great purity made of “phalika” stone, and lodged it in the edifice called the Dhammáchakko, built by Déwánañpiyatisso.

In the first place, the rája, expending a lac, in the height of his felicity, celebrated a Dáthádhátu festival, and then he ordained that a similar festival should be annually celebrated, transferring the relic in procession to the Abhayagiri wiháro.

\* The period Mahána'mo flourished. This festival is not observed now.

† The relic now deposited in the Máligáwa temple at Kandy : and at present in my official custody.

‡ This work is extant, to which two sections have been subsequently added, bringing the history of the tooth-relic down to the middle of the last century.

*Anusañwachchharań netvá wihamabhayuttarań tassa pújáwidhiń kátuméwarúpań niyojayań  
 Añthdrasawiháréwa kárápési mahipati, anukampáya pánińań wápiyócha thiródaká ;  
 Bódhipújádi puńńáni appameyáni káriya, añthawisutimé wassé gató só ; tattha yágatiń.  
 Dárákó Jetthatissótha bhátá tassa kaniñthiko chhattań lañghesi Lañkáyań ; dantasiippamhi kówido,  
 Katwá kammáni chittráni dukkaráni mahámáti sippáyatanañchétáń so sikkhápési bahu jané.  
 Anattó pituná kási idlhíhiwyanimmítáń bódhisattasarúpancha rupań sádhu manóharań.  
 Apassayancha pallańkań chhattań ratanamañđapań chittadantamayan kinchi tassa kammań tahiń tahiń.  
 Katwá só nawawassáni Lankádípanusásanań anékánicha puńńáni yathá kammanupágami.  
 Buddhadáso tató tassa puttó ási mahipati gundnań akaro sabba ratandánaúwaságaro.  
 Sukhań sabbappayógéhi karontó dipawásinań rakkhamdlakamandáwa purań Wessawanódhani.  
 Paññapuññagunupité wisuddhakarunáloyo tathá dasahi rdjúnań dhammehi samupágato.  
 Chatassó agati hitwá kárayantó winichehhayań janań sañgahawatthuhi sañgahési chattuhipi.  
 Chariyań bódhisattánan dassento dakkhi pánińań pitáwa putté só satté anukampiltha bhúpati.  
 Daliddé dhana dánéna kási punnamanórathé sukhité sabbabhogánańjiwittassa guttiyá,  
 Sádhawó sañgahéndha niggahéna asádhawó giláné wejjakamména sañgahési mahámáti.*

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This monarch constructed eighteen viháros; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bo-tree, and performed other equally eminent acts of piety, in the twenty eighth year of his reign, fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jetthatisso, then raised the chhatta in Lanká. He was a skilful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects. Pursuant to the direction of his father, he sculptured a statue of Buddho, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chhatta, and inlaid it with ivory in various ways; and having administered the government of Lanká for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.

His son Buddhadáso then became king: he was a mine of virtues and an ocean of riches. By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly Alakkhámanda, the city of Wessawano. Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four "agati," he administered justice, and protected the people by the four means that that protection ought to be extended. This monarch exemplified to the people, in his own person, the conduct of the Bódhisattos; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them; and he protected the rich in their property and life. This wise (ruler) patronized the virtuous, discomfited the wicked, and comforted the diseased by providing medical relief.

*Athekadiwasan rájá hathikkhandhawarañgató Tissawápiñ nahánatthań gachchhamdno mahápathé,  
 Adasékań mahándyúgan kuchchhirégasamappitań Puttábhayawihárassa passí wammikamatthaké,  
 Uttánamudarérógań dassétuń dañdasanqitun nípannań sôtha chintési "nágó rógití" nichchayań,  
 Athóruyiha mahánágá mahándgasamípagó éwamáha mahánágó mahánagamanágawań:  
 "Kárapan té, mahánága, útamágamané mayá; tumhé khalu mahátéjá khippań kuppá nasilino,  
 "Tasmá phusítwá té kamman kátuń sakká na té mayá; aphusítwápi no sakká: kinnu kátabba mítthini?"  
 Ewań wutte phanindó só kewalań phanamattano bilassanto pawésetwá nipajjiittha samáhito.  
 Athétamupasańkamma uchchhañgagatamattanó satthań gahetwá phálési udarań tassa bhógino.  
 Niharitwá tato dósáń katwá bhésajjamuttamań sappań tań khanéníwa akási salhitań tadá.  
 "Attánaméwathómési mahádkárunańatań mama tirachchhánápi jáninsu sálhu rajjanti mél'atan"  
 Diswd sukhitamattánań pannagó só mahípatiń pújétun tassa páldási mahagghamaniattano.  
 Silá mayáya Sambuddhapaṭimáya akárayi maniń tań nayanań rájá wiháré Abhayuttaré.  
 Ekópi bhikkhu bhikkhanto gámamhi Thusawatthiké sukkhań labhitwána chirabhippákaya sáncharan.  
 Khiráń sappdnakań laddhá paribhunjíttha kuchchhiyań; pánaká bahawó hutwá udarań tassa khádayuń.  
 Tató só upasańkamma tań niwédési rájino; rájáha "játo súloyań, kaddháréti kidiso?"*

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On a certain day, the rája, while proceeding along the high road, mounted on his elephant, to bathe at the Tisso tank, saw in the neighbourhood of the Puttábhayo wiháro a mahanágó, on a white ants' hill, stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nága is suffering from some disease;" and descending from his state elephant, and approaching the distressed mahanágó, thus addressed him : "Mahanágó, it is only on the road that I became aware of thy case. Thou art unquestionably highly gifted ; but as thou art also addicted to fits of rage, on sudden impulses, on that account, it is impossible for me to approach thee, and treat thy complaint. Yet without approaching thee, I can effect nothing. What is to be done?" On being thus addressed, the hooded monarch (cobra de capello) thoroughly pacified, inserting his head alone into a hole in the ant hill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nága's stomach ; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rája) then thus meditated: "My administration must be most excellent; even the animal creation recognizes that I am a most compassionating person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rája set that gem in the eye of the stone image (of Buddho) in the Abhayagiri wiháro.

A certain priest, who had constantly subsisted as a mendicant, in the course of his alms pilgrimage through the village Thussawattiko received some boiled rice, which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms being produced thereby, they gnawed his entrails. Thereupon repairing to the rája, he stated his complaint to him. The king inquired of him, "What are thy symptoms ; and where didst thou take food ?" He replied, "I took my meal at the

Só dha “ *Thusawaṭhimhi gámé khiréṇa bhójané bhutteti.* ” Rájá anúōsi “ *khiran sappānakań* ” iti.  
*Tad éwa asso ékópi siráwédhaticchchhi sò rájá tassa siráweidhań katvá áláya lóhitáń,*  
*Páyetwá samanań dha, muhuttań wítinámayań “ assalóhita métanti” tań sutwá samanó wami.*  
*Pánaká lóhiténéwa nikkhámińsu ; saíhi ahú bhikkhu ; rájá niwedisé tutthiméwa panattano,*  
*“ Ekasatthappaháréná pána! ásamanó hayó kató arogá sammá mè wojjakammamahó iti.”*  
*Piwantó tóyamékohi deḍdubhaṇḍamajániya aehhhohari taíd ási tatójítóhi deḍdubho,*  
*Antótú díttha tuṇḍań só, téna dákkhéna pilito rájánamagamá ; rájá niidánań tassa puchchhiyu.*  
*Anto sappóti wiññadya sattáhamupawásiyáń sunahdtavilittancha sayané sádhusanthaté,*  
*Sayápési tato sóti niidláyamukhamulhamattano wiwaritvá tańd suttótań tassa mukhantiké,*  
*Mańsapésin thapápésin sarajjuń tassa niggato ganlhéua tań dasitwána antopavisitu márabhi.*  
*Rajjuyátha gahetwána samáḍḍhiya pátiyań udaké pitayitwána idáń wachanamabruvi.*  
*“ Wejo ahósi samná Sambuddhassa kira Jiwako kammań wijjati lókassa katań kinténa dukkarań ?*  
*“ Idisań Payira sòpi kammań natthettha sansayó sabbálarénakubbanto aho puññodayo mama.”*  
*Tathá Hellóligámamhi chandálímú/hagabbhiniń játáń sattasuwadrésu sagabbhań sukhitán akd.*

village Thussawattiko, mixed with milk.” The rája observed, “ There must have been worms in the milk.” On the same day a horse was brought, afflicted with a complaint which required his blood vessels to be opened. The rája performed that operation, and taking blood from him administered it to the priest. After waiting awhile he observed, “ That was horse’s blood.” On hearing this, the priest threw it up. The worms were got rid of with the blood, and he recovered. The rája then thus addressed the delighted priest : “ By one puncture of my own surgical instrument, both the priest afflicted with worms, and the horse have been cured ; surely this medical science is a wonderful one !”

A certain person while drinking some water, swallowed the spawn of a water serpent, whence a water serpent was engendered which gnawed his entrails. This individual, tortured by this visitation, had recourse to the rája ; and the monarch inquired into the particulars of his case. Ascertaining that it was a serpent in his stomach, causing him to be bathed and well rubbed, and providing him with a well furnished bed, he kept him in it awake, for seven days. Thereupon overcome (by his previous sufferings) he fell sound asleep with his mouth open. (The rája) placed on his mouth a piece of meat with a string tied to it. In consequence of the savour which exhaled therefrom, the serpent rising up, bit it, and attempted to pull it into (the patient’s) stomach. Instantly drawing him out by the string, and carefully disengaging (the serpent) therefrom, and placing it in water, contained in a vessel, (the rája) made the following remark : “ Jiwako was the physician of the supreme Buddho, and he knew the science. But what wonderful service did he ever render to the world ? He performed no cure equal to this. In my case, as I devote myself without scruple, with equal zeal for the benefit of all, my merit is pre-eminent.”

Similarly (by his medical skill) he rendered a chandála woman, of Hellóligámo, who was born barren, pregnant seven times, without submitting her to any personal inconvenience.

Wátá bádhéna élópi bhikku uṭthápito ahu gópánaśi gatétamhi dukkhá móchési buddhimá.  
 Piwantassápi maṇḍukabíjayuttañjalañlahuñ násiká bilano gantwá bijamáruha matthakań,  
 Hijjituá, ási maṇḍulo: só wuddho tattha gachchhati méghasságamané téna sóniú lajjati mónavánań.  
 Pháletwá matthakań rájá maṇḍukamapiniya; só kapáláni ghaṭetwána kási pákatiķań lhané.  
 Hitatthań dipawáśinań gáme gáme mahipati káretwá wejjasáláyo wejj: tatthaniyojai.  
 Sabbesań wejjasathhánań katue “Sáratthasaṅgahá” yójesi wejjamékékań rájá gámalwipanchalé.  
 Adá wisancha khettáni wejjánamupajiwanań; wejjé hatthinamassdána balassancha niyójayi.  
 Piṭhasappinamandhánań sá’ayócha tahiń tahiń kárisi sahabhágéna sáláyócha mahápathé.  
 Nichchanassosi salidhammań sulkutu dhammabhánakaraitancha paṭhapisi tahiń tahiń,  
 Sáṭakantarato katuvá sattawaṭthimahálayo diṭhé diṭhé pamóchési dukkhamhá dukkhité jané.  
 Athéladiwasań rájá rájáhharaṇamandito saddhiṅgachchhati sénáya dévehiwiya Wásawo,  
 Tań diswá sirisobhaggamaggappattań mahipatiń rájiddhihívirújantań, baddhawéne bhawantare,  
 Kuṭṭhi ekípi kuṭṭhitwá, hatthén haniyáwani poṭhento tancha poṭhento bhúmiń kantariyaṭṭhiyá,

There was a certain priest so severely afflicted with rheumatic affections, that whenever he stood he was as crooked as a “gopánaśi” rafter. This gifted (king) relieved him from his affliction. In another case, of a man who had drank some water which had the spawn of frogs in it, an egg, entering the nostril, ascended into the head, and being hatched became a frog. There it attained its full growth, and in rainy weather it croaked, and gnawed the head of the priest. The rája, splitting open the head and extracting the frog, and reuniting the severed parts, quickly cured the wound.

Out of benevolence entertained towards the inhabitants of the island, the sovereign provided hospitals, and appointed medical practitioners thereto, for all villages. The rája having composed the work, “Sáratthasangaho,”\* containing the whole medical science, ordained that there should be a physician for every twice five (ten) villages. He set aside twenty royal villages for the maintenance of these physicians; and appointed medical practitioners to attend his elephants, his horses, and his army. On the main road, for the reception of the crippled, deformed, and destitute, he built asylums in various places, provided with the means of subsisting (those objects). Patronizing the ministers who could propound the doctrines of the faith, he devotedly attended to their doctrines, and, in various parts, provided the maintenances required by the propounders of the faith. Earnestly devoted to the welfare of mankind, disguising himself, by gathering his cloth up between (his legs), he afforded relief to every afflicted person he met.

Subsequently, on a certain occasion, the rája was moving in a procession, arrayed in royal state, and escorted by his army, like unto Wásawo surrounded by his heavenly host; when a certain person afflicted with a cutaneous complaint, who had formed an enmity against the rája in a former existence, beholding him thus endowed with regal prosperity, and resplendent with the pomps of royalty, enraged, struck the earth with his hand, and loudly venting opprobrious language, kept striking the ground with

\* This work, which is composed in the Sanscrit language, is still extant. Native medical practitioners prefer to consult it

*Akkóséi anékéhi aṭṭhósawachanhicha. Wippakáramimán diswá dúratówa mahámati ;*  
*“ Náhań saráni sattassa kassápi kata mappiyań : pubbé wétriń ayań játu ; nibbápessámi tań ití ? ”*  
*Anápési samípatjhań purisań ; “ Gachchha kuṭhino amukassábhijánáhi chittáckáranti.” Só gató.*  
*Saháyówiya kutthissa samipamhi nisidiya ruṭṭho kimaththań hontóti puchchhi. Sabhamawócha só.*  
*“ Dáso mé Budháldásýań : rájáhu puṇṇakammná awamaṇṇáya mań mayiháń púrató yati hatthiná.*  
*“ Jánáppessámi attánań katipáhéná ; só yadi hatthawne eti, káretwá sabbań dásávaniggahań.*  
*“ Nóche hatthań mamdyáti máretwá galalóhitáń piwissámi : nasandého nachirénéwa passasi.”*  
*So gantwá narapdlassa pawattiń tań niwédayi : “ Pubbé wérimamdyanti nichchinitwá” mahámati.*  
*“ Winodétumupáyéa yuttań wérinti wérino sádhusańgáha tań twanti ” purisań tuń niyójayi.*  
*Só kutthimupasańkamma saháyówiya áha tań “ Rájánań tań windsetuń chintetwá kálamettakań,*  
*“ AlabhanŃ saháyam mé násakkhiń tassa ghátane ; laddhá tumhè nayissáminattha kammé manórathan.*  
*“ Etha, géhé wasitwá mé, hótha mé anuvattaká ahaméwassa násémi katipáhéná jiwitań ”*  
*Jti watwána tań kutthiń netwá só gharanattanó sunahánuśuwilittancha, niwatthań sukhumambarán,*  
*Subhuttań madhurdhárań, yoṣbanithikatádarań sayápési manuṇṇamhi sayanto sáthu santhaté.*

his staff. This superlatively wise (ruler) noticing this improper proceeding from afar, thus (meditated) : “ I resent not the hatred borne me by any person. This is an animosity engendered in a former existence ; I will extinguish it : ” and gave these directions to one of his attendants : “ Go to that leper, and thoroughly inform thyself what his wishes be.” He went accordingly, and seating himself near the leper, as if he were a friend of his, inquired of him what had enraged him so much. He disclosed all. “ This Buddha-dáso (in a former existence) was my slave ; by the merit of his piety he is now born a king. To insult me, he is parading before me in state on an elephant. Within a few days he will be in my power. I will then make him sensible of his real position, by subjecting him to every degradation that slaves are exposed to. Even if he should not fall into my hands, I will cause him to be put to death, and will suck his blood. This imprecation will be brought about at no remote period.”

(The messenger) returning reported these particulars to the monarch. That wise personage, being then quite convinced, remarked, “ It is the enmity engendered in a former existence ; it is proper to allay the animosity of an exasperated person ; ” and gave these instructions to the said attendant : “ Do thou take especial care of him.” Returning to the leper again, in the character of a friend, he said ; “ All this time, I have been thinking of the means of putting the rája to death, which I have been prevented effecting from the want of an accomplice. By securing your assistance in his assassination, I shall be able to accomplish this much desired wish : come away ; residing in my house, render me thy aid. Within a few days I will myself take his life.” After having thus explained himself, he conducted the leper to his own house, and provided him with the most luxurious means of bathing and anointing his body ; fine cloths for raiment ; savory food for his subsistence ; and on a delightful bed, beautifully decorated, he arranged that a lovely female of fascinating charms should recline.

*Eténéwa niyáména katipdhań niwdsiya natvá tań játarissásań sukhitań pitinindriyań,  
Ranñdlinnanti watvána khajabhojjádlíkań alá dwattikkhattuń nisédhetwá tenajjhíttho tamaggah.  
Bhúpdléna kaménási wissatthotiva. Bhúmipo matóti sutvá tassdsi hadayań phalitań widhá.  
Ewań rögétikichchhéhi rájá sariramánsé thapési wejjálipassa tíkicchhantamanágaté.  
Panchawisati hathéna pásddénópasobhitań, Maháwiháré Mórawapariwénamakárayi.  
Samana Gólapdnuncha addá gámadwayań tahiń dhammaghósakabhíkhhúnań bhogé kappiyakárale.  
Wihárepariwénécha sampannachatupachchayé wápiyó dánasdláyó pañimáyócha kárayi.  
Tassévarańqó rajjamhi mahádhammakathiyat. Suttáni pariwattési Sihaláya niruttiyá.  
Asiti puttá tassásuń súravirangarúpino ásityá sávakánań námaká piyadassaná,  
Sáriputtań náméhi puttéhi pariwáritó Buddhadásó, Sasambudhá rájáwiya vérochatha.  
Ewań kutwá hitań dípawdsinań tidiwangató wassé éñnatinsamhi Buddhadásó naráhípo.  
Tató jeñhasutó tassa Upatissósi bhúpati sabbarájagunópétó nichhasilo mahálayó,*

After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind ; still, however, withholding the information for two or three days ; (at last) he presented him his meals, saying that they were provided by the rája. By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him ; and by degrees he became a most devoted subject to the rája. On a certain occasion on hearing (a false rumour) that the king was put to death, his heart rent in twain.

Thus the rája, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.

He built at the Maháwiháró the pariwéno called Móriya, in height twenty five cubits, and conspicuous from its upper story ; and to the priests resident there, who could propound the doctrines, he provided servants to attend on them, and dedicated to them the two villages Sumano and Gólapánu, as well as wiháros, pariwénos, the four sacerdotal requisites most fully, and tanks, refection halls, and images.

In the reign of this rája, a certain priest, profoundly versed in the doctrines, translated the Suttans (of the Pitakattaya) into the Sihala\* language.

He had eighty sons, valiant, energetic, well formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddho. The rája, Buddhadásó, surrounded by his sons, who were called Sáriputto, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddho (attended by his disciples.)

Thus this ruler of men, Buddhadásó, having provided for the welfare of the inhabitants of the island, passed to the Déwalóko in the twenty ninth year of his reign.

His eldest son, Upatisso,† who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten impious

\* Several portions of the other two divisions also of the Pitakattaya have been translated into the Singhalese language, which alone are consulted by the priests who are unacquainted with Pali.

† The individual name of Sáriputto before he became one of Buddho's disciples

*Dasapuṇḍakriyā hiticā dasapuṇḍakriyādiyi rājadhammēcha pūrēsi rājā pāramitādasa.  
 Gaṇhi saṅgahawatthūhi chatūhīchā chatuddisañ mahāphalimhi dāpēsi rājā rājānuhōjanān.  
 Paṇḍīvānā pasuwattinañ andhānanchēwa rōginā wisalabhbōgasālāyō dānasālāchā kārōyi.  
 Utaramhi disiśhūgē chetiyanhātu mangalā thūpancha patimagēhā paṭimanchāpi kārayi,  
 Karontō taucha sō rōjā móbhijjantu janā iti. Kārapēsi kumārēhi nāpetwā gūlatayūdulañ.  
 Rājuppalañ Gijjhakūtam Pokkharapásyañ Wālāhassanucha Ambutthi Gondigāmazhi wāpikān,  
 Wihārañ Khaṇḍarājāncha wāpiyohā thiñdakā appamāndāmi puññāni kārapēsi tahiñ tahiñ,  
 Wassamānepi yo wassé sayané sunnisinuñako kēvalañ witi nāmēsi rattīñ l hēlo janassiti.  
 Natwā amachcho tañ netwā uyiyānā chhhādayi għarrā ēwan patichchha attlānañ dukkhañ nāsi pāninañ.  
 Kāl: tassāsi dubbhikkharogadukkhēpi pilitō dipé dipō panopāpatamasō sō sumānaso,  
 “Bhikkhū” puchchhittha “kiñ bhantē dubbhikkalī bhayaddliké lōlē lōkdhitañ natthi katañ kinchī mahesind.”  
 Gaṇḍarōhana suttassa uppattiñ tatthā niddisun; Sutwātān sabbasowāñān bimbasambuddhadhātuno;  
 Katwā Satthusilūpattān sōdakañ pāntsampute thapelwā tassa tañ rūpamārōpetwā mahārathañ;*

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courses, the rāja conformed to the ten pious courses ; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rāja extended his protection, according to the four protective rules ; and provided the principal alms-offerings from the royal stores. He built extensive store and alms houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Mangala chētiyo, he constructed a thūpo, image apartments, and an image. This rāja adopted this course, in the expectation of securing the attachment of his subjects. He had confectionary also prepared, which he caused to be distributed by the youths (in his suite).

In various parts of his kingdom, he executed the following unexampled works of piety: the Rājuppala, Gijjhakūta, Pokkharapásaya, Wālāhassó, Ambutthi, and the Gondigāmo tanks ; as well as the Khandarāja wihāro and tank which should constantly contain water.

This individual (before he ascended the throne,) while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.

In his reign, the island was afflicted with drought, disease and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests : “Lords ! when the world was overwhelmed with the misery and horrors of a drought, was then nothing done by Buddho (in his time,) for the alleviation of the world ?” They then propounded the “Gangarōhana suttan” (of Buddho). Having listened thereto ; causing a perfect image (of Buddho) to be made of gold, for the tooth relic, and placing the stone refection dish of the divine teacher filled with water on the joined hands of that (image),

Sayań silań samádáya samádetvá mahájananá mahádánań pawattetvá abhayań sabbapánináń.  
 Alaúlatwácha nagarań déwalókamauóharań dípawásihi sabbéhi bhiúkhui pariwárito,  
 Otdírittha maháwíthiń bhiúkhui tuttha samágatá bhaqantá Ratanań sultań sinchamána jdlan ta lá,  
 Rájagéhantiké withinaggé pákárasantilé wítariúsu tiyámanté kurumána padakkhinań.  
 Bhijjamáne runé wassi maháméghó mahítalé rógdáturácha sabbépi sulhitákańsu ussawań.  
 "Yadá dubbhílkhdrógádi bhayań dípamhi hessati éwaméwa karontuti;" niyójesi narálliyo,  
 Arulho chétiyań kunthakípilládimawekkhiya, punchhitvá mórapinjéna saníkuń yátíwanáhhicha ;  
 Sańkhańśódakamáldáya charantá sandhówané datkhiná parakónamhi káretvá rájagéhato :  
 Upósathagharań buddhapaṭimágéhaméwacha pákádrépa parikkhittáu uyyánancha manóramań.  
 Chádduddasi panchadasi yáwa pa:kassa atthami pátipadikaya pakkhuncha atthaygasamupágutań,  
 Uposathań samádáya samadánań tahiń wasi yáwajíwancha só bhunjí mahápálimhi bhíjanań,  
 Marantécha kalandánamuyyáne bhuttamattanó katwá niwápań dppési ; tadajjdpieha wattati.  
 Chórań wajjhámapánitań disvá sańwégumánaśo chhawań susdná ánetvá khipitvá lóhakumbhiyań :  
 Datwá dhanań palápetvá chórán rattiyamugaté suriyé kujjíté chóraviyajhdíyai tan chhawań.

and raising that image into his state car, he went through the ceremony of receiving "sila," which confers consolation on all living beings ; and made the multitude also submit to the same ceremony, and distributed alms. Having decorated the capital like unto a heavenly city, surrounded by all the priests resident in the island, he descended into the main street. There the assembled priests chaunting forth the "Ratanasuttan," and at the same time sprinkling water, arranged themselves in the street at the end of which the palace was situated ; and continued throughout the three divisions of the night to perambulate round its enclosing wall.

At the rising of the sun a torrent of rain descended as if it would cleave the earth. All the sick and crippled sported about with joy. The king then issued the following command : "Should there at any time be another affliction of draught and sickness in this island, do ye observe the like ceremonies."

On visiting the chétiyo\* (in the midst of the inundation), observing ants and other insects (struggling on the flood), with the feathers of a peacock's tail, sweeping them towards the margin (of the chétiyo), he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded, from his chank.

He constructed to the south west of his palace an upósattha hall, a hall for the image of Buddho, surrounded by an enclosing wall, and formed a garden.

On the fourteenth and fifteenth days of each half month, as well as on the eighth and first days of each quarter, renewing the vows of the "attasil" order, and undergoing the ceremonies of the upósattho, he tarried there on those occasions ; and during the whole of his life he subsisted on the alms prepared for the priesthood (without indulging in more luxurious food); he had been also in the habit of setting aside rice, formed into lumps, for the squirrels which frequented his garden ; which is continued unto this day.

This benevolent (monarch) on seeing a culprit carried away to undergo his sentence, procuring a corpse from the cemetery, and throwing it into a chaldron, and bestowing money on the offender, allowed him to escape in the night ; and at the rising of the sun, as if incensed against the criminal, boiled the corpse.

\* Special to the Rāmaváyi.

*Akú dipamhi sabbesań chétiyánań mahamahań Thúparámécha thúpassa hémachumbaatakanchúlán.*  
*Dwáchattádisa wassáni katwáwańjhań-hauampi só katwápuṇyamupáganji dívaraja sváryatań.*  
*Rańgo tassa kanińthéna Muhanáména wallabhá déwi satthań nípátevwá tamathhánamhi mdrayi.*  
*Pabbajitewá kaníthó só jiwamánamhi bhátari ; haté rájanihináya ávattitwási bhúpati ;*  
*Mahésiń attano kási mahésiń bhátaghátiniń. Gilánasdlákérési maháphálcha wad-thayi.*  
*Léhadwáraralaggáma Kótípassáwanawayo tayó wihré katwálá bhikkhúnamabhayuttare.*  
*Wihárań kárayitwána Dhúmarańkhamhi pabbaté mahésiyánayénálá bhilkhunań thérawádináń.*  
*Navakammancha jínnésu wiháresu sakárayi dánaslaratowattha piújakócha ahú sañá.*  
*Bodhimaṇḍasamipamhi játó bráhmanamánuwo, wíjjásippakalávádi tisu wélesu páragó,*  
*Sammá wińnáta samayó subhavádawisárató wálatthi Jambúlipamhi áhindantó pawálínó.*  
*Wiháramékań ígamma, rattiń pátáń, jalimanań, pariwattéti sampunnapadań suparimanyańdalań.*  
*Tatthéko Réwatońáma maháthéró wíjániya ; "Mahápańgo ayaí satto damétuń wattatiti" só.*  
*"Konu gaddrabharáwéna wirawantóti?" abruwei, "Gaddrabhíná rawé altháń kín jánasiti?" áha tań*

He celebrated a great festival for all the ehétiyos in the island; and made a metal covering, ornamented with gold, for the thúpo at the Thúparámo. Having completed a reign of forty two years, without having in a single instance indulged in a fête of festivity, confining himself to ceremonies of piety, he departed to be associated with the chief of the déwos.

His consort, who ought to have cherished him, caused him to be put to death by means of his younger brother, Mahanámo, by plunging a weapon into him, in an unfrequented spot. During the lifetime of the late king this younger brother had been a priest. On the assassination of the rája, throwing off his robes, he became the sovereign; and made the queen who had put his elder brother to death his own consort.

He founded an asylum for the diseased, and kept up the alms-offerings for the priesthood. In the division of the Kótí mountains, at the Lóhadwáraralaggámio, he built three wiháros, and conferred them on the priests of the Abhayagiri establishment. By the aforesaid queen a wiháro was built at the Dhammarakkhito mountain, for the schismatic priests.

This (monarch), devoted to deeds of charity and piety, repaired dilapidated wiháros; and was a constant contributor towards the maintenance of religion.

A bráhman youth, born in the neighbourhood of the terrae of the great bo-tree (in Mágadha), accomplished in the "wíjja" and "sippa;" who had achieved the knowledge of the three "wédos," and possessed great aptitude in attaining acquirements; indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambúdipo, established himself, in the character of a disputant, in a certain wiháro, and was in the habit of rehearsing, by night and by day, with elapsed hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain mahá théró, Réwato, becoming acquainted with him there, and (saying to himself), "This individual is a person of profound knowledge; it will be worthy (of me) to convert him;" inquired, "Who is this who is braying like an ass?"

"Ahañ jáneti" wuttó só ósáresi sakammataán, wuttaán wuttaán wiyákási, wiródhampicha dassayi.  
 Tínahi "Twaán sakań wálamótáréhicha," chódító, Pálidhábhidhammassa atthamassa nasódhiyá.  
 Aha "Kasséso mantóti?" "Buddhamantóti" sobbruwi. "Déhimétanti wuttéhi? "Ganha pabbajataán" iti.  
 Mantatthi pabbajitwá só uggañhi Pitakattayaán "Ekáyanó ayań maggó" iti pachchhdta maggahi.  
 Buddhassawiya gambhira ghósattánań wiyákaruń "Buddhaghósóti" só; sóhi Buddhóviya mahitale.  
 Taňha Nánódayan náma katwá pakaraná; taalú Dhammasaŋganiyákási kayań só Atthasáliniń.  
 Parittatthakathanchéwa kótumárabhi buddhimá; tań disicá Révato théro idań wachanaabruwi.  
 "Pálimattamidhánitań: natthi Atthakathá idha; tatháchariyáwáldéha bhinnarúpá navijjaré.  
 "Sihalañthañkuthá suddhá; Mahindéna matimatá Saŋgitayamáruhá Sammásambuddhadésitań,  
 "Sáriputtadigítancha kathámaggáń samekkhiya, katá Sihalañhásáya Sihálesu pawattati.  
 "Tań tattha gantwá, sutwá twaán; Mágadhánań niruttiyá pariwattéhi: sá hóti sabbalókahitá wahá."  
 Ewan wutté pasannosó uiklhumiñwá tató, imah dipamágá imasséwa raññó kálé, mahámati.

(The brahman) replied to him, "Thou canst define, then, the meaning conveyed in the bray of asses." On (the théro) rejoicing, "I can define it;" he (the bráhman) exhibited the extent of the knowledge he possessed. (The théro) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, "Well, then, descend to thy own creed;" and he propounded to him a passage from the "Abhidhammo" (of the Pitakattaya). He (the bráhman) could not divine the signification of that (passage); and inquired, "Whose manto is this?" "It is Buddho's manto." On his exclaiming, "Impart it to me;" (the théro) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Pitakattaya, subsequently coming to this conviction: "This is the sole road (to salvation); became a convert to that faith. As he was as profound in his (ghósó) eloquence as Buddho himself, they conferred on him the appellation of Buddhaghósó (the voice of Buddho); and throughout the world he became as renowned as Buddho. Having there (in Jambudípo) composed an original work called "Nanódayan;" he, at the same time, wrote the chapter called "Atthasálini," on the Dhammasanginí (one of the commentaries on the Abhidhammo).

Réwato théro then observing that he was desirous of undertaking the compilation of a "Parittatthakathan" (a general commentary on the Pitakattaya), thus addressed him: "The text alone (of the Pitakattaya) has been preserved in this land: the Atthakathá are not extant here; nor is there any version to be found of the wádá (schisms) complete. The Singhalese Atthakathá are genuine. They were composed in the Singhalese language by the inspired and profoundly wise Mahindo, who had previously consulted the discourses of Buddho, authenticated at the three convocations, and the dissertations and arguments of Sáriputto and others, and they are extant among the Singhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Mágadhas. It will be an act conducive to the welfare of the whole world."

*Mahávihárań sampattó wiháre sabbasálhunai Mahápadháraghárań gantvá Sanghapállassa santiké.  
Sihalañthakathań sutwá Thérawádancha sabbasó, dhammassámissa ésóra adhippáyoti nichelhiya.  
Tattha sañghassa mánetevá “Kátumañthakathań mama ; potthaké détha sabbéti” áha ; vímañsitun sati.  
Sañghogátháduwayáń tussálási “Sámatthiyáń tawa ettha dassihí ; tań diswá, sabbé démáti potthaké.”  
Pitakattayamethhéwa saddhimatthakatháyá so “Wisuddhimaggan” námáká sañgahetvá samásatō ;  
Tató sañghán samúhetwá Samuddhamatakóvidá mahábodhi samipamhi so tań wáchétumárabhi.  
Dévatá tassa népuńyan pakásétuń mahájané chhádésuń potthakań sópi dwattilkhattumpi tań aká.  
Wáchétun tatiyé wáré potthaké samuláhaté potthalañ addwaya mañgampi sañthápésuń tahí maru.  
Wáchayínsu tadá bhikkhu potthaké attayamékató : gantható, atthatóchápi pubbáparawasénawá ;  
Thérawádehi, pálihi, padéhi, wyanjanéhicha, aṇiñathattha nahunéwa pótthakésupi tisupi.  
Athá ugghósayi sañghó tuṭṭhahaṭthó wisésatu “Nissań sayań só Mettéyyó” iti watwá punappunań.  
Saddhimatthakatháyáda potthaké Pitakattayé Gantháharé wasantu só wiháre dúrasańl.ar.*

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Having been thus advised, this eminently wise personage rejoicing the:ein, departed from thence, and visited this island in the reign of this monarch (Mahanámo). On reaching the Mahawihára (at Anurádhapura) he entered the Mahapadhára hall, the most splendid of the apartments in the wiháro, and listened to the Singhalese Atthakathá, and the Thérawádá, from the beginning to the end, propounded by the théro Sanghapáli ; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhammo. Thereupon, paying reverential respect to the priesthood, he thus petitioned : “I am desirous of translating the Atthakathá ; give me access to all your books.” The priesthood for the purpose of testing his qualifications gave only two gáthá, saying : “Hence prove thy qualification ; having satisfied ourselves on this point, we will then let thee have all our books.” From these (taking these gáthá for his text), and consulting the Pitakattaya, together with the Atthakathá, and condensing them into an abridged form, he composed the commentary called the “Wisuddhimaggan.” Thereupon having assembled the priesthood, who had acquired a thorough knowledge of the doctrines of Buddhó, at the bo-tree, he commenced to read out (the work he had composed). The déwatás in order that they might make his (Buddhaghósó’s) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the déwatás restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification, nor in a single misplacement by transposition ; nay even in the théra controversies, and in the text (of the Pitakattaya), was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, “Most assuredly this is Mettéyyo (Buddhó) himself ;” and made over to him the books in which the Pitakattaya were recorded, together with the Athakathá. Taking up his residence in the secluded Ganthákaro wiháro at Anurádhapura, he translated, according to the grammatical rules

*Pariwattesi sabbapi Sihalatthalathā tadā sabbesañ mūlabhāsāya Māgadhāyaniruttiyā.  
Sattānañ sabhabhāsānañ sā ahōsi hitāvahā : thēriyāchariyā sabbē Pāliñwiya tamaggahuñ.  
Athā kattabha' iche su gateśu parinithitañ manditūn sō mahābhōdhiñ Jambudipamupāgami.  
Bhutwā dvāravāsānā Mahānāmo mahāmahañ tātwa puṇyānī chitrānī yathākumāmupāgami.  
Sañcēpetē dhāraṇipathayō machchumrachhetum tute nī sañkhiāsu pachitasubhālā sālhūsampannabhogā ēvañ  
sabbēnidhana wasagā honti : sattāti nichchañ rāgañ summāwinayatu dhanē jivitēchāpi dhimā.*

*Iti sujanappasādaśañwēgutthāya katē Mahāwansē “Sattarājiko” nāma Sattatiñsatimo parīchchhēdo.*

#### ATTATINSATIMO PARICHCHHEDO.

*Mahānāmasutō dsi damilikuchchhisambhawō Sotthisēnō ; tatha Sanghā dhītchāsi mahēsiyā.  
Sotthisēnō tudā rajañ patwā, Sanghāya nāvito tasminyēva dinē bhēriñ chardipetwā tudātu sā  
Attanō samikassālā chhattagāhaka Jantunō. Chhantagāhakawāpiñ sō latwā sañwachchharé matō.  
Athāmachchō mahāpaññō sahāyō tassa tañ matañ antōvatthumhi jhāpetwā ; vihichōrañ mahābalañ,*

of the Māgadhas, which is the root of all languages, the whole of the Singhalese Attakathā (into Pāli). This proved an achievement of the utmost consequence to all languages spoken by the human race.

All the thēros and achārayos held this compilation\* in the same estimation as the text (of the Pitakattaya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudipo, to worship at the bo-tree (at Uruwélāya in Māgadha).

Mahanāmo having performed various acts of piety, and enjoyed (his royal state) for twenty two years, departed according to his deserts.

All these rulers, though all-powerful and endowed with the utmost prosperity, failed in ultimately overc ing the power of death. Let wise men, therefore, bearing in mind that all mankind are subject to death, overcome their desire for riches and life.

The thirty seventh chapter in the Mahāwanso, entitled, the “seven kings,” composed equally for the delight and affliction of righteous men.

#### CHAP. XXXVIII.

Mahanāmo had a son, named Sotthisēnō, born of a damila consort ; by the same queen he had also a daughter called Sanhā. This Sotthisēnō, who then succeeded to the monarchy, was put to death on the very day (of his accession) by the said princess Sanghā ; who immediately, by beat of drums, conferred it on her own husband, Jantu, who held the office of chhatagāhako. He formed the Cuhatazāhako tank, and died within that year.

His confidential minister then privately burning his corpse within the precincts of the palace, and deciding that a certain powerful individual, who had been a plunderer of crops,

\* This is the Pali version of the Attakathā now used by the Buddhists of Ceylon.

*Rajjayoggoti chintetwá, katurá tan bhúpatin. rahó antoyéva niwásetwá rájá rógaturo iti.*  
*Sayań rajjań wicháresti. Chhané patté mahajaná "Rajáche atthi amháhi saudhimituti" ghósayun.*  
*Tan sutwá narapál sō sabbálaní úramań itó samánite mahánágé n "ésó yoggó mamáti" sō*  
*Dáthańhítugharatháné sudhanágán samálisi Rańgo ánatí watté sō, agá áruyiha tan puran.*  
*Katwá padakkhań, gantwá páchhina dwárato bahi patame chítiyatháné kátu nagaramappayi.*  
*Maháchétiyattéyé hathihárekási tórajan. Mittaséno bahuńpuńha` atwá wassena sō chutó.*  
*Mittaséno rane hantwá damilo Pandu námal o ágato paratramhó Lańkárajjamal drayi.*  
*Janá lulind sabhépi Róhanań samupágatá: óragańgáya issarań damilá éwań kappayu.*  
*Yé Subhassu balot'hasa bhítá Móriyanansajá palayitná nará wasań kappayińsu tahiń tahiń.*  
*Tisamajñatamó Nnn-livádipigáne l utumbi'ó Dhátusénarayó ási Dáthánamocha tan suto.*  
*Gané Ambilay águmhi wasamputté duré lažhi Dhátus na Silatissabódhinchá samajátiké.*  
*Mátuń lariyó tesań saudhápab'ajjawattati Dighasandakatáváse. Isthátusénopi mánavo*  
*Santiķe tassa pabbajja, rukkhamúlamhi é adá sajjháyatí, pawassitha méghó; nágó tapassiya.*

---

was worthy of being raised to the monarchy placed him on the throne ; but kept him also confined within the palace, and giving it out that the rája was suffering from sickness, himself administered the government.

At a certain festival, the populace clamorously called out ; "If we have a king, let him shew himself." On hearing this call, the monarch arrayed himself in regal attire ; but finding that no state elephant was forthcoming for him (to carry him in procession), mentioning, "Such an elephant will suit me," sent for the white elephant kept at the tooth relic temple. On the messenger delivering the king's order, the elephant obeyed. (The rája) mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first chétiyo ; and he built a triumphal arch within the square of the Mahá chétiyo, formed by the wall ornamented with figures of elephants. Mittaséno having performed many acts of piety died within the year.

A certain damilo, named Pandu, landing from the opposite coast, put Mittaséno to death in the field of battle, and usurped the kingdom of Lanká. All the principal natives fled to Róhana ; and the damilos established their power on this (the Anurádhapura side) of the river (Maháwáluka).

Certain members of the Móriyan dynasty dreading the power of the (usurper) Subho, the bálattho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhátuséno, who had established himself at Nandiwápi. His son namei Dhá á, who lived at the village Ambilyágo, had two sons, Dhá uséno and Silatissabódhi, of unexceptionable descent. Their mother's brother (Mahávámo) devoted to the cause of religion, continued to reside (at Anurádhapura) in his sacerdotal character, at the edifice built by the minister Dighasandano.\* The youth Dhátuséno became a priest in his fraternity, and on a certain day while he was chaunting

\* Minister of Dewánanpiatisso : vide p. 102.

*Parik<sup>7</sup>hipitvá khögéki chhálayitvá phanénacha pottha<sup>1</sup>ancha kumárancha rakkhi: Tań passi málulo;*  
*Sicet á iri sańkáren tassa ruńtho paró uati; tasmiń chittań nadúsési tampidiswána málulo;*  
*"Uttamó watayań sutto rájí hessuti," nichchhayań; "rakkhitabóti," ádáya tań wińdramupdgato.*  
*"Rhó nisa diwábhagayań kattabbó metima' iti, sa' khánési kumáran tań. Pan iuko tań wijániya,*  
*"Ganhathenanti" pesei séwáke tassa rattiyán. Disawána supinań théró niharittha kuńrá<sup>1</sup> an.*  
*Tań miń nek<sup>2</sup> hantamattamipi semaká pariwariya parivenena ; assińsu. Tatō nikhamma te ubhó,*  
*Dakíhinasm á disdágé Gónanámána mahánań patwá sampuunmatthań gantukámpí wégasá;*  
*"Yathá nadógrá war.si amhí<sup>3</sup> an twimpí wáraya wá, ní gařetwá ethéhi watwá theró taddá nań;*  
*O'arittha kuńráyá vaddhiń. Diswána te ubhó nágirája tildá élo pitthimpádiśi téna sò.*  
*Uttaritwá kumáran tań netwá pachehantumánsań lalihá:thiro dñuń bhunvi sesampitténa tassadá.*  
*Chittikdréna thérampi bhattáń pakti hippabhúniyáń bhunji. Théró tańjáni bhunjiteyáń mahiń iti.*  
*Panđu rájápi katwána rájań wassamhi panchimé chutó, putto Phariahpi, tatiyó, tassa bhátnko.*  
*Kaníthó Khuddapárińló kubbań rájája; mahána Dhátusenanugé sab'bé wihetthesi mahájané,*  
*Sangahési jané Dhátuséno yujhittha rájino. Só sołasahi wassehi puńapápakaró mató.*

at the foot of a tree a shower of rain fell, and a nága seeing him there, encircled him in his folds and covered him and his book with his hood. His uncle observed this; and a certain priest jealous thereof, contemptuously heaped some rubbish on his head, but he was not disconcerted thereby. His uncle noticing this circumstance also, came to this conclusion: "This is an illustrious (youth) destined to be a king;" and saying to himself, "I must watch over him," conducted him to the wińdram; and thus addressing him: "Beloved, do not omit, night or day, to improve thyself in what thou shouldest acquire," rendered him accomplished.

Pandu having heard of this, sent his messengers in the night, commanding, "Seize him." The théró foreseeing in a dream (what was to happen) sent him away. While they were in the act of departing, the messengers surrounded the pariwéno, but could not find them. These two escaping, reached the great river Góno in the southward, which was flooded; and although anxious to cross, they were stopped by the rapidity of the stream. (Mahánámo) thus apostrophising the river: "O river, as thou hast arrested our progress, do thou, spreading out into a lake equally delay him here;" thereupon, together with the prince, descended into the stream. A nága rája observing these two persons, presented them his back to cross upon. Having got across, and conducted the prince to a secluded residence, and having made his repast on some milk-rice which had been offered to him, he presented the residue, with the refection dish, to the prince. Cut off respect for the théró he turned the rice out on the ground (in order that he might not eat out of the same dish with him), and ate it. The théró then foresaw that this individual would possess himself of the land.

The rája Pandu died after a reign of five years. His son Pharindo, and thirdly his younger brother Khuddaparindo, administered the government; but a constant warfare was kept up by Dhátuséno, harassing the whole population which had not attached itself (to him).

Dhátuséno protected (his own) people, and waged war against (the usurper) rája. That impious character dying in the sixteenth year of his reign, the other, third, individual

*Tinitarō tatō dsi rájá. Másaducayéna tań Dhátuséno winásési téna katwá maháhawań.  
 Hané tasmán mahipálé Dáthiyó damiló tatō rájá wassattayé hutwá Dhátuséna ható tato.  
 Pithiyó damiló satta másé narúdhanań gató Dhátuséná yujjhítewá. Wansó pachchijja dámiló,  
 Athási rájá Lań áyań Dhátuséno narúdhipo, bháttardhań dipamhi dámilé dsi aghátaké,  
 Upáyéhi anekhehi ekaríisappamánaké khanlháváré niwásetwá katwá yulthamasésato,  
 Södhetwá nélínian sáthu, lalwáreca sukhitań junáń, sásanancha yathá thané thapesi parandisitań.  
 Damilé yenuwattinsu kuhnań knlagámiwá. "Té manúrá sásanańwá no rakl.hińśuti" pakujjiya,  
 Tésań gáme gahetwánu gámek ási sarak ha! é. Róhavágamma té sabhé kuliná tamupatthahuń.  
 Tésań sakkáraśamnána yutha yógrumań dsi só: amachché attano dui! ha saháyéchabhitósayi.  
 Bandhápetwá mahaganyań kedára' áthirórlake mahápalimhi bhlkhúnuń saliobhattancha dápayı.  
 Pangurégdturathhánań sállyókási bndlliuri Kálawápincha ganhitwá bandhi Gónammahánadiń.  
 Mahávihárań kutwána pattiyyuttamanákulán tathá bólthigharancheva dassanéyyumahárayi.  
 Bhikkhawó parítosetwá pachchayehi chatúhípi Dhanundásókóra sókási saýgahan Pitakattayé.  
 Átthárasa wiħár:cha thériyáuamakárayi sampannańhóge dipamhi atthárasacha wápiyo,*

became king. Dhátuséno, carrying on an active warfare against him also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the damilo Dáthiyó was rája for three years, when he also was put to death by Dhátuséno. The damilo Pithiyó then (succeeded), and in the course of his warfare with Dhatuséno was killed in seven months. The damilo dynasty then became extinct.

Thereupon the monarch Dhátuséno became the rája of Lanká. With the co-operation of his brother he entirely extirpated the damilos, who had been the devastators of the island by their various stratagems,—by having erected twenty one forts, and incessantly waged war in the land; and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendancy.

Some of the natives of rank, male as well as female, had formed connections with the damilos. Indignant at this defection, and saying, "These persons neither protected me, nor our religion," (the rája) confiscating their estates, bestowed them on those who adhered to him. All the nobility who had fled to Róhana rallied round him; on whom he conferred, with due discrimination, every protection and honor; but more specially gratified those devoted officers who had personally shared his own adversities.

Damming up the great river (Maháwáluká), and thereby forming fields possessed of unfailing irrigation, he bestowed them on the priests entitled to the great aims, for the purpose of supplying them with "sáli" rice. This wise ruler founded also hospitals for cripples, and for the sick. He formed an embankment across the Gómo river, including the Kálawápi tank. Employing his army therein, he restored the Maháviháro, as well as the edifice of the bo-tree, rendering it most beautiful to behold. Like unto Dhámmásóko, having thoroughly gratified the priests, by fully providing them with the four sacerdotal requisites, he held a convocation on the Pitakattaya. He built eighteen wiħáros for the fraternities who had composed the "thérawádá"; and to ensure full crops in the island

Kálawápiwihárócha Kótípassáwanámálo, Da'khi idgirinámócha wiháró Wa' dhanáma' e  
 Paññáwalla' abhútécha Bhallátal assandina' b, Pasnásinno; désanhi Dhatusénócha pabbate  
 Mañganethúpawithicha; Dhatusénópi uttare; piñlina Kambawittihi; tathí Antaramégiri,  
 Attálhi, Dhátusénócha; Kassapitthikópubbate: Róhano Díyagámocha. Sálawáno Hí Liang.  
 Wiháró Bhiliwánocha. Atharasa imé mata. Piñlina Hán'atthi Mahado sti' vú' ;  
 Khud-takécha wihare, sú athárasa naruttára wajiy'cha tothí latte, - a resuñatára;  
 Panchawisati hattan-ha Mayurapariwéno'vá hörí; thápi pátamá, u' thápi, u'  
 Kumára Scnassappetwa puñbabhígañ wiñ thayi Kálawápiñi bhágalnan kóttia'cañ, zatdázyan.  
 Lóhápásálañké jinné nuvañanmanchalárayi. Mihóthúpésu chhattani t. a' jana' iñarzai  
 Déwánañpiyatisséna Latabódh'methániya, siñánapiján bólissa varabódkesa' rau;  
 Dháwantábhakáñyago tathá pújesi sólava aluñ árañ Muñadossz a' hiséñ' a'cañ iñarzai  
 Mahábóthipatítháná érañ Lánkáya bhúmipá yáruvádásamán wá, san buddhípa'zakarazayu  
 Mahámahindathérassa káretwá poñiñimbolán; Therassálabaná netrā, látun pújá anháre.  
 Datwá sahassán dipitún Dipawánsu samádi. Thitanán tathha bá, hunuñ datuñel jñáda'ca, vala.

he formed also eighteen tanks, (at those places): viz. at the Kálawápi tank, a village of that name, also the Kótipasso, the Dakkhinágiri, the Waddhanámo, the Paññáwallako, the Bhallátako, the Pásánasinno; in the mountain division, the Dhátusénó, the Mañganethupatti; to the northward, the Dhátusénó; to the eastward, the Kambawitti; in the same direction the Antaramégiri; at Attálho the Dhátusénó; the Kassapitthikó, at the mountain of that name; in Róhano, the Dáyazámo, the Sálawáno, and Wibhisano wiháros, as well as the Bhiliwáno wiháró. These, be it known, are the eighteen. In the same manner, this ruler of men having constructed also eighteen small tanks and wiháros; <sup>viz.</sup>, the Pandulako, Hambatthi, the Mahádantó, &c., bestowed them on the same parties. Pulling down the Mayurapariwéno, which was twenty five cubits high, he reconstructed an edifice twenty cubits high. Assigning the task to prince Sénó, he caused the fourth of the fields at Kálawápi, two hundred in number, which were formerly productive, to be restored to cultivation. He made improvements at the Latabódh, which was in a dilapidated state. At the three principal thépos, he erected chhatras. He celebrated a festival for the purpose of watering the supreme bo-tree, like unto the pára-festival of the bo-tree held by Déwánañpiatissé. He there made an offering, or set up bronze statues of virgins having the power of locomotion\*; he held also a festival of incantation in honor of the divine sage. From the period that the bo-tree had been planted, the rulers in Lanká have held such a bo-festival every twelfth year.†

Causing an image of Mahá Mahindo to be made, and conveying it to the edifice (Ambamálako) in which the théro's body had been burnt, in order that he might celebrate a great festival there; and that he might also promulgate the contents of the § Dipawanso, distributing a thousand peices, he caused it to be read aloud thoroughly. He ordered also

\* The word is literally rendered. It is possibly a clerical error.

+ This festival is no longer celebrated, and has probably

been discontinued from the period that Anurádhapura ceased to be the seat of Government.

§ The Mahawanso; whether brought down to the period or only to the end of the reign of Maháseno to which alone the Tika extends, there is no means of ascertaining.

Bhiñkhussa attano sisé sañkáro'irayań sarań lóbháń nádási wutthassa pariwénassa attano.  
 Pátikammań hahúń ási wiháré Abhayuttaré sílá Satthussa kárési mandíranha sámya iapáń.  
 Buddhadálásá ate netté natthé naggiamanidwayań alásí nettań Satthussa rañschúlánanin tathá,  
 Mañihí ghananilchi késáwattáń su-nuttamań hemawattháń tathéwáyáń lómánówáyá chivarań,  
 Pádajáai suvannassa padumań dipamuttámań nánárdágambárań taththa pájayittha asańlhiyań.  
 Akásí patimáche bahunaýgañachetiyé bólhisattécha tathhásuń Kálaselassa Satthuno,  
 Upasambhíwhoyissápi Lókanáthassa kárui ránscchúlamanímiwa Abhisékawhayassacha,  
 Buddhabimbássa l drési pubbé wuttań pilandhanań. Wámapassanhi bédhissa bólhisattaghárań tathá,  
 Metteyassacha l arési sabbań rájapilandhanań, samantá yójane tassa taláralakhangha yójayi.  
 Kárápési wihárésu dhiturájawha pantiyo, tathá satasahasréhi mahábdhíghárań warań.  
 Thúparámamhi thúpassa pújań jíñnań wisó:thanań dáthálháthughárechápi jínuassa patisańkharáń,  
 Dáthálháthukarayáñdancha ránchincha ghañakutthimań mahagghamáyisańkínyáń suvannapadumánicha;  
 Dáthálháthumhi pújyesi, pújancháká. Asańlhiyá chivarálini dápési bhikkhúnań dipawúsinań.

sugar to be distributed among the priests assembled there. (On this occasion) calling to his recollection the priest (formerly) resident in the same wiháro with himself, who had heaped dirt on his head, he did not permit him to participate in these benefits. He made many repairs at the Abhayagiri wiháro, and for the stone statue of Buddho an edifice, with an apartment (for the image). On the gem set in the eye of the image of the divine teacher by Buddhadáso being lost, this (rája), in a similar manner, formed the eye with the "chúlámani" jewel (a part of his regal head dress). The supreme curly locks (of that image he represented) by a profusion of sapphires; in the same manner the "unnan" lock of hair (in the forehead between the eyes) by (a thread of) gold; and he made offerings (thereto) of golden robes; and also, composed of gold, a foot cloth, a flower and a splendid lamp, as well as innumerable cloths of various colors. In the image apartment, he constructed many splendid chétiyos, where there also were (images) of Bódhisattos.

For the granite statue of Buddho, as well as for the statue of the saviour of the world, called the "Upasambhawo," he converted his "chúlámani" head ornament (into the ornament placed on the head of Buddho's statue, representing the rays of glory); and in the manner before described (at the festival of inauguration) in regard to the image named the Abhiséko, he invested these (images also) with their equipments. To the Bódhisatto \*Mettéyyo, he built an edifice to the southward of the bo-tree, and invested (his image) with every regal ornament; and directed that guards should be stationed at the distance of one yójana all round it. He caused the wiháros to be painted with ornamental borders of the paint called the "dhátu;" as well as the superb edifice of the great bo, expending a lac thereon. At the Thúparámó he repaired the thúpó and held a festival; he also repaired the dilapidations at the temple of the tooth relic. He made an offering to the "Dáthádatu" (tooth relic) of a casket thickly studded with radiant gems, and flowers of gold; and held a festival of offerings in honor of the tooth relic. He bestowed also innumerable robes and other offerings on all the priests resident in the island. He made improvements at

\* The Buddho who is to appear next, to complete the five Buddhos of the present "Mahábhaddakappo."

Kárápetvá vihárésu nawa<sup>7</sup>amman tahiń tahiń pálárécha gharassáká suhdákammań manóharań.  
 Maháchétiyattayé katwá suhdákummanmahárahaní suwannachhattuń kárési tathá wajirachumbutaní,  
 Maháriháre páyena Mahásénénu násíté rasiśu Dhammaruchilí ubilíkhu Chétiyapaśbaté.  
 Katwá Ambatthaláń therawadinań dátukámaló yáchito tehi tétsuacha addási dharanipati.  
 Dhátupathhánanámaucha káretwá kańsalbhajań dánaravítanyarrattési ammanihí dwipanchahi.  
 Antóbhahicha káretwá nagarassa jindlayé paṭimáyóha pújesi Dhammasó<sup>7</sup> asanósamó.  
 Tassa puñyáni saßbani rattumpatipadań naré lóhínama samathóti mníhamattań niłassitań!  
 Tassa putti duwé ásuń Kassapo bhinnamátuń kichéwa Moggallánó mahabbaló.  
 Tathá pánasamá éká luhiticha manórandá bháginéyassa pálásí sínápacchancha taucha so.  
 Winádóséna télesi kasá yurusu sópi tań. Rájá disicána dhítaya watthań lóhitamálkhitáń;  
 Natwá tammatarań tassa nuggajjháptesi kujjhiya. Tatéppabháti só báddhawéro sañgamána Kassapaní,  
 Rajjenétáń phalóbhettwá, bhinnditwá pituuntaré, sañghahetwá janáń, j. w. tgáhn gdhápayí patiń.  
 Ussipési tato chhattań Kassapo pitupalí hiyé windáctwá jané laddha saßbayápasahádyako.  
 Moggallánó tato tena kábulámo maháhawań aladdhabalitáyágá Jumhulipáń balatthiko.

the several viháros. At each of those places, he caused the enclosing wall of the edifice to be beautifully plastered. At the three principal chétiyos, having had the white plastering renewed, he made a golden chhatta for each, as well as a "chumbatan" of glass.

On the Mahawiháro being destroyed by the impious Maháséno, the priests of the Dhammaruchchi sect had settled at the Chétiyo mountain. Being desirous of rebuilding, and conferring on the thérawáda priests (the opponents of the schismatics), the Ambatthaló viháro (at the Chétiyo mountain), and being also solicited by them to that effect, the monarch bestowed it on them.

Having celebrated a festival in honor of the "Dú:hádátu" relic, at the dedication of a metal dish, he kept up offerings (of rice,) prepared from ten ammunams of grain; and, like unto the unsurpassed Dhammasóko's, constructing image houses both within and without the capital, he made offerings to those images of Buddho also. Who is there, who is able, by a verbal description alone, to set forth in due order all his pious deeds!

He had two sons born of different, but equally illustrious, mothers, named Kassapo and the powerful Moggalláno. He had also a daughter, as dear to him as his own life. He bestowed her, as well as the office of chief commander, on his nephew. This individual caused her to be flogged on her thighs with a whip, although she had committed no offence. The rája on seeing his daughter's vestments, trickling with blood, and learning the particulars, furiously indignant, caused his (nephew's) mother\* to be burnt naked. From that period the (nephew), inflamed with rage against him, uniting himself with Kassapo, infused into his mind the ambition to usurp the kingdom; and kindling at the same time an animosity in his breast against his parent, and gaining over the people, succeeded in capturing the king alive. Thereupon Kassapo, supported by all the unworthy portion of the nation, and annihilating the party who adhered to his father, raised the chhatta. Moggalláno then

\* She must have been the sister of the king, as it is only a sister's son who could be designated in law. The term does not apply to a brother's son.

*Mahárajján winásená v igégenacha sínunó bandhágáraniwásená du<sup>2</sup>.khitampi nara-lhipar.*  
*Du<sup>2</sup>.khápétumupańjo sú cha Kassaparajakań: "nidhu rájakulé, rája, wuttá tē pitará iti?"*  
*"Nóti" wutté. "Na jásasi chittamétaśa, bhúmipa, Moggalánuśa gópéti nidhiń sóti?" tudabhravi.*  
*Sutwá tań l. upito dúte pákies pitusannikań "áchitl.hantu nidkitthánamiti" u atwá narádhamo.*  
*"Máretumarké pápassa tassupáyo" ti chintiga, tuṇhi ahósi: te gantwá rájahassa niwélayuń.*  
*Tatötiva pañappitvá pésayittha punnappunań: "sádhu diswá saháyan mé, nahátvi Kálawápiyan,*  
*Marissúnuńti" chintetvá, áku díute: "saché mamań Kálawápiń gamipítha sań ká yálunti." Té gutá,*  
*Rájá ahańsu. Rájápi tutthahatthóduhanathilo pésesi dúté datwána rathańjiṇyéa cha i hindá.*  
*Ewań gachchhati khúpalo pájento rathil o rathén khádanto lájamassápi, kinchi mitháń adasi só.*  
*Tań l.hádítvá pasiditvá tasmíń parýamadá tadá Moggallánassa tań kátuń sýggaláń dwaranáyakan.*  
*Ewań sampattiyonáma chaláwijjwlatéyamá: Láváń tásupanajjéyya kéchinámo sachetano.*  
*"Rájá étiti" sutwána théro só tassa sôhárló ludhámásolaná mańsná sákulancha varvá; sarvá.*  
*"Rájá róchétí étanti" gópyuitwá vpáwisi. Gantwá rájápi wanditvá él anantamupáwisi*

endeavoured to wage war against him, but being destitute of forces, with the view of raising an army, repaired to Jambudipo.

In order that he might aggravate the misery of the monarch, already wretched by the loss of his empire as well as the disaffection of his son, and his own imprisonment, this wicked person (the nephew) thus inquired of the rája Kassapo: "Rája, hast thou been told by thy father, where the royal treasures are concealed?" On being answered "No." "Ruler of the land, (observed the nephew), dost thou not see that he is concealing the treasures for Moggalláno?" This worst of men, on hearing this remark, incensed, dispatched messengers to his father, with this command: "Point out where the treasures are." Considering that this was a plot of that malicious character, to cause him to be put to death, (the deposed king) remained silent; and they (the messengers) returning, reported accordingly. Thereupon, exceedingly enraged, he sent messengers over and over again, (to put the same question). (The imprisoned monarch) thus thought: "Well, let them put me to death, after having seen my friend, and bathed in the Kálawápi tank;" and made the following answer to the messengers: "If ye will take me to the Kálawápi tank, I shall be able to ascertain (where the treasures are"). They, returning, reported the same to the rája. That avaricious monarch, rejoicing (at the prospect of getting possession of the treasures), and assigning a carriage with broken wheels, sent back the messengers.

While the sovereign was proceeding along in it, the charioteer who was driving the carriage, eating some parched rice, gave a little thereof to him. Having ate it, pleased with him, the rája gave him a letter for Moggalláno, in order that he might (hereafter) patronise him, and confer on him the office of "Dwáranáyako" (chief warden).

Thus worldly prosperity is like unto the glimmering of lightning. What reflecting person, then, would devote himself (to the acquisition) thereto?

His friend, the théro, having heard (the rumour) "the rája is coming," and bearing his illustrious character in mind, laid aside for him some rice cooked of the "mása" grain, mixed with meat, which he had received as a pilgrim; and saying to himself, "the king

*Ewan nisinné sampattarajjáviya ubhòpité arñamanañdhhilápéná níbbápésuñ mahálaran.  
Bhójayitwána tañ théró ówaditwé anékadhá appamádé níyójésti dassetwá lókadhámmatañ.  
Tatô wápimupágamma ógayihitwá yathásul hañ naháyitwá piwitwácha áhíewáñ rújasewaké.  
“Etta” am mé dhanam bhóti.” Sutwá tañ rájasewaká, áharitwá purañ rañqo, nírcédésuñ narissaran.  
“Dhanañ rakkhati puttassa, dípebhindati mánasé, jíwántoyanti?” kujjhítwá ándapésicha bhúpati,  
“Márehi pítaráñ métí;” “díthá píthiti wérino” hatthátuthéki. Rújho só sabñ dñán, áramayñdito,  
Rájánamupasañi amma purato tassa chañlamí. Rájá diswáwa chintési. “Pápiyóyam maniñ mama,  
“Káyañwiya duñhápetwá : narañ némichchhati; rósuppádéná tasséwa hín púrémi manirathán.”  
Iti mettáyamáno tañ áha, “Sénápatipati, Moggalláne twayichéwa kachitto ahañ iti.”  
Husañ chálési sisáñ. Nó diswá tañ jáni bhúpati. “Núna márti ajjáti tañd sikhásil. Spí ..”  
Nuggañ katwána rájánañ ayasañ halikabandhanan purattháhímkhañ katwá, antó bandhiya bhitt-qan.  
Mattikáya wilimpési. Ewan diswápi pañlito kóhi rajjeyga bhogésu jivitíepi yaçépiwá.  
Dhátuséno narindó só éwañ puttaható, gató atthárasahi wassíhi déwarájussa santíkañ.*

would like it,” he carefully preserved it. The rája, approaching and bowing down to him, respectfully took his station on one side of him. From the manner in which these two persons discoursed, seated by the side of each other, mutually quenching the fire of their afflictions, they appeared like unto two characters endowed with the prosperity of royalty. Having allowed (the rája) to take his meal, the théro in various ways administered consolation to him; and illustrating the destiny of the world, he abstracted his mind from the desire to protract his existence.

Then repairing to the tank, diving into, and bathing delightfully in it, and drinking also of its water, he thus addressed the royal attendants : “ My friends, these alone are the riches I possess.” The messengers, on hearing this, conducting him to the rája’s capital, reported the same to the monarch. The sovereign enraged, replied : “ As long as this man lives, he will treasure his riches for his (other) son, and will estrange the people in this land (from me);” and gave the order, “ Put my father to death.” Those who were delighted (with this decision) exclaimed, “ We have seen the back (the last) of our enemy.” The enraged monarch, adorned in all the insignia of royalty, repaired to the (imprisoned) rája, and kept walking, to and fro in his presence. The (deposed) king, observing him, thus meditated : “ This wretch wishes to destroy my mind in the same manner that he afflicts my body : he longs to send me to hell: what is the use of my getting indignant about him : what can I accomplish ” and then benevolently remarked, “ Lord of statesmen! I bear the same affection towards thee as towards Moggalláno.” He (the usurper) smiling, shook his head. The monarch then came to this conclusion. “ This wicked man will most assuredly put me to death this very day.” (The usurper) then stripping the king naked, and casting him into iron chains, built up a wall, embedding him in it, exposing his face only to the east, and plastered (that wall) over with clay.

What wise men, after being informed of this, would covet riches, life, or prosperity ! Thus the monarch Dhátuséno, who was murdered by his son in the eighteenth year of his reign, united himself with (Sakkó) the ruler of déwos.

*Kdawápimayań rájá gañedpento samáhitań passitvá bhil-humékantu wuthápétuń samádhito.  
Asakkontó khipápési pańsuń bhil-hussamatthaké sanlit'hikó wipákóyań tassa? ammassu dípito,  
Dasápi té rájawará sabhógá upágamuń machchumukhań abhógá, anichehatam bhögavató dhanecha diswá  
sapánqo vibhavań na iehchhë.*

*Iti sujanappasatalasaniwégaltháya katé Maháwańse "Dasarájakónáma" athatinsatino parichhëdo.*

This rája, at the time he was improving the Kálawápi tank, observed a certain priest absorbed in the "samádhi" meditation; and not being able to rouse him from that abstraction, had him buried under the embankment (he was raising) by heaping earth over him. This was the retribution manifested in this life, for that impious act.

Thus the ten kings (mentioned in this chapter) who were pre-eminently endowed with prosperity, (nevertheless) appeared in the presence of Death in a state of destitution. The wise man, seeing that in the riches of the wealthy there is no stability, will cease to covet riches.

The thirty eighth chapter in the Maháwanso, entitled, the "ten kings," composed equally for the delight and affliction of righteous men.

THE END OF THE FIRST VOLUME

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ERRATA.



## ERRATA.

**Page.** line.

- 1 22 for Rewato *read* Réwato.  
 2 1 for *Attalassincha* *read* *Atthalassincha*  
 — 35 for puesso *read* phusso.  
 3 5 for *thānēwē hásayań* *read* *thānē wihásayań*.  
 — 6 for *Té bhayaithá bhayan* *dyáchuń abhayań Jinań* *read* *Té bhayaithá bhayań yakkha áydhun abhayań Jinań*.  
 — 9 for *tathásinó* *read* *tatthási nō*.  
 — 11 for *tatthá paritthésu* *read* *tattha paritthésu*.  
 — 12 for *dhammadésayi* *read* *dhammamadésayi*.  
 4 7 for *kárápetwána, upakkami* *read* *l áripetwánapakkami*.  
 — 8 for *Udhnachnláhhayo,* *read* *Udhnanchuláhhayo,*  
 5 3 for *Mátúnahdmáld* *read* *Mátá māhā mātu.*  
 — 6 for *Budhánómatiyéwa* *read* *Budhánúmatiyéwa*.  
 — 9 for *Jítúyáné* *read* *Jelúyyáné*.  
 — 15 for His maternal grandmother having bestowed this invaluable gem-throne on him, *read*  
 His grandmother having bestowed this invaluable gem-throne on his mother,  
 6 1 for *wáyidansiya* *read* *pañidassayi*,  
 — 5 for *Kalyániyań rājí* *read* *Kalyániyań nágarájā*.  
 — 9 for *Adhivedsayétva* *read* *adhivásayitva*.  
 7 6 for *ugganuatuá* *read* *uggantuá*  
 8 2 for *passanágá* *real* *passań*; agá: for *lóká lipo* *read* *lókadalipo*.  
 — 9 for *Suruchicha* *read* *Suruchi picha*: for *thatiá* *read* *tathá*.  
 — 10 after *dwé* repeat *dwé* again  
 — 14 for *dwád isálbea* *read* *dwádasad-lwé*,  
 9 1 for *Ma'ha'léwálikáńcha* *real* *Ma'láhálewálikáńcha*,  
 — 5 for *sahassrassa* *read* *Sihassarassa*.  
 — 6 for *dwé* *read* *dwé*.  
 — 7 for *Sehanu* *real* *Sihahanu*.  
 — 35 for Déwadatta *read* Déwadattó.  
 10 2 for *Bóllhisatto* *real* *Bóllhisattó*.  
 — 5 for *dhamnamrásiyé* *real* *dhamnamádésayi*: for *Dwópangsé* *read* *Dwapangsé*.  
 — 8 for *Ajítasallano* *real* *Ajitasallano*  
 11 2 after *Yamasáldánamantaré* add *waré*.  
 — 7 for *Samitté thapanatthatár* *real* *Samitté thapanán tathá*.  
 — for *Muniná anuggahań* *real* *Maninánuggahań*.  
 12 2 for *su'lapa'hamhi, tatthiká* *real* *su'kapakkhahitaththiká*.  
 — 4 for *thiragunapé'tá* *read* *thiragunúpétá*.  
 — 6 for *Wihárapatisankharé* *read* *Wihárapatisankárt*.

## ERRATA

Page.	line.
12	13 for <i>appamatto</i> read <i>appamatto</i> .
13	2 for <i>sannipatiñsu</i> read <i>sannipatinsu</i> .
—	4 for <i>kéhiehi</i> read <i>kehicha</i> .
—	7 for <i>wisajjétuñ</i> read <i>wissajjétuñ</i> .
—	9 for <i>náyakówidá</i> read <i>nayalówidá</i> .
—	37 for “wédého” read “wédo.”
14	2 for <i>watténéhatañ</i> read <i>wattanéhatañ</i> .
—	3 for <i>atiwajátapamejjá</i> , read <i>atiwajátapámojjá</i> .
—	7 for <i>jahéyuti</i> read <i>jahéyáti</i> .
15	3 for <i>atihawassdui tikkamuñ</i> read <i>atihawassánitikkamuñ</i> .
—	4 for <i>puttópi taráñ</i> read <i>puttó pitarañ</i> .
—	6 for <i>amachañ</i> read <i>amachchañ</i> .
—	11 for <i>Wajjisu</i> read <i>Wajjsu</i> .
—	14 for <i>Ajásattu</i> read <i>Ajátasattu</i> .
—	27 and passim, for <i>Wisáli</i> read <i>Wésáli</i> .
16	1 for <i>Nakappantañ</i> read <i>Nakappatitañ</i> .
—	2 for <i>wadittuñ</i> read <i>wálittañ</i> .
—	4 for <i>ganatwá</i> read <i>guntwá</i> .
—	6 for <i>Páthéyuké</i> read <i>Páthéyaká</i> .
—	8 for <i>bahussata</i> read <i>bahussutu</i> : for <i>passituñ</i> read <i>passituñ</i> .
—	9 for <i>Thérá</i> read <i>Théró</i> .
—	10 for <i>mahattauñ</i> read <i>mahantatá</i> .
—	26 for <i>ukkhipétan</i> read <i>ukkhépaniyán</i> .
17	3 for <i>nagayhitañ</i> read <i>nagayhi tañ</i> ,
—	5 for <i>gandhalútiñ</i> read <i>gandhakuñi</i> : for <i>Wajjabhúmiyañ</i> read <i>Wajjbhúmiyan</i> .
—	9 for <i>mágatá</i> read <i>samágatá</i> .
—	10 for <i>magamú</i> read <i>magamuñ</i> .
—	11 for <i>salamañtcañañ</i> read <i>sakamattánañ</i> .
—	32 and passim, for <i>Pupplápura</i> read <i>Pupphapura</i> ,
18	1 for <i>Bharikanté</i> read <i>Bhárikañ té</i> .
—	8 for <i>sammañti</i> read <i>samanni</i> .
—	16 for <i>Lóhakumbiyá</i> read <i>Lóhakumbhi</i> .
19	1 for <i>therd</i> read <i>thérañ</i>
—	11 for <i>arahattáni muchcheni</i> read <i>arakantá nimuchini</i> ,
20	1 for <i>titthapesantañ</i> read <i>nithápésuñ tañ</i> .
—	4 for <i>Sauhatásárakantañ</i> read <i>Sauhatásárakattañ</i> .
—	8 for <i>dassahassilá</i> read <i>dasasahassiká</i> .
21	1 for <i>wáldhi</i> read <i>wádihi</i> .
—	7 for <i>dwáwisatiñ</i> read <i>dwáwisati</i> ,
—	9 for <i>Moriyduañ</i> read <i>Móriyánañ</i> : for <i>wañsejátañ</i> read <i>wansé játan</i> .
—	11 for <i>wauvísi</i> read <i>wassáui</i> : and for <i>tassá</i> read <i>tassa</i> .
—	13 for <i>ékarajjamapápuñi</i> read <i>ekarajjamapápuñi</i> .
—	15-17 for <i>Subbattha</i> read <i>Sabbattha</i> .

ERRATA.

iii

Page. line.

- 21 17 for Kassapo *read* Kassapíya.
- 18 for "There were twelve théra seisms," *read* "There were twelve seisms, including the Théra schism, (which was suppressed at the first convocation, in the first year of the first century.)"
- 19 for "formerly noticed" *read* "named hereafter."
- 20 to 24 — The passage contained in these lines to be corrected as follows. \* "Thus in the second century (after the death of Buddho) there arose + seventeen schisms; the rest of the schisms among the preceptors were engendered subsequently thereto. These were the six secessions which took place in Jambudípo (during the second century);—the Hémawatá, the Rájagiriyá, and the Siddhattiká, as well as (that of) the Pubbáséliya and Aparaséliya priesthood, and the Wádariyá. The Dhammaruchiyyá and Ságaliyya schisms took place in Lanká (in the fifth and eighth centuries after Buddho's death)."
- 29 for Chánako *read* Chánakko.
- 22 8—9 for méga *read* miga.
- 24 for Himáwanto *read* Himawanto
- 25 for malakan *read* ámalakan.
- 29 for Chadanta *read* Chhadanta.
- 34 for inppalan *read* uppalan.
- 23 5 for mahimá *read* matimá.
- 6 for pásadilhiké *read* pásánḍiké.
- 7 for santañ read yantañ.
- 11 for Sumánassa *read* Sumanassa.
- 18 for Dharmásokó *read* Dhammasóko.
- 34 for western *read* eastern.
- 24 1 for upatthdsi *real* upatthdsi.
- 4 for gá-nagami *read* gámigámi.
- 5 for pabhé wasanniwásena *real* pubbéwa sanniwásina: for ajdyathá *read* ajdyatha.
- 6 for chikkinati *read* wikkinati.
- 9 for táttha *real* tattha.
- 10 for wanijó *real* wánijó: for puraní *read* púraní.
- 25 2 for patthayañ *read* patthayi.
- 3 for chetiká *real* chetiká.
- 8 for kárañ *read* karañ.
- 10 for sambuddhahasitañ *real* sambuddhaḥasitañ.
- 12 for upajháyas.ā *read* upajháyass.
- 26 4 for sethi *real* saṭṭhi,
- 9 for dhamma?Jhandáti *read* dhammakkhandáti.
- 35 for "ratnattya" *read* ratnattayan.

\* These alterations have been made on a more careful examination of the explanation continued in the *Tika*.

+ Exclusive of the first schism which was suppressed in the first century

Page.	line.
27	4 for <i>Aññattālakajjēsuñ</i> read <i>Anñattōlalajjēsuñ</i> : for <i>ti pitakānañ</i> read <i>tēpitakānañ</i> .
—	11 for <i>l etu-nalāhi sōkhitāñ</i> read <i>l etu-nalālāhisobhitāñ</i> .
—	13 for <i>pituñnatuñnatā</i> read <i>pitunnatunatō</i> .
—	17 for <i>tripitika</i> read <i>tépitaka</i> .
28	2 for <i>dīthapubbe wasihitē</i> read <i>dīthā pubbē wasihī tē</i> .
—	6 for <i>manussēsu papajjituñtā tadūpadātawaghātakan</i> read “ <i>manussēsupapajjāti tudūpadaddowāghātāñ</i> .”
—	7 for <i>Alāpatinān</i> read <i>Adā patināñ</i> .
—	12 for <i>Ahū Upāli thérissi theravañlāhīvihārikō, Dīsañ;</i> <i>Sōnakō tissā dwē té sālāhīvihārikā</i> real <i>Ahū Upāliñherassa thérō sadhīvihārikō Dāsakō;</i> <i>Sōnakō tassa;</i> <i>dwē thérā Sōnakassamé</i> .
—	14 for priests read saints.
—	22 for they supplicated of the great sage to be born among men for the removal of this calamity read they thus supplicated the great sage “vouchsafe to be born among men, for the removal of this calamity.”
—	25 for <i>Chandawo</i> read <i>Chandawajji</i> ,
—	34 for his disciples read the disciples of <i>Sōnakō</i> .
29	4 for <i>nāñyāsi</i> read <i>nāñyāsi</i> .
—	6 for <i>upasampniñjā</i> read <i>upasampajjī</i> .
—	14-17 for <i>vehēlo</i> read “wédos.”
—	34 for <i>pitaka</i> read <i>pitakattaya</i> .
30	7 for <i>wuttā</i> read <i>wuttī</i> .
—	9 for <i>Wuttahantī</i> read <i>Wuttihantī</i> .
—	23 for <i>irtūs</i> read <i>utús</i> .
—	33 for Lord! why art thou silent? read Lord! why wast thou silent?
31	2 for <i>Jāñamiti</i> read “ <i>Jāñamiti</i> .”
—	5 for <i>niggranihi</i> read <i>niggnanhi</i> ,
—	8 for <i>tiwedā dūlī</i> read <i>tiwēdōladhi</i>
—	11 for <i>thérō</i> real <i>théré</i> .
—	12 for <i>lu jahitucā</i> read <i>knjjhitucā</i> .
—	30 for <i>triwēhelo</i> real “ <i>tiwē lo</i> .”
32	4 for <i>nirujjhassati</i> read <i>nirujj'iissati</i> ,
—	6 for <i>lōnamamantōti</i> read <i>lōñamamantōti</i> ,
—	10 for <i>upasampadāyitwa</i> read <i>upasampādayitwa</i> .
—	14-16 for <i>vehē los</i> , read wédhos.
—	35 for <i>vipassanan</i> read <i>wipassanan</i> .
33	3 for <i>lilañ mantē migérinę</i> read <i>kilamantē migē rangē</i> .
—	4 for <i>dranę</i> read <i>aranę</i> .
—	5 for <i>rājjāñ</i> read <i>rajjāñ</i> ,
—	7 for <i>Ahā'i tam'ī</i> read <i>Alātitamhi</i> .
—	10 for <i>w jantamandsawañ</i> read <i>wijayantamandsawañ</i>
—	12 for <i>uppanitwā</i> read <i>uppatitwā</i> .
—	17 for the théro <i>Moggali</i> read the théro son of <i>Moggali</i>

## ERRATA

Page.	line.	
34	13	for <i>sabbā rāma</i> read <i>sabbārama</i> .
35	1	for <i>Purabhérin</i> read <i>Puré bherin</i> .
—	6	for <i>sabbatthā</i> read <i>sabbathā</i> : for <i>nañthadhikapicha</i> read <i>nañthāthikapicha</i>
36	9	for <i>abhdisiū</i> read <i>abhdisyū</i> .
—	11	for <i>pubbajjā</i> read <i>pubbajjā</i> .
—	13	for <i>Saṅgamittañcha</i> read <i>Sanghamittancha</i> .
—	14	for <i>Mohindo</i> read <i>Mahindo</i> .
37	4	for <i>wissuta</i> read <i>wissutā</i> : for <i>achriyā</i> read <i>āchariya</i> .
—	8	for <i>kunta</i> read <i>kanta</i> for <i>kappāyi</i> read <i>kappayi</i> .
—	18	for <i>Dhammapati</i> read <i>Dhammapālāti</i> .
—	27	with a young female <i>kuntikinnaryā</i> read with the lovely female <i>kumari</i>
38	2	for <i>nañaddāhañ</i> read <i>nañaddhan</i> .
—	3	for <i>āykkhayantikañ</i> read <i>ayukkīhayantanañ</i> .
—	11	for <i>Kuntī</i> read <i>Kanti</i> .
—	12	for <i>pawāttayuñ</i> read <i>pawattayuñ</i> : for <i>kāśāyam</i> read <i>kasiwam</i> .—
—	34	for <i>kuntikinnaryā</i> read lovely kinnari.
39	3	for <i>Tussopasamane</i> read <i>Tassōpasamanāñ</i> .
—	5	for <i>patisēdhānañ</i> read <i>pañsedhanāñ</i> .
—	9	for <i>rājasasanañ</i> read <i>rājasāsanañ</i> .
—	10	for <i>nakaroma</i> read <i>nakarōma</i> : for <i>mūlāñuñasun</i> read <i>mūlāñuñasun</i>
—	12	for <i>āsanarñhi</i> read <i>āsanamhi</i> .
—	33	for <i>imbicile</i> read <i>imbecile</i>
40	3	for <i>ubhinnanchātu</i> read <i>ubhinnanchātu</i> .
—	4	for <i>mahārajā</i> read <i>mahārājā</i> .
—	5	for <i>rathēsaha</i> read <i>rathēsabho</i> .
—	13	for <i>anēsuñ rājā</i> read <i>anēsuñ</i> ; <i>rāja</i> .
41	7	for <i>manussēcha</i> read <i>manussāñcha</i> .
—	9	for <i>thañdangēhi</i> read <i>thañdadhēhi</i> : for <i>mahi</i> read <i>mahan</i>
—	10	for <i>Patichchāñnamai</i> read <i>Patichchāñnamāñ</i> for <i>chetanāñu</i> read <i>chetanā</i>
—	13	for <i>Ratiwaddhane</i> read <i>Ratiwaddhane</i>
42	1	for <i>pakkisitvāna</i> read <i>pakkisitvāna</i> .
—	2	for <i>wiyāharinsu</i> read <i>wiyākarinsu</i> .
—	3	for <i>tutthamāno</i> read <i>tutthamāno</i> .
—	21	for <i>is</i> read <i>was</i> : for <i>vibhajja</i> read <i>vibhājja</i>
—	31	for <i>Yasso</i> read <i>Yaso</i> .
43	9	for <i>Ehāñini</i> read <i>Ehāñinā</i> .
—	10	for <i>satthambhiddhavī</i> read <i>satthamabhotthavī</i> .
44	2	for <i>droñigásutañ</i> read <i>aróñigásutañ</i>
—	9	for <i>matalassa</i> read <i>mātulassa</i>
—	10	for <i>sāthana</i> read <i>sāthānā</i>
—	13, 19	for They partook of the nature of the <i>brahm</i> in the <i>principles</i> of their bodies and <i>etc.</i>
		He partook of the nature of the <i>brahm</i> in the <i>principles</i> of the <i>material body</i> etc.
45	2	for <i>puttasañkena</i> read <i>puttasañkena</i> .

MIRATA.

Page. Line.

- 45      7 for *tatiy*; read *tatiyé*.  
 —      9 for *wijhantuń* read *wijhitun*.  
 —      11 for *Tathásiyáwa* read *Tathásí yáwa*.  
 —      12 for *adáyasapurań* read *aṭḍya sapurań*.  
 46      2 for *sampaticchhitwa* read *sampaticchchhitwa*.  
 —      3 for *Nangarań* read *Nagarań*.  
 —      5 for *Kujjho* read *Kuddho*.  
 —      9 for *Kujjho* read *Kuddho*.  
 —      14 for *sáhasénatthahito* read *sáhasineththa bhitō*.  
 47      10 for *wattamuttó* read *wuttamattó*.  
 —      11 for *apéchcha* read *ueechcha*.  
 —      27 for *Uppulwanno* read *Uppalawanno*.  
 48      6 for *bhakkétuń* read *bhakkhetuń*.  
 —      12 for *Yádikkhiń* read *Yakkhiń*.  
 —      14 for *sami* read *sámi*.  
 49      1 for *wuttemattáwa* read *wuttamattewa*.  
 —      4 for *wasań* read *wayań*.  
 —      10 for *dátukámá* read *dātukámá*: for *kahámít* read *káhámítī*"  
 50      1 for *adissamaní* read *adissamáné*: for *kathammár éni* read *kathammáréni*.  
 —      2 for *saddanté* read *saddán té*: for *sañúápáteníwa* read *sanñápáthéníwa*.  
 —      3 for *ganhatibravi* read *ganhatibravi*: for *wilayantési* read *wilayantéi*.  
 —      4 for *rajápilandhassá* read *rājá pilandhassa*.  
 —      7 for *Tambapannattha puṇṇiyo* read *Tambawannatthapánayo*.  
 —      9 for *tassattrajánatté* read *tassatrajā natté*.  
 —      10 for *Sihalańtundá* read *Sihalańtu tđ*.  
 —      13 for *dwijáwasam* read *dwijáwásam*: for *gama-* read *gáma-*  
 —      16 for On that signal fall to with blows, read Guided by the direction of that signal, deat  
       out thy blows.  
 —      24 for "Tambapanniyo" read Tambawannapánayo.  
 51      1 for *nat̄hitáya* read *nat̄thitáya*.  
 —      2 for *kumarassábhisechané* read *kumárassábhisechané*.  
 —      3 for *Pandowáń* read *Pandawań*: for *pábhatañáha tań* read *pábhatañáha tań*.  
 —      5 for *Pandhuwo* read *Pandawo*.  
 —      6 for *unasatta* read *únasatta*: for *dhitarancha* read *dhitarécha*.  
 52      3 for *tanakáraná* read *tawakárandá*.  
 —      4 for *ṭamańñattra* read *tamańñattra*.  
 —      5 for *gátá* read *gatá*: for *yattrámanussanań* read *yattrámanussánań*.  
 —      6 for *bahiré* read *báhiré*: for *diswá wasáhasópagá* read *diswáwa sahasópagá*.  
 —      7 read this line thus "Punápinópanókásamésayantiatát"—atikótuhalé, yakkhe, yakkho  
       sáhasékō pana.  
 —      8 for *wiyalantayi* read *wilayannayi*.  
 —      12 for *Puttadhitáhi waḍḍhitwá* read *Puttadhitábhīwaḍḍhitwá*.  
 —      33 for Sumanakúto (*Adam's peak*).  
 53      4 for *Thánań tádá amachchánań addsi*, read *Dhanánádlá amachchánań adási*.

Page. line

- 53 10 for *nasseyitha* read *nasseyotha*. for *rajahetu* read *rajjahetu*.  
 — 12 for *pikkhantá* read *pekkhantá*.  
 — 19 for offices *read riches*.  
 54 4 for *tatá* read *tátá*.  
 — For the 5th verse *read* “*Lankánekagunañ katañ, mama bhátussa santakan; tassachchayécha tathéwa rajañ kárétu sôbhanañ.*”  
 — 6 for *raja kumárako gamissamiti* read *rájakumáró “gamissámíti”*.  
 — 20, 21, 22 *Read* “My children, I am advanced in years; repair one of you to Lanká the realm of my brother, which possesses every (natural) advantage: on his demise rule there over that splendid kingdom.”  
 — 26 after Gónagámakatittha a bracket.  
 — 27 for Mahakundura river *read* the great Kanduro river.  
 55 1 for *áddya sakañ* read *áddya só sakañ*.  
 — 2 for *anúápadeséna* read *anúápadeséna*.  
 — 5 for *áropiyá* read *árópiyá*.  
 — 6 for *Gangáyakhípi* read *Gangáya khípi*: for “*ganhantupahu* *read* “*ganhantu pahu*,  
 — 7 for *pabbajítákárañ* read *pabbajítákárá*.  
 — 9 for *amachché* *read* *amachchá*: for *samappyi* *read* *samappayuñ*.  
 — 10 for *manórathañ* *read* *manórathá*.  
 — 11 for *sahágata* *read* *sahágatá*.  
 — 15 for Widudhabhassa *read* Widudhabho.  
 — 26 for Gónagamaka *read* Gónagámakatittha.  
 56 3 for *ékathúnike* *read* *ékathúnike*.  
 — 5 for *sdyató* *read* *sd yató*.  
 — 13 for “*mantras*” *read* “*mantos*”  
 — 25 for Baddakachcháná *read* Bhaddakachcháná.  
 57 6 for *Chitta* *read* *Chittá*.  
 — 10 for *mátuáróhayi* *read* *mátu áróhayi*.  
 — 11 for *árochayi* *read* *áróchayi*.  
 — 12 for Róhana *read* Róhano.  
 58 6 for *rájá puttá* *read* *rájaputtá*: for *ubhapana* *read* *ubhópana*.  
 — 7 for *katwá namakarañ* *read* *katwánamakarúñ*.  
 59 1 for *Ummálachittáyanta* *read* *Ummálachittayánattá*.  
 — 9 for *wanchitañ ɻéwachóhi* *read* *wanchitañ ɻé wachéhi*.  
 — 14 for Doramadala *read* Dwáramandalako.  
 — 15, 17 for Tumbakandura *read* the Tumbaro mountain stream.  
 60 2 for *kumarañ* *read* *kumáran*.  
 — 4 for *néhé* *read* *néhi*.  
 — 5 for *nési so : tañwachasosutwá* *read* *nési só tañ wachañ sutwá*.  
 — 10 for *wyákaé* *read* *wyákaté*.  
 — 11 for *karayissasi* *read* *kárayissasi*  
 — 13 for *tátá ti* *read* *tátati*.  
 — 30 for vélédos *read* wédeos

## ERRATA

Page. line.

- 61 5 for *Harikanda* read *Girikanda*.  
 — 6 for *Harikandu* read *Girikanda*.  
 — 9 for *árochésuń* read *áróchésuń*.  
 — 10 for “*saparisó kattha yásiti* ?” read *saparisó*, “*kattha yasiti* ?”  
 — 11 for *bhatténáyache* read *bhatténáyáchi*.  
 — 22, 23 for Harikunda and Harikundasiwo. *read Girikando* and *Girikandasiwo*  
 — 25 for *karissa* *read karissan*.  
 — 30, 31 for He inquired of her, “where art thou going, together with thy retinue?” *read attended by his retinue, he inquired, “ where art thou going ?”*  
 62 2 for *bhójápayíté* read *bhójápayi té* : for *patiwansówa* read *patiwansówa*.  
 — 3 for *pun̄nagunupetá* read *pun̄nagunúpétá*.  
 — 6 for *bhátará* read *bhátaró*.  
 — 13 for *orantutó* “*read órań tató*” for *bhátaré* read *bhataró*.  
 63 2 for *tésańrajjamappési* read *tésań rajjamappési*.  
 — 3 for *tathó patissá gámamhi* read *tathópatissagámamhi*.  
 — 9 for *tálapántincha* read *tálapattancha*.  
 — 10 for *ámárayi* read *dmárasí*.  
 — 12 for *wassani* read *wassáni*.  
 — 30 for Kachchháka *read Kachchhaka*.  
 64 3 for *chamupatiń* read *chamúpatiń*.  
 — 4 for *rájaprikkhárań* read *rájaparikkháran*.  
 65 4 for *játassáré* read *játassaré*.  
 — 5 for *abisékań* read *abhisékań*.  
 — 6 for *poróhita* read *purohita*.  
 — 7 for *upakáranta* read *upákarakattá* : for *jetthańtań* read *jettháñ tan*.  
 — 10 for *Girikanđadesantasseva* read *Girikanđadésań tasséwa*.  
 — 12 for *Chittarájańtań* read *Chittarájań tan*.  
 — 13 for *dasináń* read *dasiní tan* : for *katańqúnivesayi* read *katańqú niwésayi*.  
 — 25 for “*prohito*” *read puróhito*.  
 — 33 for the territory *Girikandaka* *read the prince Girikando*.  
 — 39 for know *read knew*.  
 66 3 for *rattikhiddá* read *rattikhidđá*.  
 — 6 for *purasodhaké* read *purasódháke*: for *dwesatáni* read *duwesatáni*.  
 — 32 for Pusána *read Pásáno*.  
 — 37 for Pasandhika *read Pásandhika*.  
 67 2 for *wiyádhílapurathimé* read *wiyádhapálipurathimé*.  
 — 4 for *waṭtaméwacha* read *wattaméwacha*.  
 — 8 for *dharáni patittań* read *dharanipatittan*.  
 — 12 for *wanúyánań* read *wanúyyánań*.  
 — 19 for hospital *read college*.  
 68 1 for *uyiyánatthána* read *uyyánatthána*.  
 — 3 for *dasáhésuń* read *dasáhésuń*.  
 — 9 for *tatá, suwannawanna* read *latá súwannawanna*

## Page. line.

- 68 11 for *tahi* read *tahiñ* : for *sajiváviya dissari* read *sajiváviya dissari*.  
 — 12 for *wéthaka* read *wéthaká*.  
 — 40 for *maalaka* read *malaká* : for *anguliwelakhá* read *anguliwéthaká*.  
 69 1 for *puñña wijamhitañ* read *puññavijambhitañ*.  
 — 2 for *muttátátácha* read *muttá, tit táchā*.  
 — 7 for *pariwárité* read *pariwáritó*.  
 — 8 for *sankhañha* read *sankhañcha*.  
 — 12 for *tassá machchassa* read *Tassámachchassa*.  
 — 13 for *wasagháránicha* read *wásagháránicha*.  
 — 34 for *purohitto* read *púrohitó*.  
 — 35 for *setthitto* read *settho*.  
 70 1 for *harichandalañ* read *harichandanañ*.  
 — 2 for *punjaniñ* read *punchaniñ* : for *anjanacha* read *anjanáñcha*.  
 — 7 for *désesi* read *désesiñ*.  
 — 13 for *sánibháttetó* read *sánibháttinó*.  
 — 18 for the clay of aruná read the medicinal aruna clay.  
 — 34 for *Tamalettiya* read *Támalitti*.  
 71 1 for *sánihíterata* read *sánihíté ratá* : for *Lankahita sukhé* read *Lankáhitasukht*.  
 — 2 for *wachanó* read *wachanópi* : for *patarittapiti* read *pavitrapáti*.  
 — 12 for *Iṭṭhiyawuttiyañ* read *Ittiyawuttiyañ*.  
 — 30 for *Máháratta* read *Maharatha*.  
 72 2 for *khépatiddáruno* read *khipati dáruno*.  
 — 5 for *Phalanti sanayó* read *Phalantisanyó*.  
 — 6 for *ginsápentí* read *bhinsápentí*.  
 — 8 for *bhawéyyaman* read *bháwéyya mañ*.  
 — 9 for *khipdyasi* read *khipéyási* : for *mamopari* read *mamópari*.  
 — 10 for *tawésassa* read *tawéwassa*.  
 — 14 for *Madánikódhañ* read *Mádáni kódhañ*.  
 — 16 for *Araválo* read *Arawálo*.  
 73 1 for *patipajjisúñ* read *paṭipajjisúñ*.  
 — 6 for *kasdwañ pajjétá* read *kasávapajjótá*.  
 — 9 for *saññattamanamataggañ* read *saññuttanawataggáñ*.  
 — 12 for *Gántwá parántakañ* read *Gantwáparantakan*.  
 — 29 for *dewadutta* read *dewadúta*.  
 — 33 for "anómatugga" discourse (of Buddho) read the "anawataggan" section of Buddho's discourses.  
 74 1 for *sahussáñ* read *sahasáni* : for *dhámmámatá mapayisi* read *dhámmámatamapádyási*.  
 — 3 for *Mahálhammakkhito* read *Mahálhammaral kito*.  
 — 5 for *Gautwánañ* read *Gantwána* : for *kálakáram* read *kálakáráma*.  
 — 6 for *santali* read *sattali*.  
 — 8 for *wisúñ* read *wisúñ*.  
 — 22 for *kálakárána* read *kálakárámo*.  
 — 24 for *Málikádévo* read *Múlakádéwo* ; for *Dhandátinnasso* read *Dhandhabinnesso*

## ERRATA

Page. line.

- 74 32 for Suwanabhuumi read Suwannabhumi.  
 75 2 for mnha read mahá.  
 — 3 for hitá read bhita.  
 — 7 for Sonuttara read Sónuttara.  
 — 8 for Jinasaakadhanan read Jinassa kaddhanan : after tahiń add tahiń again : for bhawiyako, read bhawéyako.  
 76 4 for ataján read atrajań : for jalabhińgań read chhalabińgań.  
 — 5 for saíghań read sangahań : for Dakkhinagiriń read Dakkhinágiriń : for tatthá read tattha.  
 — 12 for "kálaŋgá" read kálaŋgú : for saánattań read samánattań.  
 — for bahussawań read mahussawań.  
 — 32 for the noble (twin) princes Ujjénio and Mahindo. read the noble Ujjénian prince Mahindo.  
 77 1 for janátu read jándtu.  
 — 2 for Missangań read Missanagań : for taddhéwa read tadahéwa.  
 — 3 for Magindó read Mahindó.  
 — 4 for bhágindhitu read bhaginidhitu : for Bhandakanáma kó read Bhandakanámakó.  
 — 6 for Thattha read Tattha : for upósathó read upósathé,  
 — 7 for wihára read wihrá,  
 — 9 for sadisohatahétu read sadisóhitahétu.  
 — 18 for Magindo read Mahindo.  
 78 12 for saddínti read saddhińti.  
 — 23 for the théro came in sight of the monarch ; but he (the metamorphosed déwo) vanished.  
 read the théro being perceived by the monarch, he himself (the metamorphosed déwo) vanished.  
 — 34 for "irsi" read "isi."  
 79 1 for idisaká rańgé read idisakárańgé.  
 — 9 for Natítcha aṇdítécha read Náti técha aṇgád técha.  
 — 19 for replied read solved.  
 80 2 for sáyanéha read sdyanhé.  
 — 5 for sató read sati : for sáyanó read sásanó.  
 — 6 for wasatambhákasantiké read wasatamhdkasantiké.  
 — 21 for the "ágata" sanctification read the state of sanctification  
 81 10 for Nárögáma read Náróháma.  
 — 18 for Sondipasse read Sondipasso.  
 — 34 for (Thuparámo) read (Pathamachétiyan).  
 82 3 for uchchhásané read uchchásané.  
 — 8 for dsanapaṇṇatti read dsanapaṇṇattiń : for pathawi read pathawi.  
 — 11 for wasanti read wasantiń.  
 83 1 for sachchasanṇattaméwacha read sachchasanṇuttaméwacha.  
 — 2 for Bhiyo read Hiyo : for théradasanmichchanná read thérailassanamichchantá.  
 — 4 for hatthito read hathino : for sadhetuń read sdhétun.  
 — 5 for sayandáti read sayandni,  
 — 7 for nagará read nágará,

## ERRATA

xxi

Page. line.

- 83     8 for *sattakappówa:appo* read *Satthukappówakappó*.  
 — 25 to 29 for these lines. *read* Thus, this théro, who had become like unto the divine teacher, and  
       a luminary to the land, by having propounded the doctrines (of Buddho) in Lanká.  
       in the native language, at two places. on the occasson of the promulgation of that  
       religion, established (the inhabitants) in that faith..
- 84     1 for *dakkinaūdwárató* read *dakkinaadlwárató*.  
 — 3 for *dakkhinadwárá* read *dakkhinadlwárá*: for *therí* read *theró*.  
 — 5 for *sayañha hasamayó* read *sáyanha samayó*.  
 — 6 after *yáma* add *tañ*.  
 — 9 for *chháyudakúpitúñ* read *chháyúdakúpitán*.  
 — 11 for *sasañ* read *sáyañ*: for *dwára* read *dwára*.  
 — 12 for *sáthuni* read *sádhvini*  
 — 17 for gates *read* gate.  
 — 22 for Missa *read* Missako.
- 85     4 for *kappá lappésukówido* read *kappdkappésu kówidó*.  
 — 7 for *Sása pancha* read *Sá sapancha*.  
 — 10 for *lakkhind* read *lakkhina*.  
 — 11 for *pubbájissanti* read *pubbájissati*.  
 — 1 for *ákari* *read* *aríki*: for *tóyé* *read* *tóyé*.  
 — 2 for *kampítí* *read* *kampítí*.  
 — 4 for *pupphachutthí* *read* *pupphamutthí*: for *puthawi* *read* *puthuwi*.  
 — 5 for *Rájagého* *read* *Rájagehdá*.  
 — 6 for *puthawi* *read* *puthuwi*: for *jantdghára* *read* *jantdghara*.  
 — 9 for *puthawi* *read* *puthuwi*.  
 — 10 for *tiññan* *read* *tiññañanáñ*.  
 — 12 for *puthawi* *read* *puthuwi*.  
 — 18 for under a "picha" tree *read* under a (mudhaló) tree (where the Lóhamahapiya was  
       subsequently built).  
 — 27 for "irsí" *read* "isi".
- 87     6 for *namhanílkhamma* *read* *tañhá nikhamma*.  
 — 7 for *hatthatanuruha* *read* *hatthatañruhá*.  
 — 8 for *puppamutthíñ* *read* *pupphamutthíñ*: for *puthawi* *read* *puthuwi*.  
 — 9 for *sagamma* *read* *sangamma*.  
 — 11 for *wákari* *read* *wyákari*.  
 — 12 for *bhójésu* *read* *bhójésuñ*.  
 — 14 omit the words pleasure garden.  
 — 15 for that garden *read* the royal garden.
- 88     1 for *thatthewa* *read* *éthhéwa*.  
 — 2 for *thitáthánantháñ thánarividú* *read* *thitathánañ thánatháñarividú*.  
 — 3 for *Kakñdháwhayí* *read* *Kukñdhawhayí*.  
 — 4 for *Thúparahañ* *read* *Thúpárahañ*; for *puta* *read* *puta*.  
 — 5 for *champalí* *read* *champañá*; for *pájésa* *read* *pújési*; for *phulañ* *read* *thalañ*.  
 — 6 for *intkami* *read* *intkamí*.

Page.	line	
88	9	for <i>Maháméghanañ</i> read <i>Maháméghawanañ</i> .
—	12	for <i>gantwá</i> read <i>hantwá</i> : for <i>balawáditó</i> read <i>bachchódito</i> .
—	13	for <i>tádihi</i> read <i>tádihi</i> .
—	14	for <i>mahdrájadipamhi</i> read <i>mahdrája, dipamhi</i> .
—	34	for <i>Punakha</i> read <i>Punakho</i> .
89	5	for <i>atihatthóhi wádiya</i> read <i>atihatthóbhíwádiya</i> ; for <i>púra</i> read <i>pura</i> .
—	8	for <i>Nisinanampidha</i> read <i>Nisinnampidha</i> ; for <i>pannaláré</i> read <i>pannákáré</i> .
—	10	for <i>uyyanañ</i> read <i>uyyánañ</i> .
—	11	for <i>patiggahito</i> read <i>patiggahíté</i> .
—	12	for <i>désisi</i> read <i>désesi</i> : for <i>tardá</i> read <i>nará</i> .
—	13	for <i>sayanhasamayé</i> read <i>sáyanhasamayé</i> ; for <i>bhodhitthánarohan</i> read <i>bhodhitthándrahan</i> .
—	35	for the sanctification of maggaphalan read the states of probation and sanctification
90	1	for <i>tatthá</i> read <i>tattha</i> ; for <i>hitattha</i> read <i>hitattháñ</i> .
—	3	for <i>tarlantardáñ</i> read <i>tadanantarañ</i> .
—	5	for <i>bhikkuni</i> : read <i>bhikkuni</i> .
—	6	for <i>Sásawannakañáhañ</i> , read “ <i>Sasuwunnakañáhañ</i> ” : for <i>tañ</i> read <i>tañ</i> : for <i>Tathágato</i> , read <i>Tathdgató</i> ,
—	7	for <i>Patiñthópetuñ maddsi</i> read <i>Patiñthápétumaddási</i> ; for <i>bodhi</i> read <i>bódhin</i> .
—	8	for <i>paná</i> read <i>pana</i> : for <i>Tathdgató</i> , read <i>Tathdgató</i> ,
—	11	for <i>dasapana</i> read <i>dasapána</i> : for <i>pattamaggapalán ahuñ</i> read <i>pattamaggaphalánahuñ</i>
—	12	for <i>Attano</i> read “ <i>Attano</i> ”.
—	13	for <i>thapetwá</i> read <i>thayetwá</i> ; for <i>paná</i> read <i>pana</i> .
91	2	for <i>Waddamdná</i> read <i>Waddhamdná</i> .
—	3	for <i>thtthá</i> read <i>tatthá</i> ; for <i>tada</i> read <i>tadd</i> .
—	4	for <i>Waradipo</i> read <i>Waradipé</i> .
—	6	for <i>naghé</i> read <i>nagé</i> .
—	7	for <i>sdsantaradhánancha</i> read <i>sdsanantaradhánancha</i> .
—	12	for <i>atihatthóbi</i> read <i>atihatthóbhi</i> .
92	4	for <i>bojjéhi</i> read <i>bhujéhi</i> .
—	6	for <i>Akálapuptha lankáré</i> read <i>Akálapupphdankáré</i> .
—	7	for <i>tardá</i> read <i>nará</i> .
—	11	for <i>tadanantarañ</i> read <i>tadanantarañ</i> .
—	12	for <i>manósílaya</i> read <i>manósildya</i> .
—	14	for lord of universe, read lord of the universe.
—	22	for the sanctification of “maggaphalan” read the states of probation and salvation.
93	1	for <i>dakkhinó</i> read <i>dakhiné</i> .
—	2	for <i>Patiñthápétu</i> read <i>Patiñthápétuñ</i> .
—	3	for <i>Jinassa</i> read <i>janassa</i> .
—	4	for <i>dhamañ désanañ</i> read <i>dhammadésanañ</i> .
—	5	for <i>muñthito</i> read <i>wuñthito</i> .
—	7	for <i>bhikkhuni</i> read <i>bhikkhuniñ</i> .
—	10	for <i>gottanó</i> read <i>gottató</i> .
—	13	for <i>hinsanañ</i> read <i>bhinsanañ</i> .
—	25	for the bliss of maggaphalan read the states of probation and sanctification.

Page. line.

- 93 33 for Wésálánagara *read* Wísálánagara  
 — 35 for Mandádípo *read* Mandadípo  
 94 1 for *wiyasanañ* read *wyásanāñ*  
 — 9 for *wadiya* read *wádiya*.  
 — 10 for *chintiyá* read *chintiya*.  
 — 12 for *pannakáré* read *pannákáré*.  
 — 13 for *páhatéhicha* read *pabhatéhicha*.  
 95 3 for *wissahassáni* read *wisashassáni*: for *tará* read *nará*  
 — 5 for *tathhá* read *tattha*.  
 — 7 for *tańchittamáñyáya* read *tań chittamañyáya*: for *tattha* read *tattha*,  
 — 12 for *nisinnó sókamálakó* read *nisinnósókamálaké*.  
 — 18 for sanctification of “maggaphalan” *read* states of probation and sanctification.  
 — 36 for Asókó *read* Asókamálakó.  
 96 4 after *Sudassanamálakó* insert a comma.  
 — 6 for *chatutthań* read *chatutthó*.  
 — 17 for bliss of maggaphalan *read* the state of probation and sanctification.  
 97 2 for *puthawissaro* read *puthuwissaró*: for *ańyáti* read *ańyáni* : for *bahuni* read *bahúni*,  
 — 12 for *désiyási wisópamań* read *désiyásíwisópamań*.  
 — 19 for Gothábayo *read* Góthábhayo.  
 — 33 for sanctification of “maggaphalan” *read* states of probation and sanctification  
 98 1 for “Ná read “Na.  
 — 3 for *Sambuddháya* read *Sambuddhánáya*.  
 — 5 for *puthawissara*, read *puthuwissara*.  
 — 7 for *nawataggiyań* read *anawataggiyań*.  
 — 8 for *Maháméghawanáramań* read *Maháméghawanáramon*.  
 — 12 for *ádiyá* read *áillya*,  
 — 18 for chief of the victors over sin *read* glorious personage.  
 — 29 for “anámataggau” *read* “anawataggan.”  
 99 1 for *Mahápaúlamo* read *Mahápadumó*.  
 — 2 for *sítáń dissáyitwa* read *sítáń dassayitwá*.  
 — 3 for *sonnarajáta* read *sonnarajata*.  
 — 4 for *pupphaharitań* read *pupphaharitań* : for *juttádi* read *chhattádi*.  
 — 6 for *wélukképaghatéhicha* read *chélukkhépasatthicha*.  
 — 9 for *Kumbalawántanáń* read *Kumbhikávádáń* : for *Mahádipań* read *Mahániyan*.  
 — 10 for *Khuddhamadhúlańcha* read *Khuddamátulańcha*.  
 — 11 for *kottagó* read *kotṭago*.  
 — 12 for *Abhayépalákapásánań* read *Abhayébalákapásánań*.  
 — 16 for holding the plough shaft, defined the line of boundary, *read* holding the plough,  
      exhibited the furrows.  
 — 32 for Kumbolawátan *read* Kumbhikáwátan (potter's clay pit): and for Mahádípo *read*  
      Mahánípo.  
 — 34 for Khuddamadula *read* Khuddamátulo : for Marutta *read* Marutta.  
 — 38 for Abhayapalákapasánán *read* Abhayébalákapásánan.  
 100 2 for *Télimpálingó* read *Télimapálingo* : for *Nállachatukkago* *read* *Tállachatukkagó*.

## ERRATA.

Page. line.

- 100      6 for *Sihasiná* read *Sihasiná* : for *tiratowajaní* read *tirato wajaní*.  
 —      8 for *dinnásā simáya* read *dinnýasítáya*.  
 —      15 for *Télumpáli* read *Téluñapáli*.  
 —      18 for (*Thuparámó*) read (*Pathamachétian*).  
 —      24 for *Sihasiná* read *Sihasiná*.  
 —      25 for “*irsi*” read “*isi*”  
 101      1 for *Chatthi* read *Chhatthé*: for *nisajjá* read *nisajja*.  
 —      2 for *désanaññá* read *désanaññu*.  
 —      3 for *pawattinaán*, read *pawattanaán*,  
 —      5 after *sattahi* insert a comma.  
 —      7 for *mantiká* read *mattiiká*.  
 —      10 for *bahuni* read *bahúni*.  
 —      11 for *Sunabhadra* read *Sunaháta*.  
 —      21 for produced for nine thousand munis and five hundred persons. *read* procured for eight  
           thousand five hundred persons (among whom was the princess Anulá).  
 —      34 for *Sunahata* read *Sunaháta*.  
 102      2 for *Apassiyá* read *Apassiya*.  
 —      3 for *upeché tań ténécha* read *upechcha tań ténéwa*.  
 —      6 for *pañhamidaán* read *pañhamamidaán*.  
 —      7 for *ágammáchalamatíméththa* read *ágammámalamatiméththa*.  
 —      8 for *patiggahanó* read *patiggahanó*.  
 —      11 for *Jabbisadiwasí* read *Chhabbisadiwasí*: for *ásálhiín* read *ásálhi*.  
 —      16 for (*apassiyá*) read (*apassiya*).  
 —      24 for profound *read* immaculate.  
 —      32 for “*ásálhó*” read “*ásálhí*”  
 103      1 omit one *déwiyo*.  
 —      3 for *áhuté* read *áhú té*.  
 —      4 for *águtó mahiti* read *ágatómhti*.  
 —      6 for *Maháritthámahámachcho* read *Maháritthó mahámachchó*: for *hátuhi* read *bhátuhi*; to  
           *satthiín* read *saddhiín*: for *rájánamhito* read *rajánamabhitó*.  
 —      8 for *purimato* read *paritó*: for *árahápetwa* read *árabhápetwá*.  
 —      11 for *tassakhósimaán* read *tassakhó súmaán*: for *taduhéwayo* read *tadahéwa só*,  
 —      12 for *Buddhé* read *Baddhé*.  
 104      1 for *wásatthi* read *dwásatthi*.  
 —      2 for *Déwananusságá* read *Dewanaußaganá*: for *kuttiní* read *kittiín*: for *yáchamupac*  
           *chécha* read *yawamupéchcha cha*.  
 —      6 for *Wutthawassaán* read *Wutthawassaán*: for *awóchédá* read *awóchédán*.  
 —      7 for *Manujádipá* read *Manujádipa*,  
 —      9 for *kúto* read *kutó*.  
 105      1 for *lachchhayi* read *lachchhasi*.  
 —      2 for *sumanagatiín* read *sumanôgatiín*.  
 —      3 for *bañdrá* read *bañdra*.  
 —      6 for *Pattapuraán* read *Pattapúraán*.

## ERRATA.

x v

Page. line.

- 105      7 for *dakkiṇān* read *dakkiṇāñ*.  
        8 for *Dathañ* read *Dáthañ*.  
        10 for *ṭhapētañ* read *ṭhāpitāñ*: *kattikajanapújāhi* read *kattikachhanapújāhi*.  
        11 for *rajato* read *rājato* : for *puttapurañ* read *puttápūrañ*.  
        30 for sighted read gifted.  
106      6 for *janaṇukéhi* read *jannukéhi*.  
        9 for *nágé* read *nágō*.  
        12 for *thúpaṭṭhánā* read *thúpaṭṭhānañ*: for *ālārawallahiwitthañ* read *ālārawallihī witthātāñ*.  
        13 for *sodápetwā* read *sódhápetwā*.  
107      1 for *órupanatthāya* read *órópanatthāya*.  
        2 for *bandhasamaké* read *kandhasamaké* : for *nā* read *na*.  
        4 for *tatthé* read *tattha*.  
        5 for *rājāturitamánasó* read *rājā turitamánasó*.  
        9 after *tassóparitō* add *thúpañ*.  
108      3 for *katdhaké* read *kaṭdhaké*.  
        7 for *dhatu dónamatta* read *dhātū dónamattā*.  
        10 for *aṭṭha* read *aṭṭhā*.  
        17 for *parinibánan* read *parinibbánan*  
        28 for “dróna” read “dónó”  
109      2 for *gamatóchápi* read *gámatochápi*.  
        3 for *bhaṭṭhā* read *haṭṭhā*.  
        5 for *pújāmakárayi* read *pújamakárayi*.  
110      1 for *Sanghamittatthérinchā* read *thérinchā*.  
        2 for *mannetwā* read *mantetwa*.  
        4 for *Tata* read *Tāta*,  
        7 for *pattité* read *paṭṭané*.  
        8 for *rāmmañ Puppapurañ* read *rammañ Pupphapurañ*.  
        10 for *wasatā* read *wasanā* : for *síkkhanti* read *pékkhanti*.  
        11 for *Nagarassakadésamhi* read *Nagarassékadésamhi*.  
        26 for *Puppa* read *Pupphapura*.  
        33 the words, which had previously been the domicile of the minister Dóno. *to b.*  
                         included within parentheses.  
111      5 for *nantu* read *nattu*.  
        9 for *bhásiyá* read *bhásiya*.  
        13 for *kárómítí* read *karómuti*.  
        31 for “Lord!” is it meet read “Lord! is it, or is it not, meet  
112      1 for *tatáhatuñ* read *katihāñ tañ*.  
        3 for *waddhikañ* read *watthikañ* : for *bālsúriya* read *bálasuriya*.  
        4 for *disáya* read *disghaya*.  
        5 for *Upágammá* read *Upágamma* : for *wiwidhádaramálíniñ* read *wiwidhádhajamálíniñ*.  
        5 for *sáhukáñ* read *sálhukáñ*.  
        10 for *pinitó puthawipati* read *pinito puttawipati*.  
        11 for *pújétwá* read *pújetwáñ*.  
        13 for *Samároheyára* read *Svároháeyára*.

Page. line.

- 113    1 Transfer the inverted commas from *ahañ* to the end of the next line, to *kaṭhaké*.  
 —    2 for *sákhāya* read *sákhaýáñ* : for *patitthátu* read *patíthátu* : for *idhahéwa* read *idhahéma*.  
 —    3 for *purassa* read *púrassa*.  
 —    5 for *tíkkhamitwá* read *nikkhamitwá* : for *otaruñ* read *ótaruñ*.  
 —    6 for *Tampátháriyan* read *Tampátiháriyáñ*.  
 —    9 for *manórama* read *manóramá*.  
 —    11 for *patíthítá* read *patíthita*.  
 —    12 for *tuiyánañ* read *turiyánañ*.  
 —    13 for *migapákkhinañ* read *migapakkhinañ*.  
 114    1 for *chabbáñña* read *chhabbanna* : for *sóbhayisucha* read *sóbhayinsucha*.  
 —    2 for *sakatágammahábádhí* read *sakatáhammabóbhdhi* : for *sattaháni* read *sattdháni*.  
 —    5 for Read this verse *Suddhé nabhasi dassittha sá kaṭháé patíthítá mahájanassa sabbassa mahábódhí manóramá*.  
 —    6 for *Páthiréhi* read *Pátihiréhi* : for *puna* read *puna*.  
 —    13 for *gáható* read *gahító*.  
 —    34 for southeast read eastern.  
 115    1 for *puṭṭhachittó* read *tuṭṭhachittó*.  
 —    8 for *kulánich* read *kulánicha* : for *seṭṭha* read *seṭṭhi*.  
 —    9 for *wápi* read *chápi* : for *nágaya!khá naméwacha* read *nágayukkhánaméwacha*.  
 —    10 for *Hémasajjugghaṭéchewa* read *Héma sajjughaṭéchewa*.  
 —    25 for Eighteen members read Eight members.  
 116    1 for *thapápetwána pújéni* read *thapápetwána pújtsi*.  
 —    2 for *pakkhédiné pátipadetátó* read *pakkhè diné pátipadé tatò*.  
 —    3 for *téhiyéwatthaṭtahi* read *téhiyéwattha atthahí* : for *dínénahi* read *dinnéhí*.  
 —    6 for *pújayn* read *pújayín* ; for *éwaméwa bhipujétu* read *éwaméwábhipújétu* ; for *sákhá* read *sa! há*.  
 —    7 for *assuni* read *assúni*.  
 —    11 for *píjá* read *pújá*.  
 —    12 for *blapárahá* read *balapádragá*.  
 —    13 for *bhawáñ* read *bhavañáñ*.  
 117    3 for *tarágamá* read *dháṭágamá*.  
 —    4 for *Uttarañ* read *Uttarad*.  
 —    6 for *pakásetuñ* read *pakásétuñ*.  
 —    10 for *rajjéna yuttanó* read *rajjamattanó*.  
 118    2 for *Nó thíressa* read *Thérassa*.  
 —    3 for *Tiu'assa* read *Tiwa'kassa* ; for *gámandwárécha* read *gámadwáráchéha* ; for *katísucha* read *sulatésucha*.  
 —    4 for *pupphasamá' ale pagghahitañ* read *pupphasamákulé pagghahita*.  
 —    6 for *pawésiyá* read *pavésiya*.  
 —    7 for *Sumanass cha* read *Sumanasséwa*.  
 —    10 for *sáhachcha* read *yáhachcha*.  
 —    19 for *Tiwako* read *Tiw kko*.  
 —    28 for *princes* read *castes*.  
 119    3 for *jádayinsu* read *chhádayinsu*.

Page. line.

- 119     6 for *tattháganjuú* read *tattíáganchuú*.  
 —     7 for *Kacharaggámé* read *Kácharaggámé*.  
 —     8 for *dganjuú* read *áganchuú*.  
 —     10 for *Páisunaán* read *Pansúnaán*: for *punnó* read *punní*.  
 —     12 for *mámasó* read *mámasó*: for *aládicha* read *alásicha*.  
 —     13 for *thitattáne* read *thiteéhháne*.  
 —     22 for *Kachharaggámó* read *Kácharaggámó*.  
 — 23, 35 for *Tiwako* read *Tiwakko*.  
 — 27 for south eastern read eastern.  
 — 36 for *Issarasámanako* and *Pattama* read *Issarasamanako* and *Pathamo*.  
**120**    1 for *Káchharagámuké* read *Kácharaggámaké*.  
 —     7 for *tahíwasi* read *tahíñwasi*.  
 —     8 for *tataya* read *taya*.  
 — 13 for *Káchharagámó* read *Kácharaggámó*.  
 — 14 for These bearing four fruits two each, (produced) thirty bo-plants, *read* These bearing four fruits each (produced) thirty two bo-plants.  
 — 18 the words "of five hundred virgins and five hundred women of the place" to be enclosed in a parenthesis  
 — 22 for *setti* read *setthi*.  
 — 24 for *bhódáhara* read *bódháhara*  
 — 32 for *arittan* read *aritthan*.  
 — 39 for "H áttálakan" read "Hathálhakan."  
**121**    4 for *Suñágárdhílásini* read *Suñágárdháhílásini*.  
 —     7 for *wandiyá* read *wandiya*.  
 — 12 for *widdhiñ* read *wuddhiñ*: for *anekabhusdyattóti* read *anékabbhutayuttóti*  
**122**    5 for *mahésiñ té* read *mahesítte*.  
 —     7 for *attanó tattha* read *attanónattha*  
**123**    1 for *kárayitwána* read *kárayitwána*.  
 —     3 for *pabbáwajjási tattháne* read *pabbajjawasitaíttháne*.  
 — 10 for *Hathathákawhayan* read *Hutthálhakawhayaán*: after *passaye* add *dwé mi*.  
 — 13 for *paríkháramuttamaán pawáraṇaya* read *saparíkkháramuttamaán pawáraṇaya*.  
 — 14 for *Nangadípé* read *Nágadípé*  
 — 30 for *Patamu* read *Pathamu*.  
**124**    3 for *wijíté* for *chattdísáñ* read *chattádisáñ*.  
 — 10 for *sówanadóniyá thíradháñkhipápetwa* read *sowanadóniyá théradehan ihipápetwa*.  
 — 11 for *gahayitwa an kilitan* read *gahayitwa* and *kilitan*.  
**125**    3 for *gatéhicha* read *gatihicha*.  
 — 10 for *yójanantayé* read *yójanattayé*  
 — 22 for round the great Thupo *read* round the (site of the destined) Maháthupo.  
**126**    5 for *thérádiythádayópicha* read *théráritthádayópicha*.  
**127**    8 for *puthawipati* read *puthuwipati*.  
 — 9 f. : *satthimásáñváddhuñan* read *satthiúassáni sáñlhuñ an*

Page. line.

- 127 20 for (also wiħaros) at the Wanguttaro mountain ; at the mountain called Páchino ; and at the Rahérako mountain ; in like manner at Kolambo the Kálakó wiħari *read* at the Wanguttaro mountain the Páchinawihárō ; and in like manner at the Rahérako mountain, the Kólambálako wiħárō.
- 128 1 for Sódariyanań read Sódariyánań.  
 — 2 for Chólaratħha read Chólaratħħá : for damilá read damiló.  
 — 6 for hiwań read giwan.  
 — 7 for għajjeti read ghattesi.  
 — 9 for widdatiya read widdaliya.  
 — 10 for gunasaratań read gunasrátań.  
 — 11 for pawáriyá read pawáriya.  
 — 16 for of the illustrious " Uju " tribe *read*, descended from an illustrious race.
- 129 3 for átapestħipi read átapé khipi.  
 — 4 for sámaghattayi read samagħaṭṭayi.  
 — 5 for winichħasatthdyā read winichħayatthdyā,  
 — 6 for rájá read rája.  
 — 8 for Baliggħali read Baliggħali : for Tadáppabħuti read Tadáppaħħuti.  
 — 9 for puṇṇand hésuń read puṇṇándhésuń : for khuddaká watakánip i read khuddakáw dħakánip i.  
 — 10 for pidisi read píldisi : for iddhi read idħihi.  
 — 11 for suddaditħi samáno kathamil abhim anussó read suddaditħi samáno kathamihahi manussó : for jahéyyati read jahéyyáti.
- 130 5 for kádiyá mari read khádiyámar i.  
 — 7 for bħatunámu makárayi read bħatunánamakárayi.  
 — 9 for ádiwa read dditcha.  
 — 10 for tħallachħayó read tħallachħayie.
- 131 3 for rájadwdrí read rájaddwáré,  
 — 4 for bhunjamáné read bhunjamáneá.  
 — 6 for lékħassasandésań read lékħasandésań.  
 — 8 for Suddhadewinnáma read Suddhań déwin náma.  
 — 9 for sowaqal hliġá read sowaqqukkhaliyá.  
 — 11 for tatha read tathá.
- 132 30 for Sudhádéwi *read* Suddhadéwi.
- 132 1 for Silawannawá read silawattawá.  
 — 2 for tini read tini.  
 — 3 for tassá bádho read tassdbádho.  
 — 4 for Siwikaya read Siwikága.  
 — 5 for yá read sá : for pura *read* puré.  
 — 6 for yathħrahá read yathħrahań.  
 — 8 for ténatō read téna nó "  
 — 10 for idħá read idha.  
 — 12 for awóchta read awóchatha.  
 — 13 for Sumédhasó read sumédhásá.  
 — 31 for it is *read* ours is.

Page. line.

- 133    1 for *anekadaha* read *anekadā*.  
       3 for *agamā* read *āgamā* : for *kechchañ* read *kicchāñ*.  
       4 for *santamānasa* read *santamānasd*.  
       5 for *akamayi* read *akāmayi*.  
       10 for *ahu* read *āhu* : for *nigha átiya* read *nighātiya*.  
       13 for *susañkané yatichchhitāñ* read *susañkaté yathichchhitāñ*.
- 134    1 for *dóhlé* read *dóhalé*.  
       4 for *tamōrupiha* read *tamōruyiha*.  
       5 for *assaán pīthēyēwa* read *assapiṣṭhēyēwa*.  
       7 for *bhayé* read *hayé*.  
       8 for *kārapesi* read *kārāpesi*.  
       12 for *āchariyi* read *āchariyē*.
- 135    3 for *Lankātati* read *Lankātali*.  
       7 for *pápāsañ* read *pāyāsañ*.  
       10 for *Tissananaman* read *Tissandamañ*: for *darakā* read *drākā*.
- 136    1 for *abunjisu* read *abunjinsu*.  
       2 for *udit̄ha* read *uchchit̄ha*.  
       3 for *tudhakéna* read *taṭhakéna*.  
       4 for *bhunjathā manticha* read *bhunjathimanticha*.  
       5 for *adubhakā* read *adubakhā* : for *bunjatamanticha* read *bhunjathimanticha*.  
       6 for *bhunjataman iti* read *bhunjathimañ iti*.  
       9 for *asési* read *nasési*.  
       10 for *pusdritañhāygan* read *pasāritañgōhan*.  
       14 for *pasuti* read *pasúti*.  
       31 for *unyielding* read *dumb* (*unrelenting*).
- 137    2 for *Góthambaro* read *Góthaimbaro*.  
       3 for *Pussadéwo* read *Phussadéwo*.  
       4 for *khandharájiyá* read *khandharájiyá*.  
       5 for *bhajiniyá suto* read *bhāginiyá sutō* : for *kósóhitawattuguihō* read *kósóhitawattaguihō*.  
       6 for *parisampantañ* read *parisappantañ*.  
       7 for *sa jijjati* read *sá chhijjati*.  
       8 for *Waddhō nañgara mágamma* read *Wuddhō nagaramágamma*.
- 138    11 for *Damilanañ* read *Damilánāñ*.  
       15 for *Góthaimbaro* read *Góthaimbaro*.  
       16 for *Pussadéwo* read *Phussadéwo*.  
       6 for *yójananchayé* read *yójanalldwayt*.
- 139    34 for *Kandalo* read *Kundalo*.  
       1 for *tańbráhmaṇa maddasa* read *tań bráhmanamaddasa*.  
       4 for *Apañagandhamáláya* read *Apañá ghandamáláya*.  
       5 for *gati* read *gatiñ*.  
       6 for *puriśájátiyo* read *puriśájániyo* ; for *sachchhónéyāñ* read *saché jánéyā* : for *imáñhatthá* read *imañ hatthé*.  
       7 for *damilá sanné wásétuñ néwa* read *damilásanné wásetuñnéwa*.  
       8 for *punawaddhavattháni* read *punawaddhana vattháni*.

Page. line.

- 139     9 for *sakasantikań* read *sai hisantikań*: for *wadlhána* read *waddhamána* : for *rājasunantikań* read *rājasutantikań*.
- 10 for *paññákárécha* read *paññákárīcha*.
- 13 for *dukúlatténa* read *dukúlapatténa*.
- 29 for to his prince read to his friend.
- 140     1 for *sá* read *só*.
- 3 for *pahané* read *pabbaté*.
- 5 for *só yodhó* read *yódhó*.
- 6 for *Húnadawri* read *Hundari*.
- 7 for *lunji* in both instances read *junchhi*.
- 8 for *pitasuntiká* read *pitusantiká*.
- 10 for *Girináména* read *Girinámí* : for *Nichchelawitthiké* read *Nitthulawitthike*.
- 13 for *lunjitwána* read *lunchhitwána*.
- 24 for *this line, substitute* In the village Hundarawápi, in the Kulumbari-Kannikáyo.
- 31 for *Nichchélawitthiko* read *Nitthulawitthikó*.
- 141     1 for *áganjisu* read *aganchhansi*.
- 3 for *Kattigámamhi* read *Kittigámamhi*.
- 7 for *pá/ ató* read *pákaṭó*.
- 10 for *kuṭumhamaputassa* read *kuṭumbań puttassa*.
- 11 for *Théra puttáha só* read *Théraputtábhayó*.
- 13 for *dwkhāṇḍan* read *dwikhāṇḍan*.
- 17 for *Kattegamo* read *Kittigámo*.
- 142     1 for *yólhá* read *yéllhó* : for *paketó* read *pákaṭó*.
- 3 for *sutó/játó paññakárapurassára* read *suté játé pannákárapurassára*.
- 12 for *this verse substitute Na* *ulanagara-Kaṇṇikáyań gámé Mahisadóniké Abhayassuntimó*  
puttó déwó námsdi thámawá.
- 13 for *Lanjantá* read *khanjattá*.
- 33 for *this line substitute* In the village Mahisadóniko in the division Nakulanagara-Kanniká
- 35 for *(khanjaná)* read *(khanjatta)*.
- 143     4 for *Guwaṭanámaké* read *Gawiṭanámaké* : for *Pussadéwóti* read *Phussadew ti*.
- 7 for *Ummálapussadéwóti* read *Ummádaphussadéwóti*.
- 8 for *Saddéwédhí* read *Saddawédhí* : for *wijjúwédhí* read *wijjuwédhí*.
- 9 for *padlháń* read *paṭtań*.
- 10 for *thalé at̄thusahań yáte jalétu usahań pana* read *thale at̄thusabhań yáti jaletu usabhań panə*.
- 12 for *wiháré Wápigámké* read *Wihárawápigámké*.
- 17 for *Passadewo* read *Phussadéwo* : for *Gawato* read *Gawito*.
- 21 for *pussadéwo* read *phussadéwo*.
- 32 for *Near the Túládháro wiháro in the village Wápigámo* read *Near the Tuládháre*  
*mountain in the village Wihárawápigámo*.
- 144     1 for *arabhi* read *drabhi*.
- 2 for *wápisamápayi* read *wapiń samápayi*.
- 5 for *-etesań* read *-étésan* : for *dasənampi* read *dasannampi*.
- 7 for *punará* read *punaráhá*.

Page	Line	
144	10	for <i>Gāmanirajaputtēna</i> read <i>Gāmanīrājaputtānī</i> .
—	11	for <i>sūniya</i> : for <i>sūkhātthīlo</i> read <i>sūkhattīlo</i> .
—	23	<i>ātī</i> all these persons, protected in the fullest manner by the order of the Buddha, who maintained on the establishment of his royal son Gāmani.
145	6	for <i>tuyanañ</i> read <i>tiyā nañ</i> : for <i>nañvathkaralakkhiyohi</i> read <i>nañvaththārañkhiyohi</i> .
—	11	for <i>puttanañlalahatthānanugachchhissama</i> read <i>puttānañlalahatthānanugachchhissama</i> after <i>sabbē</i> : add <i>tañ</i> .
146	1	for <i>jantayanēna</i> read <i>chhanayānēna</i> .
—	6	for <i>tam upāgami</i> read <i>tamupāgami</i> .
—	9	for <i>māpayinsu</i> read <i>māpayinsu</i> .
—	10	for <i>nājjāyō</i> read <i>nājjāya</i> .
—	13	for <i>nīyōjasī</i> read <i>nīyōjai</i> : for <i>tessāñ</i> read <i>Tissāñ</i> .
—	14	for <i>on a low hearse</i> read <i>in a covered hearse</i> .
—	26	for <i>Chulanganiyapitthya</i> read <i>Chulanganiyapitthu</i> .
—	30	for <i>Jiwamādi</i> read <i>Jawamādi</i> .
147	1	for <i>Tissōkardā</i> read <i>Tissō Lāra</i> : for <i>samadhaṇā</i> read <i>sabhāṇā</i> .
—	2	for this verse read <i>Sabhīgānākhipi Tissōcha, sabhāgānāwolarūpīchā nātchchā, tākañādānācha Tissō pāttamī pātthipī</i> .
—	4	for <i>bhunjanānā</i> read <i>bhunjānānā</i> .
—	5	for <i>ākāse</i> read <i>ātīuse</i> : for <i>bhūpatī</i> read <i>bhūpatīnī</i> .
—	10	for <i>Wālavāyālānāghāpetwā</i> read <i>Wālvāyānālangāpetwā</i> .
—	12	for <i>kñalhb</i> read <i>kñaldh</i> .
148	3	for <i>uwacha</i> read <i>awōcha</i> : for <i>mancheti</i> read <i>manchetī</i> : for <i>anūhāmāvīcī</i> read <i>anūhāmāvīcī</i> .
—	11	for <i>gōdhagattāsso</i> read <i>gōlhagattāsso</i> .
—	12	for <i>Weyyāvarachchālārañ</i> read <i>Weyyāvarachchālāra</i> .
—	13	for <i>pāteisīsabbe</i> read <i>pārisī</i> . <i>Sabbe</i>
149	1	for <i>brāvi</i> read <i>brāvī</i> .
—	2	for <i>chorōti</i> read <i>chōroti</i> .
—	4	for <i>kñlāñānabhiyepī</i> read <i>kñlāñānabhiyepī</i> .
—	7	for <i>Rāmānī</i> read <i>Rāmāñī</i> .
—	9	for <i>sasāntamāñī</i> read <i>sasāntamāñī</i> .
—	12	for The instant (the king) had said <i>venā</i> (to the king) was the time of the instant.
—	20	for <i>anūdhā</i> sentiments read <i>forgiving dispositions</i> .
150	1	for <i>dhītu</i> read <i>dhātūnī</i> .
—	2	omitted <i>tañ</i> .
—	3	for <i>sahagāmīti</i> read <i>sahagāmīna</i> , for <i>dassarābhitī</i> read <i>dassarābhitī</i> .
—	5	for <i>Sādhāpetwāna</i> read <i>Sōdhāpetwānā</i> .
—	6	for <i>Mahāgāmīna</i> read <i>Mahāgāmīna</i> .
—	7	for <i>agāmīna</i> read <i>āgāmīnī</i> : for <i>ghātāvī</i> read <i>ghātāvī</i> : for <i>ghātāvī</i> read <i>ātāvī</i> .
—	25	for <i>Chatto</i> read <i>Chitthā</i> .
151	1	for <i>rāgarār</i> read <i>rāgarārī</i> : for <i>Bhāmarākīha</i> read <i>Bhāmarākīha</i> .
—	3	for <i>īḍānātāpī</i> read <i>īḍānātāpī</i> .
—	7	for <i>ghātāvī</i> read <i>ghātāvī</i> : for <i>panāvī</i> read <i>panāvī</i> .
—	9	for <i>Wālāñātāpī</i> read <i>Wālāñātāpī</i> .

- 151 1 for *sāñcita* read *sāñcita*.
- 151 2 for *Wijitonagacca* read *Wijitutapacca* : for *Totana* a town in *Sudhama*.
- 151 3 for *Bhâmini* read *Gâmani*.
- 152 1 for *phakesun* read *thakesun* : for *dakkhiyû* read *dakkhiye*
- 4 for *sildyutha* read *sildsudhâ*.
- 5 for *khirinsu* read *kipinsu*.
- 7 for *ghawanâñ* read *ghâtanañ*.
- 9 for *kumhi pusiya* read *kumbhi phusiya*.
- 10 for *rajjane, talâta*, read *rajjâna tê, tâta* : for *bôjetwâ* read *bôjetwa*.
- 11 for *sâtakêna* read *sâtakêna* : for *sumammitâñ* read *suwanmitâñ*.
- 12 for *dwârabhûmiyañ* read *dwârañ bhûmiyañ*.
- 13 for *pavatayi* read *pawatayi*.
- 14, 15, 16 for these lines, read then closed the gates. and the king advanced his troops. The (elephant) Kandulo, as well as Nandimitto and Súranimilo charged the southern ; and Mahásóno, Góto and Théraputto were similarly engaged at the other three gates. That city was protected
- 152 1 for *tattha* read *tassa* : for *pathamakañ tañ* read *pathamañ katañ*.
- 2 for *hatthuchcha* read *hathuchchâ*.
- 3 for *Sânchha* read *Sânâchha*.
- 4 f.r. *Thôtô* read *Gotô*.
- 11 for *Kayapabbatañ* read *Kusapatsatañ*.
- 12 f.c. *Jetthamâ awhi* read *jetthamûlamâ*.
- 15 for *Elârâjinô* read *Elârarâjinô*.
- 19 for this line read the rampart. It. eighteen cubits high and eight "usabhos" long, fell; and
- 27 for dadambo read kadambo.
- 32 for "jetthamûlo" read at the commencement of the month of "Jettho"
- 154 5 for *asina* read *asindâ*.
- 11 for *Elâro* read *Elarópi*.
- 155 5 for *nawâdapenti* read *na wâdlapenti*.
- 11 for *abhinekkhami* read *abhinikkhami*.
- 30 for cremation read cremation.
- 156 3 for *Pussadéwati* read *Phussadéwôti*.
- 6 for *sâjâbhîmukha mágantwâ ubhatté* read *râjâbhîmukhamâgantwâ uppânlësi*.
- 7 for *khanâancha* read *kandancha*.
- 8 for *Achcha* read *Ahachcha* : for *khando* read *kando*.
- 9 for *khanâdañ* read *kandân*.
- 10 for *khanâdan* read *kanðan* : for *chhannukan* read *jannukan*.
- 12 for *Pussadéwo* read *Phussadéwo* : for *jetwa* read *chhetwâ*.
- 36 for to read in.
- 157 1 for *sôahócha* read *sô awócha*,
- 2 for *wattôcha* read *wuttôcha*.
- 3 for *ela* read *ila* : for *sakkaro* read *sakkâro*.
- 6 for *khanâdantâñ asittô* read *kandân tañ ásittô*.
- 157 9 for *sarantô* read *saranto*.

- Page. No.
- 157 1 for *Uttaracchana* read *Uttaracchana*.
  - 11 for *rajadwarami* read *rajadwárami* : for *talavas* read *talavas*.
  - 158 1 for *Piyangudipe* read *Piyangudipé*.
  - 2 for *Kethanuu* read *Kathannu*.
  - 3 for *manopilekhan* read *manowilekhan*.
  - 7 for *mābhunjetha* read *mābhunjētha* : for *sapinsisu* read *sapinsu*.
  - 8 for *ekañmarichawuddhian* read *ekañ marichawaṭṭikan*.
  - 33 for *Dutttagámini* read *Dutthagámani*.
  - 159 5 for *Eha* read *Eka* : for *kilesá* read *kilesa*.
  - 9 for *kilá* read *kila*.
  - 10 for *upayána* read *upáyana* : for *Marichawaṭṭhi* read *Marichawaṭṭi* : for *thapayisucha* read *thapayinsucha*.
  - 11 for *kuntadhárahá ujuka rájamánsa* read *kuntadháraká ujukáán rájamánsá*.
  - 160 1 for *waddhitha* read *waddhetha*.
  - 2 for *gandhamáliléhi* read *gandhamáléhi*.
  - 5 for *sannipatési* read *sunnipatési* : for *maha* read *maha*.
  - 6 for *tada* read *tadá*.
  - 7 for *bhunjimarichawaṭṭhikań* read *bhunjín marichawaṭṭhikań*.
  - 8 for *marichawatthiń* read *marichawatṭiń*.
  - 12 for *annapáñadin* read *annapánádiń*.
  - 161 3 for *Bhoya* read *Bhóga* : for *dasaddhi* read *dasaddha*.
  - 7 for *mahapánuo* read *mahapaúno*.
  - 10 for *rataña* read *rattana*.
  - 162 1 for *chhechattdisa* read *chhachatalisa*
  - 6 for *Kassap-* read *Kassapa-*
  - 9 for *tassa* read *tassá* : for *addhacha* read *atthacha*.
  - 10 for *maddhito* read *mañditó*.
  - 11 for *wédiháyacha* read *wédkáyacha*
  - 12 for *dhajakuló* read *dhajákulo*.
  - 13 for *théra* read *therá*.
  - 163 1 for *ágamma rámamuttaman* read *agammárámamuttaman*
  - 7 for *sajjhutá* read *sajjhundi*.
  - 10 for *Nariwáhana* read *Náriwahana*.
  - 164 2 for *dantawijáui* read *dantawijani*.
  - 3 for *phalikumha* read *phalikamhi* : for *seta* read *etta*—
  - 5 for *chhantantalambiká* read *chhattantalambiká*.
  - 7 for *sesésicha* read *Sésésiche*,
  - 8 for *sóhi* read *sóbhi*.
  - 9 for *Tambalóhithikaheso* read *Tambalóhíthikáheso*.
  - 10 for *Lohapásádó* read *Lóhapásádē* : for *sanga* read *sangáni*, for *sanghesannipaticha* read *sango sannipati*,
  - 11 for *Sótápattádayópana* read *Sótápannádayópana*.
  - 12 for *arahantocka* read *arahantócha*.
  - 165 2 for *Pásádamha wattáni* read *Pásádamahé chattáni* : for *thapetwana* read *thapetwána*.
  - 3 for *wipulam pétachitti* read *wipulamapéta-hittá*.

- Page. line.
- 165 10 for *balimubbaritū* read *balimundharitū*.  
 — 30 for it is not fitting to exact compulsory labor; but in abandoning the exercise of that power, read it is not fitting therefore that I should levy taxes, but on remitting those revenues.
- 166 6 for *mahattān* read *mahantan*.  
 — 8 for *Sowappabijā tutthinsu* read *Sowappabijānuṭthinsu*.  
 — 9 for *wasikā* read *wāsičā*.  
 — 10 for *sattā-* read *satta-*: for *Tambapitī* read *Tambawithī*.  
 — 13 for *ewa* read *éwa*: for *nuwedayūn* read *niwēdayūn*.  
 — 32 for on the bank of read beyond: for *Tambapitto* read *Tambawithī*.
- 167 1 for *dakkhinō* read *dakkhinē*.  
 — 2 for *Nagarāvānijo* read *Nagarā vānījō*.  
 — 5 for *chitiyā* read *chintiya*.  
 — 7 for *Hatīthō* read *Hatihe*.  
 — 9 for *pana samenjēhi* read *panasaminjēhi*.  
 — 10 for *ōrōbhītra* read *ōrōbhīwa*; for *lēnasannamī* read *lēnsannamī*.  
 — 11 for *wānījēpi* read *wānījēpi*.
- 168 4 for *anayitwāna* read *ānayitwāna*.  
 — 6 for *jayinsu* read *jāyinsu*,  
 — 7 for *wāpiṇi pakkhantakandarē* read *wāpiṇi pakkantañ andarē*: for *ummāpupphani bhāsuvbhā* read  
*ummāpupphani bhāsuvbhā*.
- 9 for *uppannā nassēti* read *uppannātassōsi*.  
 — 11 for *pasannasōva* read *pasannamanasōra*.  
 — 21 omit the word broken.
- 169 3 for *gulahā-* read *gulapā-*.  
 — 4 for *maddiyi* read *maddayi*: for *bhūmiyāthirābhāvatthā* read *bhūmiyā thirābhāmatthan*.  
 — 7 for *iṭṭhahakā* read *itthihakā*.  
 — 8 for *maru ontu* read *marumbantu*.  
 — 9 for *palēkanta* read *phalikānta*.  
 — 11 for *Niyásēna* read *Niyásēna*: for *lohapaddhañ* read *lōhapatṭāñ*.  
 — 12 for *tilatēlasanti tāya* read *tilatēlasittidāya*: for *-padthāñ* read *-pattāñ*.
- 170 1 for *Mahāthūpātiṭṭhāna* read *Mahāthūpāpatiṭṭhāna*: for *wippassanne* read *wippasannena*.  
 — 3 for *sabbō* read *sabbō*.  
 — 4 for *Buddhapūja* read *Buddhapūjā*.  
 — 5 for *patitthāvan* read *patitthāvanītthāvanī* for *saya* read *sāya*.  
 — 6 for *tataṭṭhava-* read *te tāñ thanā*.  
 — 7 for *Naggarañ* read *Nagarāñ*.  
 — 8 for *nagarassa* read *nagarassa*.  
 — 11 for *Sumanḍhitēhi* read *Sumanḍitēhi*.  
 — 12 for *Sumanḍetāhi nekēhi* read *Sumanḍitāki nēkāhi*: for *sumanḍitā-* read *sumandita-*.  
 — 17 for “asala” read “āsalā”
- 171 1 for *ṭhapiya* read *thaṭpāpiya*.  
 — 3 for *Nārdalēsāpi ḍāganjuñ* read *Nāndalēsāpi ḍāganchhūñ*.  
 — 4 for *bhikkhū* read *bhikkhū*: for *Rājāgahāssa* read *Rājagahāssa*.  
 — 6 for *āgāma* read *āgamā*

Page. line.

- 171    7 for *ágama* read *agama*.  
       8 for -ádámō read -áramá, for *tensa* read *tinsa*.  
       9 for *chattári*, read *chattárisa*.  
       11 for *māyabhlé* read *māyabhlí*.  
       12 for *Yonanaggirálasanna* read *Yonanagaralasañña*.  
       13 for -wattániyá read -wattaniya; for -uūn read -nute  
       26 for *Buddharakkhitó* read *Buddharakkhitó*  
       32 for *Rettimo* read *Uttinno*.
- 172    6 for *tathágitán* read *tat'á thitan*  
       8 for *paṭimūlhań* read *paṭimukhań*; for *paribbhana*, read *paribhāna*  
       10 for -áwālhań read -árattań.  
       11 for *Dighadassi* read *dīghadassi*.  
       13 for *mahantan tāń* read *Mahantań tan*.  
       14 for *thérá sambháwa náyacha* read *therasambhawanayacha*
- 173    1 for -áwattań read -áwattań.  
       7 for *putha-* read *puthu-*  
       8 for *sal kapak khábhí sammaté* read *su<sup>7</sup> kapak khábhí sammaté*  
       9 for *suppatító* read *suppalító*.  
       10 for *Pubbattarań* read *Pabbuttaran*  
       14 for *arahatá* read *arahattá*.  
       27 for *asála* read *asáli*.
- 174    2 for *sabbádinéla* read *sa ldiadine: a*  
       5 for *svaṅga* read *sanghań*  
       9 for *wadlhaki* read *wadlháki*.  
       10 for *laddhápansunań* read *laddhapansúnán*.  
       11 for "Khepryiss imí" él á'rá, read "Khepryissáni él á'rá"\*\*  
       32, 33 for "I will in one day complete work sufficient to cover the earth drawn by a hundred men in carts." The rājá rejected him, read "I will exhaust, in one day, (in my work), the earth drawn in a cart by an hundred men." The rājá rejected him (as so large a portion of earth mixed with masonry would be the effect of producing trees in the edifice.)
- 175    1 for *weyalíó* read *wyalló*.  
       2 for *piyá-* read *pinsá-*.  
       3 for *wutte* read *wutte*.  
       4 for *putiń* read *pátiń*; for *pura-* read *pura-*. for *wadlhaki* read *waddhaki*.  
       6 for *ábhidisáń* read *áhidisáń*.  
       8 for -pussáń read -pessáń; for *natiwana* read *natiwána*.  
       9 for *thapayíasu* read *thapayínsa*.  
       10 for -chárańhi read -márańhi. for *amula-* read *amúla-*.
- 176    1 for *nitámayan* read *nikánayán*.  
       2 for *gānahantóyéva jāńi* read *grānahantóyéva jāńi*  
       3 for *tathóhosi* read *tatháhosi*.

\* This correction is adopted from the explanation contained in the 'Thupavansá'

Page. line.

- 176      4 for *mayihán* read *denti mayhañ*.  
        7 for *Játimakula-* read *Játimukula-*  
        9 for *Keliwaté* read *Kothiwála*.  
        37 for *Kélawató* read *Kothiwálo*.
- 177      1 for *ṇápétuñ sal-kóté* read *ṇátuñ salkká* : for *nasakkótí* read *nasakkáti*.  
        2 for *umátihási* " read " *ámáti*," *bh ási*.  
        5 for *watthu-* read *wattha-*  
        9 for *watthu* read *wattha*.  
        11 for *sankáhi* read *san'háhi*.  
        19 for *Katthálo* read *Katthahálo*.
- 178      1 for *itthiyáduwé* read *itthiyóduwé*.  
        4 for *Rattihágé* read *Ruttibhágé*: for *-passinó* read *-passato*.  
        6 for *Bhásató* read *Bhásaté* : for *dewalokań* read *déwalókań*.  
        7 for *pasádhí* read *pasádóhi*.  
        8 for *iíthimattówa* read *iddhimantówa*.  
        9 for *ósatayinsu* read */sádayinsu*.
- 179      3 for *chétiyá-* read *chétiya-* : for *pásánó* read *pásáné*.  
        5 for *pásánó* read *pásáné*.  
        6 for *Pupphá-* read *Puppha-* : for *manju-* read *manjú-*  
        7 for *Ekampedahantháya* read *Elání pidahanattháya*.  
        8 for *-manoramań* read *manóramań*.  
        10 for *-rajatata-* read *-rajata-* : for *hémamáya* read *hémamaya*.  
        12 for *-chitánanté* read *-wítánanté*.  
        13 for *Chitána* read *Wítána*.  
        14 for *ratanéwahi katánécha* read *ratanéhi katánéwa*.  
        15 for *widhánicha* read *wiwidhánicha*.
- 180      1 for *mahañuláka-* read *mahañulaka-* : for *sattharétu* read *santhárétu*.  
        3 for *pátiñáń* read *putíñáń*.  
        6 for *Winahuttho* read *Wináhattho*.  
        8 for *dhanaggachá* read *dhanagghácha* : for *atthandhuń*, read *atthatá ahuń*.  
        10 for *tánésu* read *thánésu* : for *tathuttha* read *tattha tattha*.  
        11 for *pabbajanampicha* read *pabbajjanampicha*.
- 181      3 for *-samitań* read *-samitiń*.  
        6 for *Pasálujataládnicha* read *Pasátajunakáńicha*.
- 182      1 for *játukantu* real *játakantu* : for *-mantań* read *mañdań*.  
        4 for *ádáya-* read *ádása-* : for *-sákha* read *-sákhá*.  
        5 for *-niggáha-* read *-niggáhaká-*  
        7 for *-wátdhi-* read *-watthi*  
        8 for *-máni-* read *-mani-*
- 183      2 for *-guna-* read *-guna-*  
        8 for *nangarań* read *nagaráń*.  
        9 for *-yátiń* read *-yatiń* : for *jala-* read *chhala-*  
        10 for *charamanamhi* read *charamánamhi*.  
        11 for *-hadháń* read *buddhań*.

Page. line.

- 184    1 for *jala-* read *chhalu-*: for *-naīthānañ* read *-taīthānañ*.  
       2 for *wuttó* read *wutthó*.  
       4 for *Sattáha* read *Sattháha*.  
       8 for *parayánatta-* read *paráyatta-*  
      38 after preserved add Rámagámo.
- 185    1 for *ndgehi* read *ndgéhi*.  
       3 for *sámantó* read *sámanté*.  
       8 for *rasmin-* read *rasmí-*  
      11 for *tassópipari* read *tassópari*.  
      30 for Majérika read Manjérika.
- 186    5 for *chaddwáré* read *chatuddwáré*.  
      7 for *naṭakittihí* read *náṭakitthihí*.  
      11 for *danḍadípíka* read *dandadípiká*.  
      21 for Wessakammo read Wissakammo.
- 187    2 for *Nimujjítvá puthawiyá* read *Nimmujjítvá puthuriyá*  
      3 for *palláke* read *pallanké*.  
      9 for *-waṭhawá* read *wattawá*.  
      10 for *ahu-* read *dhu-*  
      11 for *nangánan* read *nígánañ*.  
      12 for *haṭa* read *haṭá*.  
      28 for forty read onc (hundred).
- 188    5 for *nayuktań* read *nayuttań*: for *bhikkha, wo* read *bhikkhavo*.  
      11 for *ndgási*" read *ndgáti*"
- 189    2 for *wanchitamhá* read *wanchitamha*.  
      10 for Santusino read Santusito.  
      12 for *Pari-* read *Pári-*  
      27 for Wessakammó read Wissakammo  
      30 for Santusino read Santusito.
- 190    4 for *Duithgámani* read *Duitthagámani*.  
      7 for *-dewa* read *-dewe*.  
      9 for *ché* read *mé*: for *hatthímónaso* read *hatthámánaso*  
      14 for *sattá* read *satta*.  
      15 for *wichari* read *wivari*.
- 191    5 for *changótá-* read *-changótaní*.  
      6 for *ubbadhetvá* read *ubbaṭtetvá*.  
      11 for *upásathé* read *upósathé*.  
      31 for "asála" read "asálhí": for "attarasala" read "attar. sála"
- 192    2 for *gañha-* read *gáṇa*  
      3 for *janná* read *janatá*.  
      4 for *kámáyó* read *lámáyé*.  
      7 for *Sanghójáni tumarahati* read *Sanghó jánitumarahati*  
      9 for *gandha* read *gandhá*.  
      10 for *Mé davannachhapásáná* read *Médawava-nachhapasana*

## Page. line.

- 193      5 for *-rōgen̄ ena* read *-rōgēna*; for *āsē* read *āsi*.  
 —      8 for *pañgunchalaka-* read *panchangulaka*.  
 —      10 for *-kunluntha-* read *-kunkuma-*  
 —      31 for “*kunkuttahaka*” read “*kunkuma*”
- 194      3 for *pasanuo* read *passanto*.  
 —      5 for *-putta-* read *-puttā-*  
 —      9 for *pariváriyan* read *pariváriya*.  
 —      12 for *Ahattheró* read *Aha théró*; for *mābhaye* read *mā bháyi*.
- 195      1 for *sá raijaraheṭa* read *váraijírahila*.  
 —      7 for *Ekúnasta* read *Ekúnisata*; for *karitá* read *káritá*; for *kóthi* read *kóthī*.  
 —      10 for *aggal háyiláchhata' ó* read *aggalháyil' achhátaké*.  
 —      11 for *-piḍḍhaṭān* read *piḍḍhaló*.  
 —      12 for *parajjhitevá* read *parajitwa*; for *ágatassa* read *ágatassa*.  
 —      37 for sown real sour.
- 196      1 for *dhú* read *áhú*.  
 —      5 for *rajján mahanimáñ* read *rajjamahañ imáñ*.  
 —      6 for *-wailhiyó* read *-waithiyó*.  
 —      7 for *télu'llo* read *telullo*.  
 —      8 for *Gathépa'lhé* read *Gathé pakké*.  
 —      9 for *dīwasesha* read *dīwasesu*.  
 —      12 for *Tato-* read *Tató-*; for *kathapésiñ* read *kathápésiñ*.
- 197      3 for *tamne-* read *tamné-*  
 —      4 for *tañ* real *tañ*.  
 —      6 for *-palu'lo* read *chála'ló*.  
 —      10 for *sattáñ tañ* read *sattannañ*.  
 —      12 for *chittampásá detiá* read *chittampasádetwa*.  
 —      23 for *Máliyadéwo* read *Maliyadéwo*.
- 198      1 for *imé* read *mé*.  
 —      4 for *sañwatthañ* read *yanvatthañ*.  
 —      7 for *rájánam té patheththítá* read *rájánañ té Rathé thítá*.  
 —      11 for *kankhawinódanañ* read *kankhá winódanañ*.  
 —      12 for *jana-* read *jind*.  
 —      13 for *puppa* read *puppha*.
- 199      3 for *wasanté* real *wasaté*.  
 —      5 for *khanayéwa* *Tusita* read *khananyéwa* *Tusitá*; for *niwattitwa* read *nibbattitwa*.  
 —      10 for *muchchaté* read *wuchetaté*.  
 —      12 for *mátlámitá* real *mítá matá*.
- 200      1 for *pítá* real *phítá*.  
 —      12 for *Hélangawichchikanchéwa* read *Hélangawiṭṭhikanchéwa*.
- 201      2 for *chattáñ* real *chhattañ*.  
 —      6 for *Girikum bila rauz̄ an* read *Girikumbhilandmakan*.  
 —      7 for *-whhayán* read *whayán*.  
 —      8 for *-sahewaha* read *sahewaga*.  
 —      10 for *Sanghánuṇṇáya* read *Sanghánuṇṇáya*

Page, line

- 201    12 for *anidarona, jáninsu* read *anádaro na jáninsu*    13 for *paribhasayi* read *parihási* 14  
 —    13 for *tínisahassáni* read *tínisata sahassáni*.  
 —    15 for *kanchu-* read *kanchuká-*  
 202    2 for *satasahassa* read *satasahassáni*  
 —    3 for *mádhmáhi* read *mádmáhi*.  
 —    5 for *-máyancha* read *-másancha*.  
 —    12 for *thapesicha* read *thapésicha*  
 —    29 for Kurundupósako read Kurundapos 30  
 —    30 for Mahórantako read Mahávantako.  
 203    1 for *sattá* read *satta*: for *bráhmaṇiyócha* read *bráhmanatí sýchā*  
 —    2 for *bráhmaṇyássa* read *bráhmanatíssá*.  
 —    5 for *Pandkáthaya* read *Pandu, ábhaya-*  
 —    10 for *lahuí* read *lahu*.  
 —    11 for *puttakañchéwa* read *putta, addwewa*.  
 —    13 for *pindddanań* read *pindadánań*.  
 —    14 for The aforesaid bráhman read The bráhmaṇ T see  
 204    1 for *paṭṭha-* read *haṭṭha-*  
 —    2 for *Sila-* read *Silá*: for *was* read *was*  
 —    3 for *mahípati* read *mahipatiń*  
 —    4 for *wasíténa* read *wasi tena*  
 —    5 for *Somadéwimadaríyań* read *Somadéwimadaríhuna*  
 —    17 for *Sila-* read *Silá*.  
 205    2 for *dgantán* read *dýantan*.  
 —    4 for *Kumbhilakamhá-* read *Kumbhilakamah-*  
 —    9 for *páhaná* read *páhuná*.  
 —    11 for *Káretu* read *Káretuń* for *ravúwá* read *ravu* :  
 —    12 for *Rañño sakkáto* read *Rañná sakktáti*.  
 206    1 for *yathánam áganjisúń* read *yatháthánam aganjihkává*  
 —    5 for *dassu* read *dassasu*.  
 —    9 for *-kumbamhe* read *-gambamhe*  
 —    12 for *dakkhiṇató* read *dakkiṇató*.  
 207    13 for *chirathitthań* read *chiraṭhitatthań*.  
 208    8 for *piṇḍapatań* read *piṇḍapdtáń*.  
 —    14 for *-paddhań* read *-paṭṭań* for *Dighabáhu* read *Dighaváru*  
 —    37 for Wangapáddhankagullo read Wangapattankagál  
 —    38 for Dighabáhugallo read Dighabáhukagál.  
 209    1 for *chadussannań* read *chatváddussannań*  
 —    3 for *karayí* read *kárayí*  
 —    4 for *-pétí* read *-pési*  
 —    5 for *-ádasiyá* read *-zda*, :  
 —    12 after *tasmiń* add *sá*.  
 —    14 for *pohkharanítan* read *pohkharapír*.  
 210    1 for *pura* read *puró*  
 —    10 for *ambarí* read *ambarí* for *Amberindgo* or *Amberindgo*

- Page. line.
- 210 30 for Ambédudoga read Ambédugo.  
 211 2 for -matthaso read metthaso.  
 — 4 for sumaya ni read sumayáni.  
 — 5 for wattchi read wauṭṭhi.  
 — 7 for lasmá- read l usumá : for so pánato read sópánatō.  
 — 8 for utihá- real nthd-  
 — 9 for saṭhiá read saḍhiá.  
 — 10 for -ka nma' áraye r ad -kammamakárayi.  
 — 11 for kalapá read halápá.  
 212 3 & 4 for goppa- real goppa : for purité read púrite.  
 — 7 for sudha- read sudhá.  
 — 13 for sahava read sahássassa.  
 — 14 for Muni read Mani.  
 — 40 for Muni read Mani.  
 213 1 for gaudha- read gantha- : for upatháti read upatíhdsi.  
 — 2 for -nya tuń read -nyatań : for ságha- read sasa-  
 — 5 for wiḥárésa read wiḥárésu : for dhammasana- read dhammásana  
 — 6 for alittha- read atittha-  
 — 7 for thapayitwa read ṭhapayitva : for san̄tthá- read nitthá-  
 — 11 for dhajuggiñatō ranhi read dhajaggikutóranéhi,  
 214 4 for Tálasitwána read Taṭayitwána.  
 — 6 for káráyi read kárayi.  
 — 11 for -pubbatawhyan read -pubbatasawhayań.  
 215 6 for varési read káresi.  
 — 7 for Lópáśále read Lóhapásdále.  
 — 8 for Rajatoléna read Rajataléna.  
 — 9 for dañlinó read dakl hiné.  
 — 11 for -chumbatań read chumbańań.  
 — 12 for pjá- read púri-  
 216 5 after Scivili add tan.  
 — 6 for ganiuń read ganchhuń.  
 — 8 for uachráké read wičháráké.  
 — 11 for Chandrañuñ haséwanalayitwa read Chandiñuñhasiwaná manḍayitwa.  
 — 12 for sabba- read subbań.  
 — 13 for sañhitó read sañhiń : for díraké ṭhitó real cháraké tithé.  
 — 36 for .. This is the infant who stood in the relation of child of thy patron , read " This is thy patron's child ;—thy lord being incarcerated.  
 217 5 for Bhakkharahobhunhi read Halí harisobbamhi  
 — 6 for kamáá uikátańé read kamáá kátańé.  
 — 9 for thei read pesi.  
 — 10 for lañcha' nyanyańcha read blañbakanñácha.  
 — 13 for rathá- read ratha-  
 — 14 for Tikkhat- read Ti.khat  
 — 15 for Tissavipichhanań read Tissavápiń ckhinan.

Page. line.

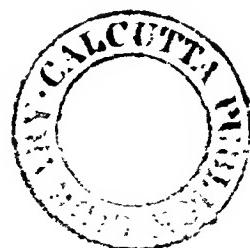
- 217 22 for Bhakkharibobbo read Hakkharasobbo.  
 218 6 for Hatthiñ wutthañ read Hatthiutthañ.  
 — 11 for hantvā read gnutwa.  
 — 12 for sattartha- read sattva  
 — 13 for ahīśi read ahōsi.  
 — 25 for noses read horns.  
**219** 2 for dsanāhi read ásanamhi.  
 — 3 for chē read me.  
 — 6 for Wasaha- read Wasa!ha.  
 — 11 for Rājagāha- read Rajagēha  
 — 12 for sahassa read sahassā.  
**220** 1 for -bhāwaya read -bhāwaya.  
 — 2 for Kapallapūrañisato read kapullapūnadesat.  
 — 5 for a'āsēcha read akāsē.  
 — 6 for gīra- read hīrā-  
 — 9 for gīla read gīlāna. for manujādipā read manujadipa.  
 — 18 for commencing from Kapullapūra read according to the pancake simile \*  
**221** 2 for khilamhi read khilamhi.  
 — 12 for -mayē read mahē.  
 — 14 for watta- in both cases read watta  
 — 15 for -withi- read -withi-; for -wācha read wacha.  
 — 39 for Mahanikawillī read Mahanikawithī.  
**222** 5 for Wāssabhbhāpati read Wāssabhbhāpati.  
 — 9 for thepetrāna read thapetvāna.  
 — 12 for Suttho read Tūttho.  
 — 13 for thérātu read thérātu.  
**223** 7 for -mattatu read mattātu : for sanchayun read sanchayan.  
 — 13 for pākawatthayañlósicha read pākawatthadyalósicha.  
**224** 6 for Eti satta viháró yá read Eté satta vilkaré so.  
**225** 1 for Bhātī tissa- read Bhātikatissa-  
 — 15 for ayōchachhinnañ read ayōchchhinnañ  
 — 16 for rāngātu read rangotu.  
**226** 1 for Chuḍā- read Kuḍā-  
 — 5 for -pasāñāñ read pasāñāñ.  
 — 9 for Muchelapattāñ read pasānno Muchelapattāñ.  
**227** 1 omit the first Tathā: for Mai- read Mari  
 — 3 for -wina read -wéna.  
 — 5 for -pújāñ real -pújāñ : for kātetiñā read kāretiñā · for -ghōchā read sochā.  
 — 9 for ratthāñ datthañ read ratthabhēdattāñ.  
 — 11 for Suhaññiya- read Suhaññiya : for mahindī read mahhindī · for tatthāñ read natthāñ  
 — 12 for puha- read púga  
**228** 1 for najetwa read tajjetwa.

\* For an explanation of this simile, vide the usurpation of Chāndagutta, in the Introduction.

Page.	line.	
227	2	for <i>ganji</i> read <i>ganchhi</i> .
—	3	for <i>raicha</i> read <i>-ruyiha</i> .
—	5	for <i>-aganamhi</i> read <i>-anganamhi</i> .
—	9	for <i>parito</i> read <i>parato</i> : for <i>-wadilhan</i> read <i>watto</i> .
228	10	for <i>-kumáraho</i> read <i>kumárako</i> .
—	12	for <i>-chakkhané</i> read <i>-chakkhané</i> .
—	13	for <i>pundhayi</i> read <i>punáha</i> sc.
229	11	for <i>wallá̄ha</i> read <i>wallabha</i> .
—	5	for <i>chumbatan</i> read <i>chumbatañ</i>
—	11	for <i>-yattan</i> read <i>-yuttañ</i> .
—	13	for <i>dipá</i> read <i>dipé</i> : for <i>paddaté</i> read <i>paddute</i> .
—	33	for north eastern read Eastern.
230	9	for <i>éko pawá-</i> read <i>ekópawá-</i>
—	13	for <i>tassddatu</i> read <i>násakká dátu</i> : for <i>ur-chigdmé</i> read <i>yéchi</i> & vice.
231	1	for <i>-dwaré</i> read <i>-dwadré</i> .
—	3	for <i>bañda-</i> read <i>bañdá</i> .
—	4	for <i>ekkówa</i> read <i>ékkówa</i> .
—	5	for <i>pana</i> read <i>pathi</i> : for <i>nibandhicha</i> read <i>nimanticha</i>
—	6	for <i>parissa-</i> read <i>parissí-</i>
—	8	for <i>katuú</i> read <i>kátuú</i> .
—	10	for <i>tírasamá</i> read <i>tírasa samá</i>
—	12	for <i>-dinewáñ</i> read <i>-dinénéwáñ</i> : for <i>nibandháñ</i> read <i>nibandháñ</i>
232	4	for <i>chhinna-</i> read <i>Jinna-</i>
—	5	for <i>manisómomhé</i> read <i>manisómaché</i> .
—	11	for <i>niggħáñ</i> read <i>niggħāñ</i> : for <i>kitta-</i> read <i>.kitta</i> .
233	1	for <i>dlapatō</i> read <i>ḍlapantō</i> .
—	12	for <i>Maniñ duwé</i> read <i>Manidduwé</i> .
—	13	for <i>putħawipati</i> read <i>putħuwipati</i> .
—	14	for who was the maternal uncle of the rájá Gótabhayó and invoking him in the terms in which the king himself would use read To the said théro (also called) Gótábhayó. the maternal uncle of the king, addressing his invocations in the name of the rájá.
234	4	for <i>sanghassa dánachíwarañ</i> read <i>sanghassáddá chhachiwaran</i> .
—	6	for <i>narapatichtá</i> read <i>narapatiná</i> : for <i>-hétundti</i> read <i>-héturđiti</i> .
—	7	for <i>bhajat na</i> read <i>bhajaté na</i> .
—	13	for <i>wine</i> . read <i>vinaya</i> .
235	1	for <i>chaddito</i> read <i>chħadditō</i> .
—	6	for <i>pabbatá</i> read <i>dabbani</i> .
236	7	for <i>dháranancha</i> read <i>dhárusancha</i>
—	8	for <i>nakáni</i> read <i>nel áni</i> .
—	9	for <i>úpasattetu</i> read <i>úpasantétu</i> .
—	11	for <i>kuhenc</i> . read <i>kuhané</i> .
—	13	for <i>na</i> read <i>nañ</i>
237	1	for <i>kahkira-</i> read <i>layiba</i>
—	2	for <i>amánnisu</i> read <i>amañnisu</i> .

Page	line
237	8 for <i>Kothawatamhi</i> read <i>Kotar clamhi</i> .
—	13 for <i>Kambalakan</i> read <i>Kumbalakañ</i> .
—	31 for <i>Kóthaváto</i> read <i>Kóthiwélo</i> .
238	4 for <i>nibbittó</i> read <i>nibbinnó</i> : for <i>saddhan</i> read <i>sabbaán</i>
239	7 for <i>maddhayánancha</i> read <i>-machehayénéwa</i> .
—	8 for <i>Tarító</i> read <i>Tárité</i> .
—	9 for this verse read <i>Therassátha Mahindassa Sámanindassa súmuruó súta ñána mñanindu pavattin sabhamálito</i> .
—	11 for <i>ndgaréchwa</i> read <i>ndgaréchéwa</i> .
240	4 for <i>yathá</i> , read <i>yatha</i> ,
—	5 for <i>thírassa s kindá</i> read <i>therassasóhindá</i> .
—	12 for <i>sáyaphéha</i> read <i>sayaphé</i> .
—	15 for and keeping up, during the period of their detention, there, the maháthama, i ad resident both in the town and at a distance; and offering up a meditation a spiritual comfort to all living beings.
—	23 for <i>Dhammasóko</i> read <i>Asóko</i> .
241	6 for <i>Tassá umánañáthantí</i> read <i>Tossákumanerañthantá</i> for <i>rádiñtto'barási'a</i> read <i>raja tabbáu silá</i> .
—	8 for <i>Abhayatissa</i> was <i>vahí</i> read <i>Abhayé</i> , <i>Tissárdasache</i> , for <i>ida</i> , read <i>ida</i> .
—	11 for <i>scumbhavé</i> read <i>ubbhavé</i> , for <i>-piyu</i> read <i>-piyá</i> .
—	12 for <i>wadilha-</i> read <i>wadzha-</i> ,
—	25 for the w. to called <i>Abhayatissó</i> , read <i>the relatives</i> , i. e. <i>Abhayatissó</i> .
242	9 for <i>akuró</i> read <i>díaró</i> .
—	11 for <i>Paññapuññagñapáupéto</i> read <i>Paññáprupñagñapáupéto</i> .
—	14 after <i>jívitassa</i> add <i>cha</i> .
243	2 for <i>mahándágán</i> read <i>mahándgañ</i> : for <i>waranñ'a</i> , <i>rañ'a</i> , <i>rañ'á</i> , <i>rañ'á</i> .
—	5 for <i>kuppa nasilino</i> read <i>kóppanicilino</i> .
—	6 for <i>kátañba métthiñ?</i> ** read <i>kátabbameththi?</i> **
—	9 for <i>sakhitañ</i> read <i>suñhitán</i> .
—	13 for <i>chirabhíñkhay</i> i read <i>khiranbhíñkhaya</i> .
—	15 for <i>súloyán</i> read <i>súlbyán</i> .
244	1 for <i>váñbósi</i> read <i>avágási</i> .
—	4 for <i>sañhi</i> read <i>suñhi</i> : for <i>bhikkhu</i> read <i>bhiñkhu</i> , i. e. <i>the monk</i> , <i>méwapanattano</i> .
—	5 for <i>arogá</i> read <i>arégá</i> .
—	6 for <i>achchhohare</i> read <i>ajjihóhari</i> .
—	7 for <i>táñshena</i> read <i>duñshina</i> .
—	10 for <i>thapápesiá</i> read <i>thapápesi</i> .
—	13 for <i>kayira</i> read <i>layird</i> .
—	14 for <i>cha álimáñ</i> read <i>chanḍáliñ mála-</i>
—	20 for the delighted priest, read the priest in the impulse of joy.
245	1 for <i>gopánasi galatamhi</i> read <i>gopánasigatáváh</i> .
—	2 for <i>bilano</i> read <i>bilalo</i> .
—	3 for <i>Hijítuá</i> read <i>Bhijjtua</i> ; <i>ñu mandukó</i> i ad <i>ñuñduñdo</i> .

- Page line
- 245 4 for *-apiuiya* read *-apanīga*.  
 — 12 for *baddhawē̄jē* read *baddhawē̄ro*.  
 — 13 for *kanta-* read *katta-*.
- 246 2 for *wēriñ* read *wēri*.  
 3 for *hōnteti* read *bhontoti*.  
 — 5 for *yati* read *yāti*.  
 — 13 for *sunahāna* read *sunahāta*.  
 — 14 for *sayanto* read *sayanē*.
- 247 1 for *pītin-* read *pīnitin*.  
 — 3 for *phalitañ wīlhā* read *phalitāñ dwidhū*.  
 — 4 for *wejjálipassa* read *wejjé dipassa*.  
 — 24 for Sunano read Samano.
- 248 5 for *nāpetwā* read *dāpetwā*.  
 — 7 for *-nāmi* read *nāni*.  
 — 8 for *yō* read *sō*.  
 — 9 for *uyiyānañ* read *uyyānañ*: for *nāse* read *nākāse*.  
 — 10 for *-dukkhépi* read *lukhēhi*: for *dīpō pānōpāpatanāsō* read *dīpōpamō, pāpatanāsō*.  
 — 11 for *bhayadlikē* read *bhayadlitē*: for *lōkhātāñ* read *lōkahitāñ*.  
 — 12 for *tathā* read *tattha*.  
 — 13 for *bimba-* read *bimbañ*.  
 249 7 for *sanikāñ yātiwanābhhīch* read “*sanikan yātha wananticha*.”  
 — 8 for *charantā sandhowanē* read *charatāsana dhōwanē*.  
 — 10 for *Chātluddasi* read *Chātwuddasi*: for *pātipudikaya* read *pātipadi:a*.  
 — 11 for *samadlānañ* read *sampadlānañ*.  
 — 12 for *Marantecha* read *Charantēcha*.
- 27 for sweeping them towards the margin (of the chétiyo), he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded from his chank, read sweeping them aside, said “quickly escape into the wilderness; and providing himself with water in his chank he proceeding in his procession, purifying altars”
- 250 5 for *waddhayi* real *waddhaya*.  
 — 8 for *-wattha* read *-watthu*,  
 — 11 for *pātāñ jalimanañ* read *patañjali matan*.
- 251 2 for *nasadhiyā* read *nasōdhigā*.  
 — 4 for *pachchhata maggahi* read *pachchhātāmaggahi*  
 — 5 for *so, sōhi* read *sō hōsi*.  
 — 8 for *tathdechariyād-* read *tathāchariya*  
 — 10 for *passanosō* read *passanō sō*.
- 252 3 for *sati* read *satin*.  
 — 5 for *sañthāpēsuñ* read *sañthapēsun*.  
 — 10 for *nahunēwa* read *mahunēva*.  
 — 12 for *Ganthākarē* read *Ganthākare*.
- 253 5 for *-pathayo* read *-patayo*.
- 254 4 for *Dathā-* read *Dathā*: for *sudha-* read *sudha*



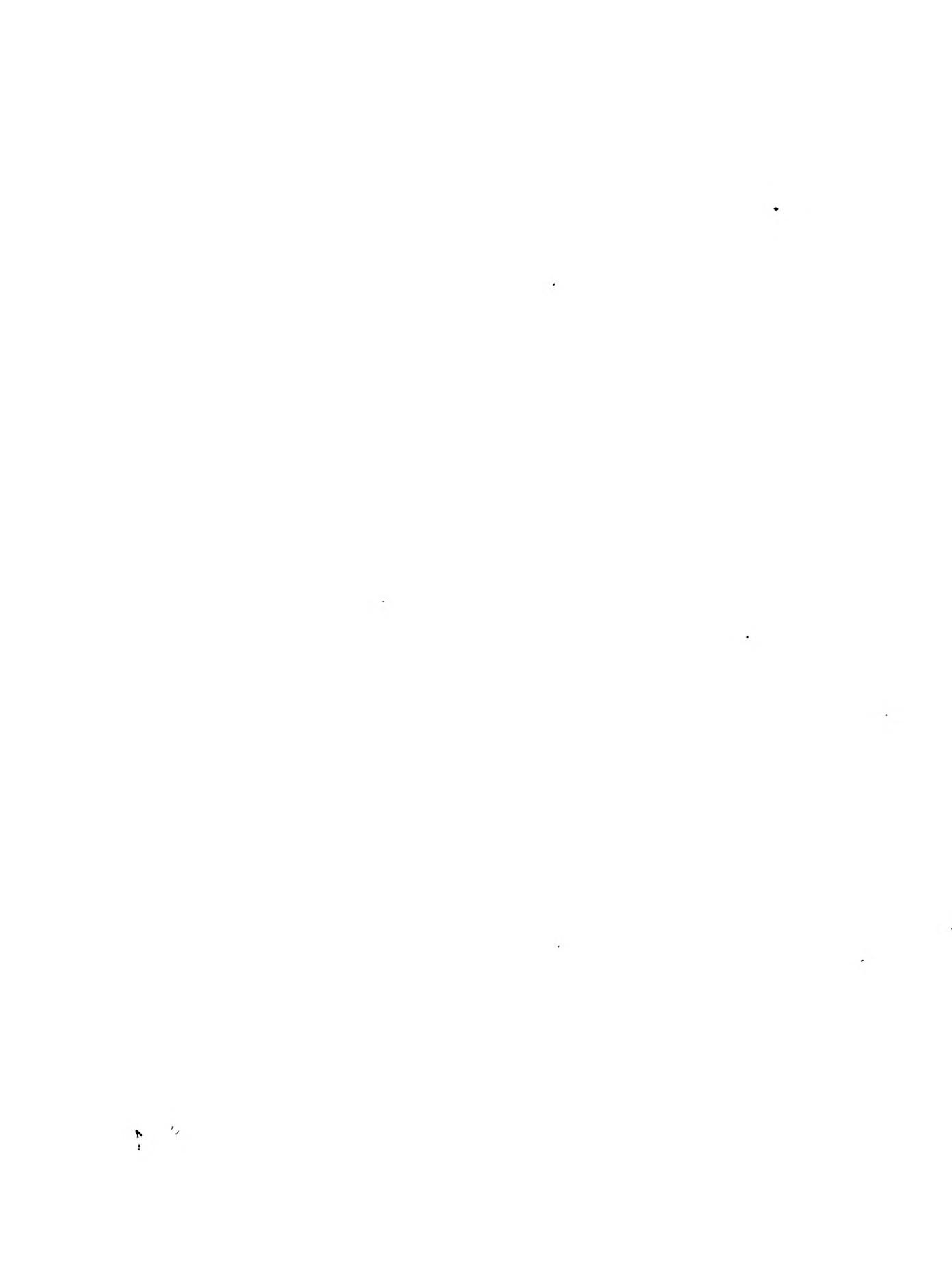
Page. line.

- 254    6 for *-yattéyé* read *-yantayé*: for *hathikádrékasi* read *hathipákárékási*: for *-puṇya-* read  
            *-puṇnañ*.
- 8 for *éwań* read *éwa*.
- 11 for *Silátissá-* read *Silatissa-*
- 255    5 for *-énanti* read *-étanti*: for *Disawána* read *Diswána*.
- 6 for *nékkhan-* read *nikkhan-*
- 8 for *etthéhi* read *eththéti*.
- 10 for *-khiró danaí* read *-khiródanai*.
- 11 for *bhunjítéyań* read *bhunyatáyań*.
- 12 for *rájań* read *rajján*.
- 256    2 for *Hané* read *Haté*.
- 3 for *másé nanidhanań* read *máséna nílhanań*.
- 7 for *-gámawá* read *-gámawa*.
- 10 for *kédáro-* read *kédáré-*
- 259    9 for *bháginíyassa* read *bhágineyyassa*.
- 10 for *kasáyurusu* read *kasíyúrusu*.
- 261    5 for *mánaśé* read *mánusé*



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